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CONTAINING THE
PRINCIPAL TRANSACTIONS
OF THE VARIOUS
INSTITUTIONS FOR PROPAGATING THE GOSPEL:
WITH
THE PROCEEDINGS, AT LARGE,
OF THE
CHURCH MISSIONARY SOCIETY.

WHO SHALL NOT FEAR THEE, O LORD, AND GLORIFY THY NAME? FOR THOU ONLY ART HOLY:
FOR ALL NATIONS SHALL COME AND WORSHIP BEFORE THEE; FOR THY JUDGMENTS ARE MADE
MANIFEST. REV. XV. 4.

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Missionary Register.

JANUARY, 1841.

SURVEY

OF

THE PROTESTANT MISSIONARY STATIONS
THROUGHOUT THE WORLD,
IN THEIR GEOGRAPHICAL ORDER.

INTRODUCTORY REMARKS.

REMARKS ON THE SIGNS OF THE TIMES.

WE refer our Readers to the statements which appear, under this head, introductory to the last Survey. With a still-darker colouring, the gloomy parts of the picture would truly represent the distressing features of the present day.

Yet there are many redeeming facts, which may assure Christians, that, in labouring for the advancement of Christ's Kingdom, they are *workers together of God*—united in toil which He commands, and which He will bring to His designed consummation. While the enmity of the fallen heart to the *glorious Gospel of the Blessed God*, moved and led captive by the God of this world at his will, takes every form which the interests of the Kingdom of Darkness may seem to require, yet, in these *troubulous times*, the Almighty Hand is manifestly controlling both infernal rage and human weakness and wickedness, and making all to serve the purposes of the Divine Will: the Christian Church is extending her horizon wider and wider—dark clouds are passing away—refreshing visitations of Grace fall on the wilderness—help arises from quarters unexpected—the demand for Christian Books and Labourers is beyond all example, and far beyond the present efforts to supply them. By every consideration which should weigh with Christians, they are loudly called to aid, as they have means and opportunity, in this work of the Lord. Our own country, in particular, has experienced, during the year which has just closed, so many gracious interpositions in her favour, both in her domestic state and her foreign relations, that she is under special obligations to improve the opportunities enlarging before her of advancing the Kingdom of God.

In furtherance of this great design, we shall notice some facts which may serve to guard the Friends of Missions against dangers which impede their labours.

SPIRIT TO BE CHERISHED BY CHRISTIAN SOCIETIES AND LABOURERS.

The efforts of Christians to convert the world have become far more in danger of obstruction from professed Christians, than from the unbelieving World. No man, who desires to be consi-

dered a Christian, can now venture to impugn and mock at all attempts to evangelize the Heathen: the disaffected have still, indeed, a large field for the manifestation of their ill-will, in objecting to men and to measures, in exaggerating errors and infirmities, and in misrepresenting and calumniating, while they profess to approve and desire the object in view. These men, while they profess to believe the Scriptures, have no true regard to their authority where this would require the sacrifice of prejudice and preconceived opinions and wishes.

But the wounds of real friends cut deeper. The believers of the Word, if they gather from it false opinions of duty, or give way to a censorious spirit, will weaken the hands of their brethren, in proportion to the credit given to them in the Church for piety and ability.

While partisans will speak unadvisedly, and ignorant or prejudiced persons will give distorted or exaggerated views, and unjust comparisons will be formed between different bodies by those who are incompetent or disinclined to form a just judgment, the authoritative organs of all Societies owe it to the character of their own body, and to their hope of a blessing from God, not in any way to countenance or give currency to such sentiments. For Societies are under the same law of retribution as Individuals. The candour, meekness, charity, and wisdom with which censures, whether just or unjust, are borne and turned into profitable lessons, with all forbearance from giving or retaliating offences, will have an abundant remuneration in the blessing of God. Pride, self-complacency, assumption, self-preference, will ever provoke the Divine rebuke, in individuals and in communities.

It is our great object, in these remarks, to assist the enlightened and devout Servants of God to *hold*, in the multiplying difficulties of their day, in the full bearing of the words, *the Truth in Love*.

With the same view, we notice the

ENLARGED SPIRIT IN WHICH THE GOSPEL SHOULD BE PROPAGATED.

It is become highly needful to keep watch on ourselves, in respect of the means of promoting the Kingdom of Christ, and as to our hopes and expectations concerning His Kingdom. A spirit of Impatience has crept on among the Servants of God. In the rise and growth of the exertions now making to propagate the Gospel, the desires of the Christian World awakened glowing expectations. The agency and machinery put in action were supposed to be closely connected with the effects expected. Warm and sanguine minds looked over and beyond the delays and disappointments and difficulties in the way. More sober Christians, perhaps, while they used the words of patient labourers, were not in reality prepared for many reverses and for long delay: yet they stood their ground; and became wiser by the course of the Divine Dealings with Missions. But a few others began to think that the Christian Church of these days had formed wrong notions

on the subject—that unfulfilled prophecy would alone furnish the key to the Divine Dealings, and would lay grounds for the Christian's just expectations. When once they began to expatiate in this field, plain commands and plain promises came to be, if not almost superseded, yet certainly weakened in their force and energy, by views, sound or unsound, of unfulfilled prophecy. Texts misunderstood, or stretched to a meaning and application which they will not bear, were called in to support a hypothesis; and they would have us settle doubtful points of disputation, before we can know to what extent we can expect the Divine Promises to be fulfilled toward us. Yet these Promises are unlimited—*Lo! I am with you always, even to the end of the world*—which can mean nothing less than, “I will ever support and comfort you, and will give you all that success which shall fulfil my purposes and redound to my glory”—*Go ye into all the world, and preach the Gospel to every creature.*

With the purposes of the Lord we have nothing to do further than they are clearly revealed: and that His providence must throw more light on His purposes, before they can be sufficiently known as a sure guide of our expectations and hopes, is obvious, from the variety of contradictory conjectures put forth concerning them. If any Christian has formed expectations respecting any means which he is using in obedience to the general commands of God, as though they would certainly accomplish the end, he has forgotten himself. If, therefore, any persons have thought or spoken of Missionary Efforts as the means which God will certainly and exclusively use for the establishment of Christ's Kingdom, he should correct his thoughts and his language. But he who, on the other hand, builds a fabric on his views of unfulfilled prophecy, and governs his expectations and his hopes by such views, is far wider from the mark than the man who builds the largest hopes on the foundation of plain promises and commands, while he holds himself ready to see the Lord working by any other way than that which he himself is now taking.

Loudly do these and other conflicting opinions call for Wisdom and Charity. The Cause of Missions is safe while it rests on plain and unquestionable commands binding on all Christians, and on promises open to all who endeavour to fulfil these commands; but questions of this nature, rising within Christian Communities, will weaken, so far as they are listened to, the springs and motives of action.

It has been well remarked by the Missionary Committee of the Church of Scotland—

The visible success during the past year has not been brilliant. It is a day of small things. But it is not to be despised. We are gathering the first-fruits in scanty handfuls—a single ripe stalk, plucked here and there, at intervals, from the dense field. But even this may lead us to thank God and take courage. It proves that the Divine Spirit is at work; for without His agency, not a single conversion could have taken place. He, therefore, is doing His office; and it is as easy for Him to convert thousands, as to convert one.

Nor let us ever forget, that the duty of aiding the Missionary Work rests on higher grounds than the sight of its immediate fruits. It is probable that all the efforts now made may issue immediately in the salvation of but a very few souls. The regeneration of the world—the coming-in of millennial glory—may be the destined result, not of the gradual extension of existing means and influences, but of some entirely new and striking dispensations connected with the latter days. Still, the obligation to extend these means and influences is the same as it would be if millennial blessedness were to flow directly and immediately from that source. Whatever other signs, whatever judgments and deliverances may be instrumental in ushering in that era, it must be the same Gospel which we preach, and the same Spirit whom we receive, which alone can impart to it all its essential, all its spiritual prosperity. We are wielding the weapons by which the world is to be won.

RESPONSIBILITY INCURRED BY THE CENSURERS OF MISSIONS.

The responsibility of the persons who censure Missions is, in many cases, very little considered. An accuser charges Missions in general with inefficiency or needless expenditure: intelligent and well-disposed persons will pay no attention to accusations so loose and intangible. But a particular Society, or a particular Mission, or an individual Missionary, is sometimes the object of accusation. When such accusation is brought forward without proofs, it is as worthless as the loose and general accusation just mentioned: but when proofs are alleged, the accused is necessarily put on his defence for the sake of the Cause, which is involved, to a certain degree, in the character and conduct of its agents and directors.

Perhaps, and indeed it is most likely, the accusation ought never to have been thrown before the public. An intelligent and truly pious man, who sees in a Society, or a Mission, or an individual Missionary, what he thinks serious error in principle or conduct, is bound, in the first instance, to state the case, in a right spirit, with the grounds of his judgment, to the parties concerned. If he applies in vain to the individual, his appeal should be carried before the Local Authorities in the particular Mission to which he belongs: if he appeal in vain here (though a self-acquainted Christian will then suspect that he is himself in error, yet such is the dominion of self-love, that many who have once formed an opinion will with difficulty relinquish or even modify it), he may refer the whole case to the Governing Body at home. Having done this, he has acted the Christian part: he may have shewn infirmity in thus prosecuting his appeal, but he may have done this in a truly Christian spirit. But there, a self-subdued and enlarged and loving Christian will leave the matter. He will suspect that he is himself wrong: at all events he has removed the responsibility from himself; and, instead of casting round *firebrands, arrows, and death*, by thrusting his criminations before men who are eager for such gratification (*Ah! there! there! so would we have it!*) he will commit the whole to the Great Master, praying Him to direct and govern those aright on whom the burden lies. The case can scarcely be conceived, which, having undergone this process, will justify any one in

bringing it before the world, where it will excite or confirm ill-will to the Cause of God, in far more instances than it will receive an intelligent and equitable decision.

UNDUE USE OF LAUDATORY REPRESENTATIONS AND EPITHETS TO
BE AVOIDED.

There is one incumbrance on the right working of our Religious Societies which should be removed—the undue use of laudatory representations and epithets. The Scriptures give, indeed, examples of mutual commendations: but it must be remembered that these commendations were bestowed under divine authority; and are so given, as to be more likely to stir up to further love and labour, than to injure the spirit of those who are commended. Things are grown to such a pass in our Religious Societies, as to require a prompt and effectual remedy. The men of the world should not be followed in their mutual flatteries, by those who profess to believe that all good cometh from that Common Lord and Master, who will require an account of our stewardship. When Labourers are spoken of, or the Sermons or Speeches of Advocates, the whole vocabulary of laudatory epithets seems to be searched, in order to deal out the due and expected portion of praise. This fosters wrong feelings in the whole body, and betrays a spirit highly offensive to Him who is jealous of having His glory given to another.

We are not pleading for a cold and formal statement of facts. The servants of God need encouragement, and the gratitude and sympathy of their brethren are due to them; but there is a mode of conveying these feelings, which would make them really valuable and edifying. It should never be forgotten, that a morbid appetite for praise is one evidence of the fallen nature of all the Agents employed in the work of the Lord.

It must be allowed, too—for this also is in human nature—that they are so intent on presenting the best face before the public which the Society can be made to wear, that their temptation is to throw a darker shade of obscurity over some things, and a brighter colouring over others, than the cases will justly and fairly bear. These feelings so allowedly and notoriously actuate the men of the world, that strong partisans can in no case be trusted. What is the world's practice is the Christian's temptation. Let our Societies take higher ground. Let them remember, that they are servants of Christ reporting the work of their fellow-servants in the Cause of their Common Master and Lord.

In the Introductory Remarks to the last Survey, we quoted the statements of the Rev. Howard Malcolm on the "Missionary Progress actually made in the World." The success of Missions will not, however, be duly appreciated, unless the difficulties under which it has been obtained be taken into the account. We shall quote, therefore, at large, the statements on this subject of the same intelligent and competent witness:—

DIFFICULTIES UNDER WHICH MISSIONARY PROGRESS HAS BEEN EFFECTED.

Before proceeding to measure the absolute Magnitude of what has been accomplished, it is necessary to consider the true amount of Means employed, and the exact Manner in which they have been applied.

I. NUMBER OF MISSIONARIES, AND AMOUNT OF TIME AND LABOUR BESTOWED.

By a careful analysis of all the Missionary Statistics within reach, it appears, that, in 1810, the whole number of Stations was twenty-nine; in 1820, fifty-seven; and, at the present time, about four hundred. If we allow two Missionaries to a Station, it gives us, in 1810, fifty-eight; in 1820, one hundred and fourteen; and, at the present time, eight hundred. We thus perceive that we have proceeded but slowly to the present magnitude of our operations.

—One half of the present number of Missionaries have gone out within so recent a period, as not yet to have acquired the languages of the people.

—The lives of Missionaries are shorter than those of Ministers at home; not exceeding, probably, on an average, more than eight or nine years.

—As the highest instances of longevity are found among those who gave themselves chiefly to Translations and English Preaching, the average life of such as were devoted to the immediate Conversion of Natives is still farther lessened.

—All those who died before they had been in the field four years are to be presumed not to have become efficient Preachers.

—Three or four years are to be deducted from the brief span of all Missionaries, as time spent chiefly in study.

—Most Missions have been carried forward in regions where the Missionaries were robbed of one-fourth of their effective energy by climate.

Combine all these considerations, and the absolute amount of direct efforts for the Conversion of the Heathen is reduced to a very paltry sum.

Again: The calculations, which have been made on the labours of the Wives of Missionaries, are for the most part, much too large. Speeches, Essays, and Sermons have described the public usefulness of females in glowing terms: it has even been declared, that, on this account, "almost all Missionaries of the Protestant Churches may count for two." The seclusion of women in certain countries has principally given rise to this opinion, as they can find access to their own sex in a manner not practicable to their husbands. But it must be considered, that only in a part of the field are females rigidly secluded, and then only the higher classes, with which few Missions have much to do. Few Missionaries' Wives have acquired the language to such an extent as to enable them to be useful in this way. Their opportunities for learning are by no means so good as those of their husbands. Household duties demand some time: their minds have been less trained to the acquisition of language; and such as have children are greatly put back in their studies, and hindered from Missionary Work, if ever so familiar with the language. Among ourselves, we do not reckon Ministers' Wives as so many Evangelists, when we compute the degree to which a State or Country is supplied with the Means of Grace. Much less can we calculate upon the Wives of Missionaries. The helps and facilities enjoyed by a woman at home, who essays to do public good, are not found among the Heathen. There, few nurses or servants can be trusted alone with children, even for an hour: the elder ones are not safe away at school, but must be about the mother, and taught wholly by her—itself a great task, which few mothers in America could add to their other cares. In sickness, she is not aided by a circle of kind friends, but must nurse her husband, her child, or her scholar, day by day, alone; destitute even of the aid which servants might render, could they fully understand her commands or customs. At home, a Minister's Wife does good chiefly through others, by setting in motion and keeping up plans which they can execute. But not so with the Missionary's Wife: she has around her no circle of active and unencumbered sisters, to teach Sabbath Schools, to form Bible Classes, or to constitute Societies for good objects: all which she does must be carried on, from beginning to end, by her own individual unassisted energies. She must find her principal sphere of usefulness in keeping her husband whole-hearted and happy—in being a good housewife—sustaining all the domestic cares—training up her children well—furnishing her husband prudent counsel and affectionate support—and setting before the Heathen the sweet and impressive example of a well-ordered Christian Family, and the elevated and purifying character of conjugal life, as regulated by the New Testament. As time and opportunity offer, she should diligently and thoroughly study the language:

then let her take every opportunity of conversing with such as come to the house—form a circle of acquaintance among the native females—and faithfully visit among them as a Christian Teacher.

Unmarried Females, and such as have no children, may generally be regarded as Missionaries in the fullest sense. Some of these have maintained for years a course of public usefulness, not inferior to their masculine fellow-labourers.

II. THE KIND OF LABOUR WHICH HAS BEEN PERFORMED.

—*Preparatory.* Up to the present period, the principal portion of Missionary Labour has been preparatory.

He who views the lofty column is apt to forget how great have been the labours of the architect beneath the surface of the earth, and how widely the hidden foundations spread round beneath his feet. So when we survey the results of Missions, most of the labour, though indispensable, is not now seen: nor can any inspection of their present condition disclose the extent and variety of past labours.

We need not here stop to inquire whether Missionaries have devoted TOO MUCH time to translations, authorship, schools, secular business, or preaching in English. It is sufficient for the present argument, that the major part of our efforts have been so expended. It is not possible to arrive at precision in regard to the exact proportion; but, from careful inquiries, I am led to set down, as preparatory, THREE-FOURTHS of the work done in India—much more as to China and Western Asia—and somewhat less in most other Missions.

—*Collateral.* No small portion of time and energy has been spent on objects which may be called collateral.

A Pastor at home looks for these labours to his Church, and to Benevolent Societies. He has around him those who maintain Sunday Schools—distribute Bibles and Tracts—sustain pecuniary agencies—hold meetings in private houses—visit the sick—maintain discipline—and perform a multitude of other services, which, in a foreign land, devolve on the Missionary alone. The fraction of effort, left after making the deductions of the last head, is therefore to be still farther abridged, if we mean to measure Missionaries by Ministers at home.

—*Additional.* He has many duties additional to those of a Pastor in a Christian Land.

In addition to all his studies and labours of a strictly Missionary and Evangelical Character, he must erect Places of Worship, Dwellings, and School-Houses—employ and oversee Native Assistants and Catechists—and send out agents, with Bibles and Tracts. In the absence of physicians, friends, nurses, and trained servants, he must be surgeon, midwife, and nurse in his own family. In many cases, he must devote considerable time to the dispensing of medicine to the Natives. He must be Schoolmaster for his own children, as well as Sunday-school Teacher; and, perhaps, superintend Native Schools.

Besides this list of duties, so large as almost to seem absurd, he must correspond with his friends at home, the Society, and Fellow-Missionaries—keep careful money accounts—and maintain a proper intercourse with Europeans around him.

Many Missionaries have felt obliged to imitate the example of Carey, Marshman, and Ward, and of the Moravians generally, in devoting much time to raising pecuniary resources. While the public was but half awake to their duty, there was much reason for this. There are, perhaps, cases now where it is proper. I only name it as another deduction from our computation of the measure of means strictly spent in converting the Heathen.

—*Erroneous.* Much time and money have been expended erroneously, at least in several Missions.

Shops, houses, mills, farms, machines, implements, fountains of type, and books, have been made unwisely, and relinquished; or made at too great a cost. The temporal affairs of the people have received too much attention. Periodical publications have trenched on higher duties. Translations, in some cases, have been made prematurely; and, in others, great labour has been bestowed in making revisions, which prove not to be improvements.

All this was to be expected. In labours not expressly patterned in the New Testament, we have no teacher but experience, whose instructions are always costly. No reasonable man could expect this item to be less than it is. Happily, the pressure of such expenses has passed away with the period of our inexperience.

III. DISADVANTAGES OF MODERN MISSIONARIES.

The bigotry, superstition, and sensuality of the Heathen, their want of early training in the proper theory of Religion, the absence of a correct moral sense, and similar disadvantages of great

magnitude, not felt by Ministers in a Christian Land, will not be insisted upon; because they equally impeded the Apostles, who nevertheless had great success. I intend only to name those which are peculiar to Modern Missionaries.

—*Imperfect knowledge of the Language.* Scarcely one Missionary in twenty has become able to preach with entire fluency, and probably never one had such a knowledge of the language as inspiration gave. A great amount of preaching has been done through interpreters; and these often unconverted Heathen, who could not give full force to themes which they did not comprehend. Few can acquire such mastery of a foreign tongue, as to express their thoughts with the glow and intensity of a Native, even when the idiom and structure of the language are thoroughly understood.

An experienced Missionary in Bengal assured me, that, on an average, not one-half of the sermons of Missionaries who undertake to preach is understood. Dr. Carey, in a Letter of August 1809, states, that after, by years of study, he thought he had fully mastered the Bengalee, and had then preached in it two full years, he discovered that he was not understood! Yet Dr. Carey's teachers flattered him that he was understood perfectly. This is a very common deception of Pundits and Moonshes. In the opinion of one of the most experienced Missionaries in the Madras Presidency, not one Missionary in ten, out of those who live the longest, ever gets the language so as to be generally understood, except when declaring the simplest truths. This is a difficulty not to be removed. Merchants and traders may easily acquire the vocabulary of traffic and social life, and so do Missionaries: they may go further, and be able to read or understand literary and historical subjects: but to have the ready command of words on abstract theological subjects, and all the nice shades of meaning requisite to discuss accurately mental and moral subjects, can only be the work of many years, of intense study, and of great practice.

—*Poverty of the Languages.* For terms which are of primary importance in religious discourse, words must often be used which are either unmeaning, or foreign to the purpose, or inaccurate. . . . For a multitude of our terms there is no word at all: among these are not only theological terms, such as sanctification, gospel, evangelist, church, atonement, devil, &c., but the names of implements, animals, customs, clothing, and many other things, of which ignorant and remote tribes have never heard, and for which entirely new terms must be coined. Let a man imagine how he would be embarrassed in reading a book, or hearing a discourse, in which he constantly met with Greek or Arabic terms, and words used in a sense differing more or less from that in which he understands them, and these often the principal terms in the sentence; and he may form some conception of this difficulty. Even the Native Assistant, preaching in his mother tongue, is not properly understood; for he must use these terms.

—*Want of familiarity with the Religion and People—with the system and sacred books to be encountered—and with national prejudices and modes of thinking.* For exposing with freedom, and attacking with power, a popular belief, these are eminent advantages. Hence, in part, the superior success of Native Preachers. The Apostles were Native Preachers almost wherever they went; and we see how largely they used their intimate knowledge of the national religion and habits of thinking, not only in disputations, but in formal discourses and epistles. Many years must elapse before a Missionary can attain this power; and then only by the wearisome perusal of many volumes of disgusting legends, as well as contact with Natives in many ways and for a long period.

—*Degraded state of the Natives.* Idolatry tends steadily downward; and eighteen centuries have served to degrade the Heathen far below the latest and most corrupt Greeks and Romans. When mankind began to fall away from the Living God, there remained some knowledge of the proper attributes of Deity, and a comparative nobleness and purity in the human mind. But the objects of worship, the rites enjoined, and the character of the people, steadily sank lower and lower. Hence all nations refer to past ages, as having greater purity and happiness than the present. Iniquitous oracles, abused asylums, horrid bacchanalia, and human sacrifices were known, even in Greece and Rome, only to later generations. With all these abominations, they possessed no contemptible amount of arts, sciences, literature, and poetry. Syria, Macedonia, Greece, Italy, and Northern Africa, forming the field of the first Missions, were the centre of civilization and intelligence. The wide intercommunication maintained by travelling philosophers and marching armies, gave impulse to intellect, and disseminated knowledge. The Roman, the Greek, the Jew, the Egyptian, was far less of a brute than the savage or semi-civilized object of our philanthropy.

For a long period before the birth of Christ, a leaven of contempt for pagan rites had been

diffused by Pythagoras, Socrates, Plato, Aristotle, and others. Every century brought forth some such writers, and increased the effect of the former works. There was scarcely a department of learning without writers, which, to this very day, maintain not only a place among our studies, but admiration and utility. Poetry, philosophy, history, eloquence, tragedy, mathematics, geography, botany, medicine, and morals, were all cultivated. Such was the state of mankind when Christ came; and while it would have allowed a new system of superstition or error little chance of prevalence, it made a happy preparation for Christianity. Not, indeed, that any of the philosophy agreed with it; or that any of the philosophers adopted it. *The wisdom of this world*, then, as now, deemed the cross *foolishness*. But the people were trained to think; and both Jews and Pagans were capable of examining, and disposed to understand, the nature of the New Religion.

The Nations, among whom Missions are now conducted, are, in general, the reverse of all this. With them, the human intellect has for ages been at a stand. Improvements in any thing are not imagined. Without valuable books, without a knowledge of other countries, without foreign commerce, without distant conquest, without the strife of theology, without political freedom, without public spirit—what is left for them, but listlessness, ignorance, and pride? Such of them as attempt to study, learn only falsehood and folly; so that the more they learn the less they know. Their history, chronology, geography, physics, astronomy, medicine, and theology are so utterly wrong, that to fill the mind with them is worse than vacuity. This is true of the MOST CIVILIZED Heathen of this day; and of many parts of the Missionary Field, a much stronger picture might be drawn. Such indurated ignorance is incomparably worse to deal with, than fine reasonings and false philosophy. What can argument do, if not understood? The edge of truth itself is turned by impenetrable dullness.

The depreciation of Morals is as great as that of Intellect. We look in vain even for Spartan or Roman Virtue. Except, perhaps, among the Cretans, it is hardly probable that the first preachers anywhere encountered such a spirit of falsehood and deceit as distinguishes the Heathen now. Truth is utterly wanting. Man has no confidence in man. The morality is not only defective, it is perverted. Killing a cow or an insect is more shocking than the murder of an enemy; lying for a Brahmin is a virtue: stealing for real want is no sin: a few ceremonies or offerings expiate all crimes. Transmigration abolishes identity; for, if perfectly unconscious in one state of existence of all that transpired in previous ones, identity is virtually lost: sin is reduced to a trifle—the conscience rendered invulnerable—generous sentiments extinguished—and the very presence and exhortations of the Missionary engender a suspicion destructive of his success: his reasons for coming are not credited; and the fear of political treachery is added to a detestation of his creed: the best supposition which they can make, is, that he is seeking religious merit according to his own system; and careful, not so much for their conversion, as for his personal benefit in a future state.

—*Inability to live as the People live.* Except at a few points, the manners and customs are such, that a Missionary cannot adopt them without disadvantage. It has often been tried, to a greater or less degree; but always relinquished, for numerous good reasons which I cannot here stop to adduce. In some Missions, the health, and even the life of a Missionary require him to live in a better house, and more expensively than the Chiefs, or perhaps the King. The consequent evils may be partly conceived, by considering the effect with us of a Minister's living in a style superior to that of his richest hearers, without having any dependence on them for support. It is not the question here, whether this evil may not be palliated in some places. It has existed as a disadvantage in many instances, and in many must probably always so remain.

—*Being Foreigners.* The world is not now under a single government. The Apostles were everywhere fellow-subjects; for the stupendous power of Rome presided over the known world; but the Missionary is now a foreigner—living in foreign modes—holding his connections with foreign powers—and endeavouring to introduce a foreign religion. In one part of the field, he is either wondered at as a superior being, or feared as a political agent; and, in the other, despised as coming from some barbarous island on the confines of creation. To be either a Roman or a Jew, secured to the first preachers a fraternity wherever they went: our Missionary finds none, till, by the blessing of God, he makes it. From some countries, he is kept aloof by inexorable prohibitions: in some, his life is unsafe: in some, official obstructions are thrown in his way, so as almost to discourage effort; and in others, though protected by Christian Rulers, he is almost precluded from usefulness by the influence of their example.

—*Structure of Society.* At first, Christians could be tolerated, even in *Cæsar's household*; and retain offices, civil and military: the persecutions were not so much by the people as the

government; and the converts could prosecute their callings, whether as tanners, tent-makers, fishermen, or centurions. Now, the adamant barrier of caste fences off into innumerable sections the two hundred millions of India; while all, from the highest to the lowest, unite against Christianity: the convert becomes an OUTCAST, in such a sense of that word as Europeans cannot conceive: he is not only deprived of property, but torn from wife and children; and abandoned, without the means of subsistence: unless the Missionary devise a mode of subsistence for him, he must starve. In addition to other evils, this state of things tends to keep off all who have property to lose; and to draw together mendicants, idlers, and criminals, to profess Christianity for temporal ends.

Among Mahomedans, Buddhists, and other Pagans, to become a Christian entails most of these trials, though in other forms. The convert is cast out as evil. His relations deny him—his business fails—his children are a by-word—his rulers are displeased—and his life is endangered.

Among still ruder nations, the distinction of tribes cuts up the human family into small, insulated portions, denying to one another common kindnesses. After spending many years to acquire a language, there are but a few thousands to whom it can be the medium of truth. Wars, wanderings, extreme poverty, and desperate degradation, seem to preclude the very hope of success.

—*Prevailing Philosophy.* The Apostles were not everywhere met by a system of natural philosophy, which directly contradicted all their teachings. Wherever Christianity now goes, a new system of geography and astronomy must be adopted. It cannot be said that the Missionary may pass by this topic, and only preach Christ Crucified. His hearers will not let him pass it by. The country which he professes to have left cannot exist by their system. The Shaster and the Bedagat must fall, if his system be true. He will be attacked upon it. It will be regarded as a part of his religious belief; and he must clear away their Cosmogony, before he can build his Faith. With the few who can be so far educated as to understand and receive the Copernican System, this difficulty is converted into a facility: such are at least rendered unbelievers in their own religion. But the mass of the people will long remain in the old belief; and as Christianity cannot wait to be preceded by schools, Missionaries must meet this difficulty in all its strength.

—*Presence of Nominal Christians.* These are now found almost everywhere; and too many of them, by their ungodly lives, present to the undistinguishing Heathen a continual ground of objection. Their lewdness, extortions, oppressions, riotous living, desecration of the Sabbath, neglect of sacred things, direct opposition, and secret obstructions, wring the soul of the Missionary, fill his way with thorns, and tend to nullify his greatest exertions.

Where Christian Governments have borne rule, and where his own life has been most secure, he has found those very Governments arrayed against his success. When Buchanan would have given forth information touching the abominations of Hindooism, not a Journal in Calcutta dared to publish his communications: when he made them from the pulpit, his friends were not allowed to publish the Sermons: when he returned to England, and published these things, his statements were denied, and his character assailed!

The East-India Company long opposed the introduction of Missionaries, or kept them under a surveillance which defeated their object. Had not the Danish Settlement at Serampore afforded an asylum, till an experiment was made, evincive of the political harmlessness of evangelical labours among the Natives, it is doubtful whether India would have been opened to this day. It is only necessary to refer to the periodical accounts, to the Calcutta Newspapers, and to the occasional pamphlets of that time, to shew how wilfully and effectively the Messengers of Mercy were hindered for many years; and how large deductions ought to be made, on this account, from the fruits which might otherwise have been produced. Though the Indian Government no longer exerts a direct opposition to Missionaries, it does many things to sustain Paganism and Mahomedanism throughout its dominions.

The Dutch Government has been even more inimical; and still maintains its hostility. When Mr. Bruckner, after many years' labour, had translated the New Testament into Javanese, he went to Serampore; and, at great expense, got types cast, and printed it: but he no sooner returned (in 1832), and gave away a few copies, than the Government seized the whole edition, and placed it in the public stores, from whence it has never been restored. I could mention other facts of a similar character. Their own Chaplains and other Clergy are under such restraints, as tend to nullify or obstruct their labours to convert the Natives.

The Spanish and Portuguese Colonial Governments in India have avowedly opposed us from the beginning, on the ground of our Protestantism.

At some of the Sandwich Islands, among various tribes of American Indians, and in many other places where no governmental opposition has been made, the influence and example of unprincipled men, both residents and visitors, have been most distressing.*

In the most favourable aspect in which the Missionary meets a Christian Government in Pagan lands, he finds it a government of financial rapacity and military force. The Natives cannot forget that the presence and power of the White Man are the fruit and proof of their subjection and inferiority: wherever he establishes his fort and his flag, it is to the subversion of their political and civil consequence. A distinguished British Writer declares, that, with the exception of the obstacles which the impolicy of Europeans themselves has created against the propagation of their religion, there exist no others: "In every country of the East, Christianity has been introduced to the people along with the invariable and odious associates of unprincipled ambition and commercial rapacity†." Hence their expulsion from Japan, China, Tonquin, Cochin-China, and Camboja; and the precarious footing of Missionaries in Siam, Burmah, and other places. "It must be confessed, that if the beauty of Christianity has not convinced Orientals, it is principally by reason of the bad opinion which the avarice, treachery, invasions, and tyranny of the Portuguese, and some other Christians in the Indies, have implanted in them‡."

—*Resistance made by Popery.* At a large proportion of the Stations, there are Papal Establishments. At these, the Priests always, and the people often, are active and implacable opposers. The Missionary's character and labours are misrepresented: his Bibles and Tracts are declared false and pernicious; and salvation, for him or his adherents, is pronounced impossible. Worse than this, are the contempt and aversion which they create toward the Christian Name: their proselytes are seldom less degraded and vicious than the Heathen, and sometimes more so: that they have not procured the exclusion of all Missionaries, as they have from China and Japan, is because they are not sufficiently powerful to excite the action of Government. So far as they have ability, it is exerted to keep Protestantism from Pagans.

IV. MUCH OF THE EFFORTS AT HOME DOES NOT REACH THE FIELD ABROAD.

Large sums have been spent in surveying the field; and sundry lives lost for want of a better acquaintance with the countries, climates, natives &c.

Large expenses, of both time and money, are incurred for agencies, secretaryships, travelling, clerk-hire, buildings, circulars, pamphlets, &c. Objections may lie against some of these cases, and certain details; but the main question of expediency and necessity remains clear. They yield no fruits in the foreign field; but without them a beginning could not be made. Christians were ignorant of the various subjects involved in the undertaking. They were both to be induced to move, and to be taught how; so that the whole energies of some have been absorbed in awakening the co-operation of others. For this there is no present remedy, but in the continuance of these very expenses||. Even now, though thousands of pamphlets, reports, speeches, sermons,

* Oh that immoral Christians living among idolaters, and inimical rulers, would consider how much more reprehensible they are, than those who of old professed to be God's people, yet caused His Name to be polluted among the Gentiles! In the days of Ezekiel!—*They were dispersed through the countries; and when they entered unto the heathens, whither they went, they profaned My Holy Name when they said, We are the people of the Lord, and are gone forth out of his land. The heathens shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you, before their eyes.* Ezek. xxxvi. 19, 20, 23. In the days of Paul, it was still their reproach—*Thou that makest thy boast of possessing the Law, through breaking the Law, dishonourest thou God! For the Name of God is blasphemed among the Gentiles through you.* Rom. ii. 23, 24.

† Crawford's Indian Archipelago, Vol. II. Book 6. chap. 4.

‡ La Loubière, Du Royaume de Siam, Tome I.

§ Men of the world exclaim against this; but they spend money and life upon matters of infinitely less moment: they encounter the same perils, in the same regions, in pursuit of wealth, science, or fame; or, perhaps, prompted only by curiosity. Let but the effort to discover the sources and course of the Niger be specified. In this one enterprise, have perished Ledyard, Houghton, Park, Anderson, Horneman, Nichols, Roentgen, Tucker, Tudor, Cranch, Galway, Smith, Peddie, Kummer, Campbell, Stockle, Toole, Denham, Clapperton, Morrison, Pearce, Laing, and I know not how many more, all men of distinction and worth. With these have perished several hundred soldiers, scientific attendants, servants, &c. All these lives spent to discover the course of a river flowing through pestilential solitudes, and occupied by barbarous tribes! And for what purpose? To convey peace and eternal life to these benighted Africans? No. To add a few facts to science, and, peradventure, to open a new market for European Manufactures! The settlement of many colonies, the attempts to discover a North-West passage, and a score of other such enterprises, might be named, which have involved greater loss of life than the whole Missionary Enterprise from the beginning. [The Niger Expedition, now in hand, takes, in its objects and spirit, the high ground on which it becomes a Christian Government to conduct its measures.—Ed. Miss. Reg.]

|| This item, though large, is apt to be overrated. At an early period of Missionary Operations, when the total receipts were small, and great personal efforts required to collect them, the proportion was greater than at present. The average income of the American Board of Commissioners for Foreign Missions is about \$2,000., and the average expenditures for agencies, salaries, travelling expenses of Missionary Candidates for examination, postages, rent, and other incidental expenses, about \$100., being a fraction less than 8 per cent.

&c. have been distributed, thousands of addresses made, and thousands of Committees and Associations formed, there are multitudes who do not understand the movement. For want of more of this sort of expense and labour, thousands of sincere Christians have not been awakened to a proper consideration of the enterprise; and thousands, misjudging it, oppose.

In addition to these expenses, large sums are absorbed by the outfit, passages, and salaries of Missionaries who die before they acquire the language. Very costly libraries have to be furnished to Stations where translations are in progress. Those who know the price of many necessary works in the learned languages will feel the force of this consideration. This sort of expense, and all those connected with setting up a printing-office, must be renewed at every principal Mission to be established.

The outlay for Societies' Houses, Secretaries, Clerks, &c. will not increase in proportion to increased operations. Experience will reduce many expenses, both abroad and at home. The houses, lands, presses, types, machinery, libraries, &c. now possessed, will remain as so much capital. Natives will soon learn to do printing &c., and the cost of manipulations be reduced. The prices of passages will lessen, as facilities and improvements multiply. In short, every charge between the donor and his object may be expected to decrease. The churches will come to the work with more readiness: systematic contribution will succeed to desultory collections: few brethren will remain to be convinced and urged; and the apparatus of agencies will cease to be burdensome.

A due consideration of the success granted under such formidable difficulties will prepare our Readers for Mr. Malcolm's

FORCIBLE APPEAL FOR ENLARGED EXERTIONS IN THE MISSIONARY CAUSE.

It only remains for me to declare my deep and solemn conviction, that the Missionary Enterprise is of God. All which I have seen, read, and heard, has served to impress me more and more with the rectitude, practicability, and usefulness of the work. Our duty, as revealed in Scripture, is illustrated and urged in every part of the field. The Missionaries, as a body, are holy and diligent men. I have satisfied myself that the Translations are continually improving; that the Tracts are orthodox and scriptural; and that a large part of them are intelligible to the Natives. Evidences of the Divine Favour are visible.

The personal examination of numerous Missionary Stations in the East, some of them the seat of several distinct bodies of Missionaries; a minute knowledge of many adjacent Stations; a personal acquaintance with nearly ninety Ordained Missionaries—Episcopalian, Lutheran, Scotch, Presbyterian, Wesleyan, Independent, Congregational, and Baptist, besides wives, assistants, and native helpers; visits to Schools and the houses of Converts; seeing many Heathen in their native state; witnessing much Missionary Labour; attending Committees, Conferences, Prayer Meetings, and Catechizings; and almost confining my reading to this subject for three years—have satisfied me that the measure of Missionary Success is equal to just expectations.

Opportunities of usefulness are more extended than ever before. There are not only more Presses and more Missionaries, but better Tracts: more of the Scriptures are translated: more of our Brethren understand the languages where they are: the Native Assistants know more of the Plan of Salvation; and the Schools are better conducted.

Our incentives to increased action are very strong. Many Young Men of great promise, who have devoted themselves to Missionary Work, are deterred from presenting themselves to the Societies, because of the uncertainty when they can be sent out, if at all. This ought very seriously to engage the attention of the Churches. Men are prepared and willing to go; and the Church does not supply the means. In the mean time, promising fields remain unoccupied—a proper division of labour is not effected at existing Stations—and, at some points, the whole labour and expense, and the entire services of some Missionaries, are in danger of being lost, for want of men to take the place of those now engaged, in case of sickness or death. In some instances, there is for a whole Nation but one Missionary.

Our visible Encouragements are greater than at any former period. The number of Converts within the year 1837, connected with Missions from the United States, exceeds the whole number of Converts during the first twenty years of the existence of Missionary Operations! In the same Missions, religious truth is now being printed in nearly sixty languages, and at the rate of millions of pages per annum.

cent. The expenditures of the Baptist Board of Foreign Missions are about 18,000*l.*, and the home expense⁸ 1500*l.*, which is also a fraction less than 8 per cent. The proportion in other Societies is, probably, about the same. Contributors ought, certainly, to feel gratified to know that they can collect their Missionaries, place their donations abroad, and convert their money into Bibles and Tracts at so small a charge as 1*d.* on each shilling.

Reader, could you have stood with me over the graves of Swartz, Carey, Boardman, or Heber—or could you stand beside the departing ship, where weeping parents give up dear children to many hardships, and to be seen no more—how would your sacrifices appear, in the comparison? What are you doing for the spread of Christianity, which compares with these; or with the widow's mite, which was *all her living*? Examine this matter. The blood of the Heathen may be on your soul! Have you properly satisfied yourself that it is not your duty TO GO TO THE HEATHEN? Are you sure you are not required to GIVE MORE to this Cause? If it be the duty of some to go abroad, and of others to give up their sons and daughters, what ought you to do? Must the whole body of Christians do their duty? or will the services of a part excuse the remainder? Either those who go on Missions are egregiously misled, and might without guilt have remained at home, enjoying all the sweets of civilized society, religious privileges, and family intercourse; or you are fatally deluded in supposing that you acquit yourselves of all obligation by paying a paltry dollar or two, per annum or per month. What shall be said, then, of those who do not contribute toward spreading the knowledge of God and truth among the Nations, so much as the price of a gewgaw or a ribbon, in a whole year? O Lord, lay not this sin to thy people's charge! Let thy Church *arise and shine, that the Gentiles may come to her light, and kings to the brightness of her rising!*

EXPLANATION OF THE FOLLOWING SURVEY.

Under each Division is first given an abstract of the chief proceedings of Bible, Tract, and Education Societies, where such are in action: and this is followed by a view of the Stations, Labourers, and Notitia of the different Missionary Societies. The Societies are placed in such order as the length or sphere of their exertions within the respective Divisions, or other circumstances, seemed to point out.

The Stations are ranged in their usual geographical order. Under each, the following particulars are noticed, so far as information could be obtained—A brief description of the Station, with the date when first occupied—The names of the Missionaries; and, occasionally, those of Assistants, whether Catechists, Schoolmasters, or Artisans; with the number of the Native Assistants—Returns of numbers relative to the Ministry and to Education, with brief notices on the state and prospects of these two main departments of labour—Miscellaneous notices on Publications, the Press, and other matters connected with the Station; with references to the pages of the preceding Volume where particulars relative to such Station will be found.

The abstract of the proceedings of each Missionary Society, given in the several Divisions of the Survey, is closed by extracts printed across the page, from the communications of the Missionaries or the Reports of the different Societies, whenever such extracts can be obtained as convey brief but comprehensive views of their proceedings or prospects. Such extracts as have reference, more comprehensively, to the state of that Division of the Survey are printed at the end of the Division.

. The references to pages are always to those of our last Volume, when not otherwise specified.

Western Africa.

GOVERNMENT EXPEDITION UP THE NIGER.

IN the Introductory Remarks to this Division of the Survey, at pp. 11—13 of our last Volume, we noticed the appalling magnitude of the Slave Trade, and gave an abstract of Sir T. F. Buxton's late publication on the subject. The following extracts from a Letter of Lord John Russell to the Lords of the Treasury shew that Government is taking further steps toward the effectual suppression of the Trade. The plan detailed by his Lordship has met with the concurrence of the Treasury, and is on the point of being carried into effect:—

The state of the Foreign Slave Trade has for some time past engaged much of the attention of Her Majesty's confidential advisers. In whatever light this traffic is viewed, it must be regarded as an evil of incalculable magnitude: the injuries which it inflicts on the lawful commerce of this country, the constant expense incurred in the employment of ships-of-war for the suppression of it, and the annual sacrifice of so many valuable lives in this service, however deeply to be lamented, are not the most disastrous results of this system. The honour of the British Crown is compromised by the habitual evasion of the Treaties subsisting between Her Majesty and Foreign Powers for the Abolition of the Slave Trade; and the calamities, which, in defiance of religion, humanity, and justice, are inflicted on a large proportion of the African Continent, are such as cannot be contemplated without the deepest and most lively concern. The Houses of Lords and Commons have, in their Addresses to the Crown, expressed, in the most energetic terms, the indignation with which Parliament regards the continuance of the trade in African Slaves, and their anxious desire that every practicable method should be taken for the extinction of this great social evil.

I find it impossible to avoid the conclusion, that the average number of slaves introduced into Foreign States or Colonies in America and the West Indies, from the Western Coast of Africa, annually exceeds 100,000. In this estimate, a very large deduction is made for the exaggerations, which are more or less inseparable from all statements on a subject so well calculated to excite the feelings of every impartial and disinterested witness. But, making this deduction, the number of slaves actually landed in the importing countries affords but a very imperfect indication of the real extent of the calamities which this traffic inflicts on its victims. No record exists of the multitudes who perish in the overland journey to the African Coast, or in the passage across the Atlantic; or of the still greater number who fall a sacrifice to the warfare, pillage, and cruelties by which the Slave Trade is fed. Unhappily, however, no fact can be more certain, than that such an importation as I have mentioned pre-supposes and involves a waste of human life, and a sum of human misery, proceeding from year to year without respite or intermission, to such an extent as to render the subject the most painful of any which, in the survey of the condition of mankind, it is possible to contemplate.

The preceding statement unavoidably suggests the inquiry, Why the costly efforts, in which Great Britain has so long been engaged for repressing the Foreign Slave Trade, have proved thus ineffectual. Without pausing to enumerate the many concurrent causes of failure, it may be sufficient to say, that such is the difference between the price at which a slave is bought on the coast of Africa and the price for which he is sold in Brazil or Cuba, that the importer receives back his purchase-money tenfold on the safe arrival of his vessel at the port of destination. It is more than probable that the general profits of the trade, if accurately calculated, would fall exceedingly below this estimate; as indeed it is certain, that, in many cases, it is carried on at a ruinous loss. But your Lordships are well aware, how powerful and constant an impulse may be given to any species of illegal traffic, however hazardous, when they who engage in it are allured by the hope of very large and quick returns. We must add to this exciting motive the security which is derived from insurances, which are carried on to a great extent.

Under such circumstances, to repress the Foreign Slave Trade by a marine guard, would scarcely be possible if the whole British navy could be employed for that purpose. It is an evil which can never be adequately encountered by any system of mere prohibition and penalties. Her Majesty's confidential advisers are, therefore, compelled to admit the conviction, that it is indispensable to enter upon some new preventive system. To this end, the Queen has directed Her Ministers to negotiate conventions or agreements with Native Chiefs or Powers; the basis of which would be, first, the abandonment and absolute prohibition of the Slave Trade; and, secondly, the admission for consumption in this country, on favourable terms, of goods, the produce or manufacture of the territories subject to them. Of those Chiefs, the most considerable rule over the countries adjacent to the Niger and its great tributary streams. It is therefore proposed to despatch an Expedition, which would ascend that river by steam-boats, as far as the points at which it receives the confluence of some of the principal rivers falling into it from the eastward. At these, or at any other stations which may be found more favourable for the promotion of a legitimate commerce, it is

proposed to establish British Factories; in the hope that the Natives may be taught that there are methods of employing the population, more profitable to those to whom they are subject, than that of converting them into slaves, and selling them to slave-traders.

With a full perception of the difficulties which may attend this undertaking, the Ministers of the Crown are yet convinced that it affords the best, if not the only prospect of accomplishing the great object so earnestly desired by the Queen, her Parliament, and her people.

Having instituted a careful inquiry as to the best and most economical method of conducting the proposed Expedition, I find that it will be necessary to build three iron steam-vessels for this service; and that the first cost of those vessels, including provisions and stores for six months, will amount to 35,000*l.* It further appears that the annual charge of paying and victualling the officers and men will be 10,546*l.* The salaries of the conductors of the expedition, and of their Chaplain and Surgeon, will probably amount to 4000*l.* In addition to this expenditure, presents must be purchased for the Chiefs; and tents and mathematical instruments, with some other articles of a similar kind, will be indispensable for the use of the persons who are to be engaged in this service, when at a distance from their vessels.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

B. F. BIBLE SOC.—The *Sierra-Leone* Auxiliary has remitted 127*l.* 6*s.* 7*d.*, and ordered 625 Bibles and 1050 Testaments: a small grant has also been made to it of Spanish, Italian, and Portuguese Bibles: 250 Bibles and Testaments have been placed at the disposal of the Rev. Mr. Mycock, proceeding as a Missionary to *Cape Coast*—P. 13.

PRAYER-BK. AND HOM. SOC.—The Auxiliary in *Sierra Leone* has remitted 30*l.* 15*s.* 9*d.*; and has requested another grant

of Prayer-Books—P. 13.

RELIG.-TRACT SOC.—Books on sale have been sent to *Sierra Leone* to the value of 88*l.*, with a grant of 11,275 Tracts for gratuitous circulation. In addition to these supplies sent to the Auxiliary, the Committee have granted about 2800 Tracts and Children's Books to the agents of the Countess of Huntingdon's Connection in the Colony; and the like number to two Wesleyan Missionaries, on their proceeding thither—P. 13.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

The Missionaries have laboured diligently, both in maintaining Public Worship, and in examining Candidates for Baptism and the Communion. Meetings are regularly held, for the purpose of exciting an interest in the Cause of the Gospel. Mr. Peyton thus describes one of them:—

Nov. 4, 1839—The Monthly Missionary Meeting has been numerously attended this evening; more so than on any former occasion of the kind. Three hundred and twenty-six individuals were present; and many of them seemed to take great pleasure in what was read and spoken to them of the progress of Missions in other parts of the globe. Many of the Natives who did not bring their pence and half-pence, brought them to my house after the conclusion of the Meeting. The Collection has been greater than any before.

The total Contributions raised in aid of

the Society are a proof of the effect of these Meetings. The Rev. J. W. Weeks remarks—

With sincere pleasure I remit a larger sum this year than the last, from the *Sierra-Leone* Auxiliary Church Missionary Society; namely, the sum of 73*l.* 16*s.* 10*d.*

This sum, added to former remittances, makes the total received by the Parent Society from the Auxiliary 1836*l.* 1*s.* 7*d.*

See, at pp. 48—52, 98—103, 163—165, 326—332, many details of proceedings in the Mission; at pp. 272 and 430, notices of the deaths of Mr. James R. White and Mrs. Baltmann; and at pp. 481—483, Obituaries of Mr. W. I. Murphy, of Mrs. Schön, and of Mrs. Schlenker.

Labourers.

Mr. H. P. Stedman and Mr. H. Townsend arrived in England on the 14th of March, Rev. J. U. Graf on 30th of May, and Rev. G. A. Kissling and Mrs. Kissling

Church Missionary Society—

on the 25th of September—chiefly for the recovery of their health. Rev. John Warburton was admitted to Priest's Orders, by the Bishop of London, on the 18th of October; and on the 23d, the Instructions of the Committee were delivered to the Rev. John Warburton and Mrs. Warburton, Rev. N. C. Haastrop, Rev. D. H. Schmid and Mrs. Schmid, Mr. H. Townsend and Mrs. Townsend, and Mr. J. Ilott and Mrs. Ilott, on account of their departure to Sierra Leone. Rev. John Warburton, Mr. Townsend, Mr. Ilott, and their Wives, embarked in the "Carshalton Park" on 31st of October. Rev. N. C. Haastrop and Rev. D. H. Schmid were admitted to Priest's Orders, by the Bishop of London, on the 29th of November; and embarked for Sierra Leone, with Mrs. Schmid, in the "Mary," Capt. Tate, on the 12th of December—Pp. 14, 175, 310, 479, 517, 556.

Stations.

Freetown — 1804 — John Beal, *Cat.*; Joseph Bartholomew, Thomas King, John Thorpe, *Nat. Assist.*; W. C. Thomson, *Translator* — Communicants, 60 — Scholars: Boys and Girls, 385; Youths and Adults, 220—P. 14.

In Freetown, the Mission Church, formerly called Gibraltar Chapel, which was blown down in 1838 by a hurricane, has been rebuilt. The foundation-stone was laid by the Governor, in the presence of nearly all the Members of the Mission. The importance of this Church is thus stated by Mr. Kissling:—

What a delight it was, both to the Minister and People, to assemble in the Society's Church, though yet unfinished, dry and comfortable in the heaviest torrents of rain; and, above all, to see faces from its neighbourhood who had never attended a place of Divine Worship before! I could not refrain from shedding tears of gratitude to our gracious God and Father, who had so far prospered the long-cherished wish of erecting a substantial building for Divine Service and School in this part of Freetown. Heathens and Aku Mahomedans, living in this district, have promised to attend our Service—some of the Heathens have already made their promise good—and to send their children to school as soon as it shall be opened.

Effects of Education—Of the good feeling manifested among the young scholars in the Village Schools, the following instance is related by one of the Catechists:—

I put thirty of the children to read the New Testament. I sold to the children last evening, and before school this morning, twenty-four Bibles and Testaments: the parents most willingly give their last farthing to purchase Bibles and Testaments for their children. I have also been highly pleased to-day with the generous feeling of some of the children toward one of their

Christian Institution — 1828 — G. A. Kissling, *Superint.*; Sam. Crowther, *Nat. Assist.* Students, 19—P. 14.

"Many of the Students," it is reported, "are formed characters, and sincere in their profession. I trust that we shall be able to raise up a faithful seed of them, both for the Colony and for the services beyond the Colony."

The value of the Institution is appreciated more and more each year. The prospect of carrying the exertions of the Society beyond the limits of the Colony renders it peculiarly important to secure the advantages of a well-trained body of Native Teachers, who may be ready to contribute their effective services, as openings shall be providentially made for their entrance on the wide sphere of usefulness in the Interior. [Report.

RIVER DISTRICT: comprehending *Kisssey*, *Wellington*, *Hastings*, and *Waterloo*; lying E and SE of Freetown, from 3½ to 20 miles — C. F. Schlenker, J. U. Graf: W. Young, T. Peyton, *Cat.*; George Metzger and 8 other *Nat. As.*—Communicants, 536 — Scholars: Boys and Girls, 1199; Youths and Adults, 981—P. 14.

MOUNTAIN DISTRICT — comprehending *Gloucester*, *Leicester*, *Regent*, *Bathurst*, and *Charlotte*; lying S and SSE of Freetown, from 3 to 6 miles—J. W. Weeks, Fred. Bultmann: Isaac Smith, *Cat.*; Matt. T. Harding and 8 other *Nat. As.*—Communicants, 548—Scholars: Boys and Girls, 1107; Youths and Adults, 946—P. 15.

SEA DISTRICT—*Kent*: the most southern Station in the Colony: 40 miles from Freetown—James Fred. Schön: John Attarra, T. Lefevre, *Nat. As.*—Communicants, 30—Scholars: Boys and Girls, 130; Youths and Adults, 100—P. 15.

Summary.

Stations, 12—Labourers, 41; being 7 Missionaries, 10 Catechists, and 24 Native Assistants: of these Labourers, 23 are married—Labourers on their way, 3 Missionaries (2 of the mmarried), and 2 Catechists and their Wives—Average Attendance on Public Worship, 5714—Communicants, 1177—Scholars, 5088; being, Boys and Girls, 2821; and Youths and Adults, 2267.

fellow-scholars, who has neither father nor mother, and could not purchase a Testament for himself, though he had made sufficient improvement to read it. I took the boy by the hand, and led him to two classes; and said to the boys, "My dear children, this boy has neither father nor mother, and is not able to buy a Testament to read with the other boys in the class: now, if you love him, as that hymn which you learnt last week teaches you 'to love one another,' then you will shew your love by giving him a halfpenny or a farthing each toward purchasing a Testament." All looked very sympathetically at me; and one said, "Sir, I will give one copper." "I will give another," was the answer from all; and in five minutes I received twenty-four halfpence, enough to purchase a Testament for the poor boy.

It is related also, concerning the benefit of the Sunday Schools, by one of the Catechists:—

Our Sunday School is in a most prosperous condition. I have received 97 adults and apprentices into it during the past quarter, the majority of whom had never been under any Christian Instruction previous to their entering the Sunday School. I rejoice to see the proficiency which some of these people make in reading: one poor woman, fifty years of age, whom I received two months ago into the school, knew not a letter of the Alphabet when I first admitted her; but now she can read the Primer well, and will shortly be able to read the New Testament. The people, also, are regular in their attendance at school on the Lord's Day.

No less encouraging is our Day School. A larger number of children have been promoted to higher classes this quarter than in any preceding one since I have been at Hastings.

Native Languages—The Missionaries continue to prosecute the cultivation of some of the Native Dialects of the countries adjacent to the Colony. While in England last year, Mr. Schön committed to type, as specimens of the Sherbro' Language, a few chapters of St. Matthew's Gospel, some Parables of our Lord, and a Vocabulary of about a thousand words. Mr. W. C. Thomson has persevered with success in his preparation of a Timmanee and English Dictionary, and in his Translations into Timmanee: the language being sufficiently fixed for the purpose of Religious Worship, Mr. Thomson regularly so uses it, both at Freetown and in the Interior.

Want of Churches—The want of additional Churches has become urgent: several of those hitherto occupied have fallen into decay, so that in the rainy season it is not practicable for the congregations to assemble. The provision of Places of Worship in the Colony for the Liberated Africans was undertaken by the Government, when the Committee engaged on their part to provide Teachers. The present deficiency of accommodation for Public Worship is the more to be regretted, as it not only deprives great numbers of the people of the benefit of that ordinance, but in many cases seriously exposes the health of the Missionary by the dilapidated state of the buildings.

Hindrances to the Progress of the Colony—The condition of the rising generation in Sierra Leone is a source of anxiety to the Missionaries. It is thus described by Mr. Young:—

A few of our Youths, who have received an ordinary education in our Schools, are prepared to work their way in society, if they could obtain employment; but there are neither manufactures nor handicraft trades to employ them. The consequence of this state of things is, that, unable to turn their labours to a profitable account, they form idle and vicious habits; and thus hinder, instead of promoting, the progress of civilization in the Colony.

A further drawback on the progress of the Colony is found in the frequent accessions of Captured Slaves brought to Sierra Leone. Whenever this cause shall cease to operate, by the total extinction of Slavery, improvements may be expected to advance with steady pace.

The Committee remark, moreover, with deep concern, that while the work of the Gospel is clearly advancing in the Colony, yet the Powers of Darkness are no less manifestly in great activity. The very extensive prevalence of Idolatry is attested by the Missionaries generally; while the increase of Mahomedanism is so alarming, as to have induced them to join in a Petition to Government on the subject: see p. 165 of our last Volume.

Extension of the Mission—A Journey into the Timmanee Country has been made by the Rev. J. W. Weeks and some associates, in order to collect information as to how far that country might present a favourable aspect for the establishment of a Mission.

Jan. 1841.

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Church Missionary Society—

The details of their journey have not reached the Committee; but the party met with a friendly reception in most places.

In reference to the Expedition up the Niger undertaken by Government, the Committee state—

The Committee feel it incumbent on them, in prosecution of one of the primary objects contemplated in the formation of this Society, to be prepared to avail themselves, to the extent of the means which may be at their disposal, of the openings which may be providentially presented, by the measures now in progress, for bearing to the Natives of Africa the *good tidings of great joy*, which a merciful God proclaims, in His Gospel, to all people.

Your Committee pray, that, under the Divine Blessing, this Society may be an honoured instrument in contributing to accomplish the glowing anticipation of Mr. Pitt, in one of his speeches on the abolition of the Slave Trade:—"Some of us may live to see a reverse of that picture, from which we now turn our eyes with shame and regret: we may live to behold the Natives of Africa engaged in the calm occupations of industry, and in the pursuit of a just and legitimate commerce: we may behold the beams of Science and Philosophy breaking in upon their land, which at some happier period, in still later times, may blaze with full lustre, and, joining their influence to that of pure Religion, may illuminate and invigorate the most distant extremities of that immense continent."

WESLEYAN MISSIONARY SOCIETY.

GAMBIA.

Bathurst: on St. Mary's Island, at the mouth of the Gambia—1821—Wm. Fox, Wm. English: Walter Crowley, *Assistant*; John Gum, *Nat. As.*; and Amadi Gum, *Nat. As.* at Barra-Point and Jillifree—W. Juff, *Nat. As.* at Bathurst, died 1st of March of last year. Mr. Fox, with his wife and child, Rev. Wm. James and Rev. Wm. English, and their Wives, Mr. Crowley, and some Natives who had visited England, arrived on the 15th of March. Mr. James proceeded to Macarthy Island, but departed there to his Rest on the 1st of July—Pp. 16, 223, 272, 352, 430.

The claims of the Mission School, which, on account of its beneficial effects, had secured the patronage of the late Lieut.-Governor Mackie, did not admit of longer delay. A well-qualified Teacher (Mr. Crowley) has been provided; and instructions were given to Mr. Fox to build a suitable School House for the accommodation of 350 children. The late Rev. James Parkinson wrote, a very short time prior to his decease—

Our Schools at St. Mary's are very prosperous—especially the Boys' School. During the last quarter we have had an increase of 34 boys and about 10 girls. I trust that our Missions here, but more especially the Schools, have created a favourable impression on our new Lieutenant-Governor (Mackie). So well was he pleased with their proficiency, that he requested us to receive six boys from the Liberated-African Department for education, as a kind of experiment. We of course acceded to his wish; and, in a fortnight after, 21 came,

neatly clothed. I have myself paid attention to them, and their improvement has far surpassed my expectations.

Macarthy Island: 300 miles up the Gambia—1832—Wm. Moss: John Cupidon, Pierre Sallah, *Nat. As.*—Members, at St. Mary's and Macarthy Island, 634—Scholars, 235—Pp. 16, 480.

The Cause of our Divine Redeemer is in great prosperity. We have an increase of 40 Members during the quarter. Our old Members are making progress in the divine life; and have a hope, bright and cheering, of immortality and eternal life. Our Place of Worship is far too small: yet such is the spirit of inquiry, that many stand under the rays of an almost-vertical sun, to *hear words whereby they may be saved*. A holy influence rests on preacher and people; and we find it *good to draw nigh to God*.

We entreat you, for our sakes, for the sake of the souls for whom the Saviour died, let us have a NEW CHAPEL. We have the bread and water of life, and we do not wish to confine it to ourselves. Allow us, then, the means of distributing it to the hungry, thirsty, perishing souls around us. [Rev. W. Moss.

Necessity has compelled the Committee to postpone, for the present, this urgent application for pecuniary means to enable the Missionary to erect a commodious Chapel.

Increased interest has been excited in favour of the Missions in the neighbourhood of the Gambia, by the recent visit of Mr. Fox to his native land. His statements respecting the beneficial effects resulting from the operations of the Society, in that sphere of labour where so many years of his life have been spent, and

the openings for usefulness which present themselves in the distant kingdoms of WOOLLI and BONDOW, as well as among the tribes more immediately contiguous to the Mission Stations—produced in the Committee the feeling of most painful regret that the straitened circumstances of the Society's funds did not allow them to make an additional effort in behalf of this part of Africa, somewhat adequate to the greatness of the emergency. [Report.

Foulah Institution.

A Report of this Institution, which acts in connection with the Wesleyan Missionary Society, has been drawn up by the Rev. Wm. Fox; from which it appears that sickness and death had deprived it of the services of the persons sent out to conduct its concerns, which had, in consequence, devolved much on himself. The Wesleyan Society has appropriated to its objects 600 acres of land at Macarthy Island: a road has been cut through 440 acres of this land: one-third of the land is cleared: a bridge has been built over a deep creek, which crosses the road: about 100 head of cattle have been bought to stock the land. The produce of the land realized, in 1838, the sum of 40*l.* 3*s.* 5*d.* See, at p. 392 of our last Volume, notice of an Education Establishment for the Sons of the higher class of Natives.

Mr. Fox states various advantages which have already attended the effort: among them, he says—

It has, I believe, exerted a salutary moral influence, as well as conferred a great temporal blessing on the poor inhabitants of Macarthy Island. It has not only taught them industry, but has furnished them with the means of subsistence. I have frequently employed a greater number than I actually wanted, from the very earnest and importunate applications made by them for work: they have come to me, and with actions more expressive than words, have said, "Massa, me not got no rice: me no got corn for eat: what me go do? Me no want to go sit down in my house: me want for go work. Do, Massa, I beg you, give me book for go work."

The Committee add—

Although the plans which they originally contemplated have, to some extent, been frustrated by circumstances which no human power or wisdom could controul, a large amount of good has been effected. And when it is, moreover, taken into account, that, in the same period, one of the principal languages of Western Africa, the Mandingo, has been reduced to written form, it will appear that as much has been done as could reasonably have been anticipated.

The copious Grammar of the Mandingo, and the Translations of the Gospels into the same language, by the Rev. Rob. M. Macbrair, who was sent out for this express object—in connection with the superior School-Establishment now in progress—will greatly facilitate future exertions in behalf of the Aborigines of the extensive region through which that language is spoken.

SIERRA LEONE.

Freetown, with Out-Stations—1817— Thomas Dove, David Jehu, Henry Badger.

Rev. D. Jehu arrived at Sierra Leone Dec. 23, 1839, and died there the 2d of July. Mrs. Dove died on the 7th of June. Rev. Thomas Edwards has come home on a temporary visit—Members, 1940—Scholars, 1035—Pp. 17, 272, 430, 480.

The Mission exhibits a very promising appearance. Mr. Dove reports, that the congregations attending the Bathurst-street Chapel, at Freetown, are large and attentive; that the Society is increasing in numbers; and that nearly 400 boys attend the Week-day School. The Society and Congregation at Ebenezer Chapel are in an encouraging state, and the Week-day School for Girls contains about 150 scholars: a Sunday School has also been commenced in the Chapel. The new Chapel at Portuguese Town is well attended, and the Girls' School is in a state of growing prosperity. The congregations attending the New-Town-West Chapel are excellent: the Chapel is crowded even at the Week-night Services. The Society and Congregation are greatly on the increase at Soldier's Town: the Chapel is a substantial stone building, 60 feet by 36: new premises have been erected there, as a residence for the Missionaries, on account of its elevated and comparatively healthy situation.

The work has made great progress at Wellington, where a substantial stone Chapel has just been erected, which contains sittings for about 600 persons: the Society amounts to more than 300 Members. At Newlands, also, a short distance from Wellington, a favourable commencement has been made: a Week-day School and a Sunday School have been established, which promise to be productive of much good to that neighbourhood. The Society and Schools at Wilberforce were never more prosperous. The report from Lumley is, on the whole, favourable. At Murray-Town, the Society had been doubled within the year. Since the opening of the new Chapel at Hastings, the prospects have been very cheering: the Boys' School and the Girls' School there are doing well. At Allen's Town there is a good School for boys and girls, and the Society is in a prosperous condition. The report of the Societies

Wesleyan Missionary Society—and Schools at Gloucester and Kiskey is equally favourable. A small Society has been formed at Fraser's-Town.

During the year, Messrs. Dove and Badger visited York, and made arrangements for Mr. Badger to reside at that place. A Chapel, 34 feet by 41 within the walls, is in the course of erection, on land granted for the purpose by the Governor and Council. Previous to his return to Freetown, Mr. Dove, accompanied by Mr. Badger, proceeded to the Plantains, and were received with great hospitality by King Caulker, who lives on the island. He reads the Bible in English; and is anxious that a Missionary should reside with him. His brother is a sincere inquirer after truth, and has translated several portions of the Scriptures and the Catechism, and some of Mr. Wesley's Hymns, into the native language.

GOLD COAST, AND KINGDOM OF ASHANTEE.

Cape-Coast Town, with Out-Stations: 1835: Josiah Mycock, Robert Brooking—*Ashantee*: Thomas Birch Freeman, Wm. Swallow, Thompson Hesik, Charles Walden, Charles Payne—Mr. and Mrs. Mycock and Mr. Brooking arrived on the 13th of December 1839. Mr. Freeman arrived at home on the 11th of June last; and sailed on his return, with his new Associates, on the 10th of December—Pp. 17—20, 310, 556: and see, at pp. 162, 163, notice of a Special Subscription for a Mission to the Ashantees; and, at pp. 165, 166, the report of a Missionary Meeting at Cape Coast.

Mr. Freeman's last Report of the Cape-Coast Mission, before he sailed on his visit home, gives an encouraging view of its state:—

The general aspect of the Work of God in this dark corner of the earth is of a very cheering character. We have an increase of Members, and our Schools also are rapidly increasing. The last half year has been one of the most trying nature: but, blessed be God! notwithstanding these trials, I trust I can say our Societies never were in a more prosperous state. All things wear a pleasing aspect: some are waiting with solicitude to be admitted into the Society: backsliders are being restored; and our Prayer-Meetings especially are most delightful. Public Prayer-Meetings at five o'clock in the morning are regularly held every day, except Sunday, both in Cape Coast and Annamaboe. Three more little Chapels, in different parts of the circuit, will be fit for use in a few weeks. If we had more Missionaries, more Teachers, and more Money, much, very much more could be done.

Mr. Freeman, while in England, furnished a narrative of the Mission, of

which the following is the substance. It will recall to recollection the peculiar trials which we have had to record, in our past Volumes, of this afflicted, but now prosperous, Mission.

The Mission at the Gold Coast was undertaken in the year 1834, and actually commenced in 1835. The Rev. Joseph Dunwell having arrived at Cape-Coast Castle on the 15th of January 1835, he met with a hearty welcome. Mr. Dunwell immediately commenced his labours among the people; and the Lord blessed him with considerable success. A Society of from 40 to 50 Members on trial was speedily formed; and the aspects of the Mission were of the most cheering character. About six months after Mr. Dunwell's arrival, it pleased the Lord to remove him from his interesting sphere of usefulness to his eternal reward. The Society continued to enjoy peace and prosperity, under the general care of Mr. Joseph Smith, who had been Mr. Dunwell's interpreter.

In the early part of 1836, Mr. Wrigley was appointed for Cape Coast; where, in the month of August, he, in company with Mrs. Wrigley, arrived, and entered on their work in a true Missionary Spirit. Under Mr. Wrigley's Ministry, the Society continued to prosper; and a small Society was also formed at Annamaboe, a considerable town on the coast, about ten and a half miles east of Cape-Coast Castle.

During Mr. Dunwell's time, the increasing numbers rendered a commodious Chapel a great desideratum. Mr. Wrigley, consequently, prepared to carry the plan of building a Chapel into effect; and, while he was engaged in these preparations, another Missionary and his wife, Mr. and Mrs. Harrop, arrived. A few days after Mr. and Mrs. Harrop's arrival, the foundation of the Cape-Coast Chapel was laid, on a piece of land which had been obtained from the local Government. The dimensions of the Chapel are 70 feet by 40.

Mr. and Mrs. Harrop, a few days after their arrival, were attacked prematurely by the seasoning fever, the result of undue exposure to the sun and damps; and were suffered, by a mysterious Providence, to close their earthly career in a fortnight after their arrival; and Mrs. Wrigley died at the same time, from the effects of a violent fever, brought on, as was supposed, by her very assiduous attention to the wants and sufferings of her newly-arrived Brother and Sister.

A Female School had been established by Mrs. Wrigley, which was now put under the charge of a Native Female, who had enjoyed the advantage of an English and Religious Education; and Mr. Wrigley applied himself to his high and important duties with unwearied diligence and zeal. The building of the

Chapel went on rapidly—a place for preaching was in course of preparation at Annamaboe—and the Societies continued to prosper and increase. Mr. Wrigley often visited Annamaboe; and once proceeded into the interior as far as Domonassie, where we have now an interesting Society.

In the early part of November 1837, Mr. Wrigley was taken ill; and on the 16th he departed this life; dying, according to his own language, in the arms of his pardoning God. The Societies, again left without a Missionary, were mercifully kept in peace and prosperity, under the general care of Mr. John Hagan, a Native Young Man, and a few of his Brethren; among whom was Mr. William De Graft, who is now in England. At the time of this distressing event, Mr. Joseph Smith, the Young Man who had charge of the Societies after Mr. Dumwell's death, was on his passage from England to Cape Coast.

A few days after Mr. Wrigley's death, the western wall of the Chapel, which had been raised with the others high enough for the roof, fell down during a severe tornado.

On the 4th of January 1838, Mrs. Freeman and myself arrived. On the 28th of the following February, it pleased God, in his inscrutable providence, to deprive me of my excellent and beloved partner, by death.

The wall of the Chapel was rebuilt—the roof, which I took out with me from England, put on—and every thing in a state of preparation for opening; and on Sunday, the 10th of June 1838, this spacious building was consecrated to the service of the Living God.

The foundation of this building is stone; and the walls, above ground, are built with “swish” or clay, very strong and durable: they are nineteen feet high, and nearly three feet thick.

The building which was in progress at Annamaboe having been thrown down by heavy rains, the foundation of a larger Chapel was laid on the 14th of August 1838; and on Sunday, the 26th of May 1839, it was opened for Divine Worship. It is built with the same kind of material as Cape-Coast Chapel, only on a smaller scale. The dimensions are 53 feet by 30.

At Winnebah, a town on the coast, about 55 miles east of Cape-Coast Castle, we have also a little Chapel, Society, and School. The foundation of this Chapel was laid in July 1838, chiefly through the exertions of Mr. W. De Graft; and on the 2d of June 1839 it was opened for Divine Worship. It is built chiefly with the same materials as the other Chapels. Its dimensions are 38 feet by 18.

At Domonassie, a small town about 25 miles in the interior, we have a Society and School, and a small Chapel which was commenced by the people themselves, in May 1838, and opened

for Divine Worship on the 25th of November following.

During my sojourn on the coast, the Societies increased from 250 to between 600 and 700. We have Seven Schools, containing from 250 to 300 children. Four Chapels have been already built and opened; and three more are now nearly or quite fit for use; namely, at Salt-Pond, Commenda, and Abassa.

To six of the afore-mentioned Chapels we have attached both Societies and Schools; and to the other, at Salt-Pond, there belongs a small Society, and a School is in contemplation.

At British Accra, a very populous neighbourhood, we have a Society of 46 Members, and a School supported partly by the Local Government and partly by ourselves, containing from 80 to 100 children.

At Mansue, 50 miles in the Interior, on the road to Ashantee, we are now establishing a School under favourable auspices.

At Dix Cove, about 80 miles west of Cape-Coast Castle, we have long been invited to go and receive into church-fellowship several seriously-disposed persons. And other places in the Interior are also open to us, as well as the powerful Kingdom of Ashantee.

In building the Chapels in various parts of the circuit, and especially at Cape Coast, Annamaboe, and Winnebah, we have received much help from the Europeans in the Colony; and our Societies have always been ready, both by their contributions and manual labour, to hasten forward this blessed work.

For what our eyes have seen, our ears heard, and our hearts felt, we desire to be thankful to God; praying that His Divine Blessing may still rest on the labours of His servants in Guinea, and in every part of the Mission Field, till the earth shall be filled with the knowledge of the Lord, as the waters cover the sea!

The Rev. J. L. Wilson, of the American Mission at Cape Palmas, thus speaks of Cape Coast:—

The number of Europeans resident at Cape Coast does not exceed 15 or 20. The Native Population is estimated at 6000. The Europeans reside in handsome and spacious stone houses—the Natives, with a few exceptions, in houses built of clay and covered with grass, many of which are in a state of dilapidation. The contrast between the Native Houses and those of the Europeans must arrest the attention of every one, as the two are indiscriminately interspersed.

The whole country is less or more impregnated with gold dust; and I was not a little surprised to see native women washing for gold at the very spot where we stepped out of the boat on landing;—and it is not uncommon to see them sweeping the streets and private yards for the same purpose. Besides gold-dust,

Westeyen Missionary Society—

the Settlement exports ivory, Indian-corn, and, of late, some palm-oil. Gold, however, is the chief article, and Indian-corn is the next in importance.

The present Governor, Maclean, assumed his office in 1820; and has, by his sound judgment and indefatigable zeal, not only placed all the forts in excellent order, but has also succeeded in introducing many very salutary improvements among the neighbouring Native Tribes. Since his induction into office, he has kept up a School in the fort, under his immediate inspection, for Native Children; and at no period since the organization of the School has

the number of pupils ever fallen short of one hundred and fifty. Through the means of this School, a large number of the Young Men, who have just grown up, are able to read; so that the Native People of Cape Coast may now be regarded, to some extent at least, as a reading community. The jurisdiction of the Governor extends over 3000 square miles; and Tribes, even beyond these limits, are constantly referring their disputes among themselves to him, as umpire. The habit of seizing any man, and making him responsible for the debts and crimes of his townsman, which is so general in Western Africa, has been entirely broken up within the bounds of his jurisdiction.

GERMAN MISSIONARY SOCIETY.

Of the two Missionaries, Stanger and Mürdter, sent to join Mr. Riis in 1836, it will have been seen at p. 12 of the Survey for 1839, that Mr. Stanger soon followed his six Brethren to the grave.

Mr. Mürdter shortly after made the eighth Missionary whom the Society has lost on this coast within a few years. Mr. Riis was thus left alone, and has since returned to Europe.

AMERICAN MISSIONARY SOCIETIES.

Board of Missions.

CAPE PALMAS — *Fair Hope* — John Leighton Wilson: Alex. E. Wilson, M.D. — B. V. R. James, *Printer*, a man of colour. Dr. and Mrs. Wilson, formerly of the Zoolah Mission, joined this Mission Oct. 4, 1839 — Nat. Communicants, 11 — Children in the Seminary, 30 males and 20 females — Pp. 20, 21, 64, 272, 311. Mr. Wilson writes, in reference to the Seminarists—

There is some doubt whether we shall be able to procure provisions sufficient to support this number; but if we can, we shall be able to keep this number together.

The Missionaries give the following view of the Mission at the close of 1839:—

Health—In reviewing the past year, we feel that we have great cause of gratitude to our Heavenly Father. The Members of the Mission, generally, have enjoyed a greater measure of health, perhaps, than they have ever before done; and all our operations have been carried on without material interruption. The increased knowledge of treating the African Fever which is now obtained, and the freedom from care and responsibility which Missionaries may hereafter enjoy on their first arrival, materially lessen the otherwise dangerous nature of the fever; and we can confidently say, that persons of sound health, if they will be discreet on their arrival in this country, and will attend to the cautions which experience suggests, have very little to fear from the influence of the fever.

Education—For some time past, we have been enabled to carry on the male and female departments separately. The more-advanced classes read perfectly, both English and Grebo:

they write legibly—have made considerable proficiency in arithmetic, geography, history, and composition—and will soon commence the study of astronomy and natural philosophy. The acquisition of 20 Female Children we regard as a very encouraging feature in our operations: a few years ago, the prejudice against female education was so strong, that we had serious fears that it would not be possible to form a female school.

Most of the girls are betrothed to our most-advanced boys; so that these, when they leave us, will have educated and, in some instances, Christian Wives. The parents of our boys have, at our instigation, procured girls to be betrothed to their sons at an earlier age than usual, that they might be educated at the same time, and be made suitable companions for them. One couple of these has been united in marriage in our church; and now live together as a Christian Husband and Wife, having the charge of a Day School, which, according to the last account, is in a very flourishing condition.

We have frequent applications for admission into the school; which we are obliged to decline, not having sufficient accommodations.

Since the geographical division of the country with the Missionaries of the Protestant Episcopal Mission, we have maintained only two Day Schools: and we have found it best to limit each of these, for the present, to 12 or 15 pupils, who are provided in part with food. One of these Schools is located at Rocktown, and is in a prosperous condition: the teacher is not only doing good in imparting instruction to the children, but is exerting a happy religious influence over the surrounding community. The other school is located at a place called Sarekeh, about 12 miles distant; and is taught

by a Native, who has 12 boys, and his wife has three or four girls.

Capacity of Scholars—We do not think the capacities of African Children for learning in any degree inferior to that of children in our own country: and it may be safely affirmed, that they pursue their studies with more eagerness, and in some instances with more success, than any children which we have known. We have boys, of not more than ten years of age, who write, without any assistance, sensible and connected compositions on such subjects as the Early History of England, and Origin of the English Language.

Communicants—At our last Communion, two Native Youths, one an assistant teacher and the other a pupil in the Seminary, were admitted to the Church. The whole number of Native Communicants is eleven.

Slave Trade—The increased efforts of the English to suppress the Slave Trade is to be regarded as one of the most auspicious events connected with the improvement of this country. Although the direct trade in Slaves has been carried on only on a few points along the coast, yet there is scarcely any part of it which has not, in some way or other, been afflicted and injured by its endless train of evils. In this vicinity they have not bought Slaves for many years past: but it has been a favourite resort for the purchase of rice for the Slave Factories; and the article which the purchasers have usually given in exchange for rice has been rum, the influence of which on a community like this needs not to be told.

The printing executed at the Mission Press during the year has embraced 22 separate publications, including School Books, Religious Tracts, the Gospel by St. Matthew, and other Portions of Scripture, and the First Part of a Dictionary of the Grebo. These publications contained 411 pages; and the whole number of copies printed amounted to 29,860, and contained a total of 683,940 pages.

At the end of May, 7 Tracts had been printed in Grebo, amounting to 12,000 copies, and between 200,000 and 300,000 pages. A small volume of Bible History has also been printed, 124 pages, and 2000 copies. Another volume, entitled the Life of Christ, of 200 or 250 pages, was in the press.

Mr. Wilson's excursion along the coast was noticed in the last Survey. In addition to the places there mentioned as suitable for New Missions, his Journal contains the following suggestions:—

St. Andrew's is distant 100 miles from Cape Palmas; and is decidedly the most important Settlement between that place and Cape Lahou.

Cape Lahou is about 90 miles east of St. Andrew's, and nearly 200 distant from Cape Palmas. It is the largest Native Settlement directly on the sea-beach, along the whole coast of Western Africa; and, with the exception of one or two English Settlements, it exports a larger amount of gold and ivory than any other point along the whole coast.

I think both Cape Lahou and St. Andrew's inviting points for Missionary Operations. Their remoteness from both European and American Settlements is not one of the least encouraging circumstances to make them so. Both of them are situated at the mouths of large rivers, which will offer easy and constant access to the interior tribes.

It must not be expected that a Missionary could at once penetrate the Interior by either of these routes; for he would be resisted by the maritime tribes, until it is perfectly understood that his object is religious, and not commercial. I would therefore recommend the occupation of these two places to the serious consideration of the Committee. If it is not possible to get men from America to occupy them, educated Fantees from Cape Coast might be located at these two places, as Teachers, for the present. I should expect them to be as healthful locations as any on the coast.

Asinee and Grand Bassam, two places intermediate between Cape Lahou and the British Forts on the Gold Coast, are also important points.

Episcopal.

CAPE PALMAS—*Mount Vaughan*—1836—Thomas S. Savage, M.D., L. B. Minor, Joshua Smith: G. A. Perkins, *As.*: 2 Male and 1 Fem. *Nat. As.*—*Out-Station*: at *Graway*, 8 miles, Mr. Appleby; and, at *Cavally*, 13 miles, John Payne—Dr. and Mrs. Savage, on their return from America, accompanied by Mr. and Mrs. Perkins, reached Monrovia Roads Jan. 19, 1839: Mrs. Savage was removed by death on the 17th of April following, sustained by the hope of the Gospel. The Rev. L. B. Minor returned to America in July 1839: having married there, he sailed for the Colony, with Mrs. Minor and Mr. Smith, and arrived on the 5th of April. Mr. Byron has retired from the Mission on account of health. Mr. Smith's labours will be chiefly devoted to the Colonists—Communicants, 17—At the First Annual Examination of the Schools, there were 60 Native Children; and 6 Colonist Children, who are preparing to become Teachers—Cost of the Mission for the last year, 1833/4. 7s. 3d.—P. 22.

The grounds on which Mr. Smith has

American Missionary Societies—

been specially appointed for the Colonists are thus stated by the Committee:—

Serious difficulties have occurred between some of the Colonists and the Natives in their vicinity. Disputes and contentions between these classes must necessarily interfere seriously with Missionary Operations. The resentment felt by the Natives, under real or imagined wrong from the Colonists, has a tendency to excite in them suspicions against the Missionaries, and to prevent them from confiding in the purity and benevolence of their intentions.

The Committee are more and more persuaded that the Colonists themselves demand the distinct labours of a competent Missionary, and that it is highly desirable that a Chapel should be erected for their use. One of the best securities against the evils to which they have referred, is a sanctified impression of the truths and duties of Religion on the minds of the Colonists: here will be found the most powerful barrier to any unrighteous invasion of the rights of the Natives, and one of the best recommendations of the Cause of Missions to this benighted people. It is a gratifying circumstance, that many of the coloured emigrants do possess the religious character so desirable in all; but it can only be sustained in them, and be produced in others, by the continued use of the Means of Grace.

The impression of this truth so powerfully affected the mind of the venerable Lord Bexley, of Great Britain, that he voluntarily offered, and paid, to a benevolent American Gentleman who visited him, fifty pounds sterling toward the erection of an Episcopal Chapel, at a village, bearing his name, not far from Bassa Cove. Mr. Elliot Cresson, the Gentleman referred to, has offered to contribute a like sum to this object; and, on a recent excursion through parts of New-England, he states, that other subscriptions have been offered, amounting in the whole to upward of one thousand dollars.

Toward a Chapel at Cape Palmas, 872 dollars have already been subscribed and paid; and the proceeds of a part of the invoice of goods, shipped under charge of Dr. Savage, have been directed to be applied in purchasing materials for its erection.

In reference to the Natives, the Committee add—

Seriously weighing the claims of the Native Africans, they have decided, for the present, not to promote any other Mission in connection with a Colonial Settlement; but, maintaining the one already assumed, they have sought to direct the energies of the Mission to the Natives on the neighbouring coast, keeping in view Missions to the Interior, as soon as prudence will permit.

An important measure has been commenced during the year—the formation of a Native Town near the Primary Station, composed of such Native Families as are willing to abandon their idolatrous and superstitious practices, and come at once under the influence of Christianity and Civilization. The facilities gained in favour of the Gospel as this advances, and the influence of such a collective example over the Native Mind at large, induced your Committee strongly to approve this step.

The Religious Services at Mount Vaughan are thus enumerated:—

Two Services are regularly held on Sunday. A Sunday School is held in the Chapel for the Colonists, conducted by one of the Teachers, an hour and a half before Morning Service: a second Sunday School is held in the Mission School-Houses on the premises, conducted by Dr. Savage and Mr. Perkins, for the children and other Members of the Mission. The whole number of persons, thus brought directly under religious instruction every Sunday, varies from 70 to 90, besides the additional number through preaching. A school is also held, with religious instruction, every Sunday Morning, at a native town two miles and a half distant. A Bible Class likewise is held by Dr. Savage, on Thursday Evenings, for the more-advanced scholars and others: the number in regular attendance is 15: much good has been evidently done by this already.

Of the Out-Stations it is said—

Graway (or Bligeh) is the largest of five native towns, comprising an aggregate population of about 3000; who form an independent branch of the Grebo Tribe. The scholars are all boarders; it having been fully proved that no other schools can at present succeed.

Cavally (or Booileh) we consider an important point; both in reference to the dense population in its vicinity, and our contemplated operations on the Interior.

Of the great blessing of God which has lately fallen on the Mission, the Committee say—

Never have your Committee been called on to record such immediate and evident tokens of the Divine Blessing, as in presenting the latest accounts from this Mission. Your Missionaries have watched, with much solicitude, the uncertain nature and deplorable results of the unrestrained excitement of rude native minds, partially instructed in religious truth, but awakened to a sense of its obligations. Under these impressions, your Missionaries have been faithfully engaged in the patient and prayerful instruction of those committed to their care. For some time previous to March last, an unusual seriousness had been observed at the Primary Station; and, during that

month, it increased, until, at the latest date, in April, it was charitably believed that NINETEEN had embraced the Gospel in its power. These were from the older pupils, both native and colonist, and from others. Many were inquiring the Way of Life; and, at the Station at Cavally, under the care of Mr. Payne, unwonted attention to the Public Services was evinced, and one instance of deep conviction of sin in a hardened Krooman.

AMERICAN COLONIZATION SOCIETIES.

The last account which we gave of these Societies appeared at pp. 17, 18 of the Survey for 1838. From documents just received we collect some recent intelligence.

In our Volume for 1836, we noticed, at pp. 21, 22, the controversy between the friends and opponents of these Societies, as to their bearing on the question of Slavery. That controversy is still continued. The chief views on both sides may be collected from a correspondence which has recently appeared between Sir T. Fowell Buxton and the Rev. R. R. Gurley.

Statistics and Prospects of Liberia.

Governor Buchanan furnished the following account of the Colony under his care:—

Liberia extends from the St. Paul's River on the north-west, to the Cavally River on the south-east, a distance of 300 miles: its extent inland is from ten to forty miles. Four separate Colonies are now included within its limits; viz

Monrovia, established by the American Colonization Society, including the towns of Monrovia, New Georgia, Caldwell, Millsburgh, and Marshall.

Bassa Cove, established by the United Colonization Societies of New York and Pennsylvania, including Bassa Cove and Edina. The latter village was founded by the American Colonization Society, and lately ceded to the United Societies.

Greenville, established by the Mississippi and Louisiana Colonization Societies at Sinou.

Maryland, established by the Maryland Colonization Society at Cape Palmas.

In the Nine Villages enumerated above, there is a population of about 5000—all, of course, coloured persons—of which 3500 are emigrants from America, and the remainder Natives of Africa, mostly youth, who have come into the Colonies to make themselves "white men," by conforming to the habits of civilization, and becoming subject to our laws.

The commerce of the Colonies, though in its infancy, is already extensive. To the amount of 80,000 to 125,000 dollars is exported annually.

Jan. 1841.

The Committee, aware of the great difficulties attendant on the progress of religious character, under such circumstances and in such minds, would *rejoice with trembling*, and patiently wait for the enduring fruits of this visitation of Divine Grace. The Lord may be thus preparing His Missionaries and His Church, through trial and through joy, for yet greater displays of Divine Power in this afflicted and degraded portion of the human family.

ally, in camwood, ivory, palm-oil, and hides; and an equal or greater amount in the manufactures and productions of Europe and America is brought into the colonies in return. Monrovia, which is the largest town and principal seaport, carries on a considerable coasting-trade, by means of small vessels, built and owned by her own citizens. Not less than twelve or fifteen of these, averaging from ten to thirty tons' burden, manned and navigated by the colonists, are constantly engaged in a profitable trade along 700 miles of the coast.

The harbour of Monrovia is seldom clear of foreign vessels; more than 70 of which, from the United States, England, France, Sweden, Portugal, and Denmark, touch there annually.

Bassa Cove and Cape Palmas have both good harbours, and possess great advantages for commerce. Already their waters are gladdened by the frequent presence of traders from other countries; and in a few years, when the hand of enterprise shall have developed the rich mines of wealth which nature has so abundantly provided there, these growing towns will become the centres of an extensive and important business.

Sinou, too, possesses an excellent harbour, and is the natural outlet of a vast tract of rich and productive country. Under the fostering hand of its enterprising founders, it must soon become an important link in the great maritime chain of Americo-African Establishments. The productions of the country, which may be raised in any quantity for exportation, are, coffee, cotton, sugar, rice, indigo, palm-oil, together with the gums, dye-goods, ivory, &c., which are collected from the forests.

The State of Morals in the Colonies is emphatically of a high order. Sabbath-breaking, drunkenness, profanity, and quarrelling, are vices almost unknown in Liberia. A Temperance Society formed in 1834 numbered, in a few weeks after its organization, 500 Members; at that time more than one-fifth of the whole population.

At Bassa Cove and Cape Palmas the sale and use of ardent spirits are forbidden by law. In the other Colonies, the ban of public opinion so effectually prohibits dram-drinking, that no respectable person would dare indulge an appetite so disreputable.

E

American Colonization Societies—

There are Eighteen Churches in Liberia; viz. at Monrovia 4, New Georgia 2, Caldwell 2, Millsburgh 2, Edina 2, Bassa Cove 3, Marshall 1, Cape Palmas 2. Of these, 8 are Baptist, 6 Methodist, 3 Presbyterian, and 1 Episcopalian.

As there are Forty Clergymen in the Colonies, all the Churches are not only regularly supplied with preaching, but Religious Meetings are weekly held in many of the Native Villages.

Eight Hundred of the Colonists, or more than one-fifth of the whole population, are Professed Christians, in good standing with the several Churches with which they are connected. As might be expected, where so large a proportion of the people are pious, the general tone of society is religious. No where is the Sabbath more strictly observed, or the Places of Worship better attended. Sunday Schools and Bible Classes are established generally in the Churches; into which, in many cases, the Native Children are gathered with those of the Colonists.

There are Twelve Day Schools in all the Settlements; supported, generally, by Education and Missionary Societies in America. The Teachers, in most cases, are coloured persons. A laudable thirst for knowledge pervades the community; and a great desire is expressed for an Academic Institution, toward the support of which they would contribute liberally; though as yet they are scarcely able to establish one single-handed.

In some places, as at Bassa Cove, Literary

Societies are formed for mutual improvement, much on the plan of Village Lyceums in America.

At Bassa Cove and Monrovia there are Public Libraries for the use of the people. That at Bassa Cove numbers 1200 to 1500 volumes.

A Monthly Newspaper is published at Monrovia. The articles in this Paper afford good testimony of the general intelligence of the people; and reflect great credit on the editor, a coloured man.

There are at present 25 or 30 White Persons connected with the various Missionary and Education Societies, or attached to the Colonies as Physicians, &c. The Government of Liberia is essentially republican; all the Officers, except the Governor (who is appointed by the Colonization Society) being chosen by the people. Elections are held annually in every village, and are conducted with great propriety and decorum. A Vice-Governor, Legislative Councillors, a High Sheriff, Constables, &c., are some of the Officers elected annually. The Militia is well organized and efficient: the Officers and Men exhibit a degree of enthusiasm in the performance of their duty, seldom witnessed elsewhere; and, on field-days, their neat and orderly appearance, their thorough discipline, and the promptness and precision of their evolutions, command the admiration of every observer. There are a number of Volunteer Corps regularly uniformed and equipped. These, of course, are the élite of the Liberia Militia; and indeed many of them would lose nothing by a comparison with our own city guards.

AFRICAN CIVILIZATION SOCIETY.

The objects and plans of this Society, which was formed in London July 23, 1839, were detailed at pp. 282—285, 368, 369 of our last Volume. The Expedition to the Niger, of which we have before spoken, is designed to facilitate and further the purposes of the Society. Though it is no part of these purposes to engage in the direct propagation of the Gospel, the Society is founded on the avowed and unanimous conviction of its originators, that the only complete cure of the evils which oppress Africa is the introduction of Christianity. So far as its measures shall be successful, it will act as a pioneer and protector of the Ambassadors of the Prince of Peace. It is fiercely assailed by calumny and obloquy; but we are the more confirmed thereby in the anticipation, that it will be made an instrument of preparing entrance into the dominions of the Prince of Darkness, for those who shall be enabled of Almighty God to shake it to its foundations.

In the correspondence, before mentioned, between Sir T. Fowell Buxton and the Rev. R. R. Gurley, Sir Fowell separates the plan of the Society from that of Colonization Societies:—

Our object is to civilize, not to colonize: not to make ourselves masters of the resources of that continent; but to teach its natives their use and value: not to procure an outlet for any portion of our surplus population; but to shew to Africa the folly as well as the crime of exporting her own children. It is true, I may be desirous that we should form settlements, and even that we should obtain the right of jurisdiction in certain districts, because we could not otherwise secure a fair trial or full scope for our normal schools, our model farms, and our various projects to awaken the minds of the Natives, to prove to them the importance of agriculture, and to excite the spirit of commerce. But beyond the attainment of this object, I have no ulterior views: it is no part of my plan to extend the British Empire, or to encourage emigration to Africa, excepting so

far as may be requisite for the benefit of that country.

We wish to send to Africa but few persons, and these in the character of teachers: we wish them to be diffused as a leaven amongst

her people; not to form colonies for their own advantage. It is my anxious wish to send to Africa none but those who are actuated by an ardent desire for her improvement, and on whose moral and religious principles we can rely.

South Africa.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

The sum of 203*l.* has been remitted by different Auxiliaries; and 2512 copies of the Scriptures have been sent to them—P. 26.

The Rev. Robert Moffat, Missionary from Lattakoo, has come over to this country for the purpose of superintending the printing of the New Testament in Sichuana; to which, on his representation, is to be added an edition of the Psalms. The account which Mr. Moffat gives of the extent to which this language is probably understood in the heart of South Africa, and of the willingness of the people to receive Christian Instruction, tends to invest this translation of the Scriptures with a more than ordinary degree of interest. [Report.

CHRISTIAN KNOWLEDGE SOCIETY.

The Albany Committee have circulated 140 Bibles, 83 New Testaments, and 104 Common-Prayers; besides many works on subjects of Religion, Literature, and Education; of which there were sold to the amount of 153*l.* Tracts have been granted to the amount of 14*l.* 16*s.* 10*d.*; and a small Library, of fifty Volumes, has been set apart for the remoter parts of the Chaplaincy of Bathurst—The sum of 200*l.* has been granted toward a New Church at Sidbury—P. 26.

RELIGIOUS TRACT SOCIETY.

Grants have been made of 17,000 Tracts and 36 reams of paper, with 500 Books on sale, and a grant of 14*l.* in Books, to furnish small Libraries at the Stations of the

French-Protestant Mission. The South-African Tract and Book Society has printed 35,000 Dutch Tracts, and 2000 copies of Baxter's "Call to the Unconverted"—P. 26.

The demand for Tracts is daily increasing in all parts of the Colony; and there is every prospect of its continuing, from the great number of Schools which have been established. [Report.

EASTERN-FEMALE EDUCATION SOCIETY.

Miss Hanson has removed to Iliwa, the Station of her relative, the Rev. R. Birt, in Caffraria: Miss Tunstall has been sent to succeed her in Cape Town. Miss M'Laren arrived at the Cape in October 1839; and at Igqibigha, in Caffraria, on the 19th of December, in company of the Rev. Mr. Niven and his wife, of the Glasgow Society, in whose house she resides—Pp. 27, 369, 370.

I have now been teaching three weeks; and, in that time, have had above 100 children at school: but, of that number, not more than 40 are present at a time; and this is much more than Mr. Niven expected, as most of them come several miles; and they are so careless and indifferent, that it is difficult to get them to come at all: indeed, he is surprised at the interest which they appear to feel in the School. I have them, I think, from the age of four to sixteen or eighteen; but the Caffres never know their own ages, or those of their children. Many of them are interesting girls, apparently very docile and teachable.

[Miss M'Laren: Jan. 11, 1840.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

UNITED BRETHERN.

See, at p. 324 of our last Volume, the Synodal Committee's Survey of the Mission for the Year 1838, which is there printed by mistake 1839. Br. and Sr. Stein have retired to Germany: they arrived in England (see p. 479) on the 19th of July, with a company of Children for education in Germany. Br. and Sr.

Kachischang are on their voyage to join the Mission.

Groenekloof: 40 miles N of Cape Town—1808—Brn. Teutsch, Lehman, Christensen, Franke; Single Sr. Dorothy Abraham—Total under instruction, 866—Pp. 27, 28.

The individual speaking, previous to the last

United Brethren—

Prayer-day, toward the end of September, was very encouraging to us all: the result was, the admission of 23 persons to various privileges of the Church. Among the cheering signs of the present period, are the frequent applications made by Heathen from our neighbourhood, to be permitted to live on the Settlement; and the earnest request of not a few who had wandered from the fold, in former years, to be again restored to it. An increasing eagerness to hear the Word of God is generally observable; and we are particularly thankful to the Lord for the additional opportunities of publishing it abroad, which He graciously affords us.

[*Br. Teutsch: Nov. 1839.*

Since New Year, no fewer than 149 persons have obtained permission to reside here: and other applicants are eagerly waiting for it. Much life and activity, as you may therefore suppose, are observable among us. Two new streets are already laid out, and several houses have been commenced. It is our intention that these streets should consist only of walled houses; in which case, they will be a real ornament to the Settlement.

The increased attendance at Church affords us still more pleasure and encouragement. Even at our ordinary evening meetings the Church is often full to overflowing; and on Sundays, even after the benches have been brought in from the school-room, there is not sufficient accommodation for those who wish to hear the Gospel. Though we cannot yet speak of any striking revival among the members of our flock, it is truly cheering to us to witness such an earnest desire after the bread of life.

[*The Same: Apr. 1840.*

Genâdendal: 130 miles E by N of Cape Town; with an Out-station at *Kopjes-Kasteel* — 1736; renewed, 1792 — Bp. Hallbeck, *Superintendent of the Missions*; *Brn. Brauer, De Fries, Gysin, Schopman, Sonderman*: *Single Sr. G. Hallbeck. As. Br. and Sr. Gysin* arrived at the Cape on the 20th of June. The Widow Sister Kohrhammer died (see p. 352) in her 84th year—Communicants, 666; candidates, 124: Baptized; adults 134, children 379; candidates for baptism, 212: New People, 484: excluded, 14—Total under instruction, 2013—Pp. 28—30.

The following series of extracts from the communications of Bp. Hallbeck will shew the state of the Settlement:—

The course of the congregation is, on the whole, satisfactory; and many have been the encouragements with which we have been favoured, in witnessing the happy departure of believers, during this year of disease and death. Our preaching-places become, from month to month, more interesting, and particularly *Kopjes-*

Kasteel. We now go thither every fortnight; and lately we counted, besides children, 200 adults, for whose accommodation the place is much too small. [*Nov. 4, 1839.*

Kopjes-Kasteel now exhibits one of the most striking triumphs of the Gospel. It was, in past years, a scene of sin and debauchery: it is now quite the reverse; and several of the neighbours have expressed their astonishment at the change which has been effected.

[*Nov. 19, 1839.*

Thanks to our Divine Master, we are not without encouragements and tokens of His favour, calculated to uphold and strengthen us in the midst of difficulties and anxieties; and to shew that the Lord is able to help us by few as well as by many. The last Christmas and New-Year seasons proved again like refreshing showers on a thirsty land. So great was the concourse of attentive hearers, that, though we preached at the same time both in the church and in the large school-building, numbers were still obliged to stand out-of-doors; and it was evident that the Word of Life made a deep impression on the hearts of many. Yesterday we celebrated the Holy Communion, when 17 individuals were present as spectators; and to-day, numbers of candidates for baptism, and new comers, crowd at the doors of Br. and Sr. Stein, who hold the speaking previous to our congregation-day, on Sunday next; and Br. Stein cannot find words to express his pleasure, in witnessing their earnest zeal, and the Work of God which is evidently going on in their hearts. It is also a cheering circumstance, that we have not heard of a single instance of irregularity or extravagance during the late harvest; and so quiet was the course of our congregation during the last year, that, at the close of it, there were, out of more than 2000 people, only 14 excluded members.

[*Jan. 1, 1840.*

The state of our numerous congregation is really satisfactory and encouraging; and it is evident that the Work of the Spirit is proceeding, both from their anxiety to make a good use of the Means of Grace, and their generally-consistent conduct. [*April 9.*

The late Passion-Week was a season of much blessing, and the concourse of people was very great. A considerable number of persons of all classes were advanced in the privileges of the Church; and, among the rest, no fewer than 18 men and 13 women were baptized on Easter Sunday—a greater number than ever yet appeared on such an occasion in our church; and as far as human insight extends, most of these neophytes appear to be truly concerned about the salvation of their souls, so that we have reason to entertain good hopes of them. [*May 22.*

The spiritual state of our flock, so far as we can judge, is such as calls for our warmest

gratitude. The last general speaking afforded us great encouragement; and fully convinced us that many of the late apprentices are earnestly seeking the one thing needful. [July 28.]

Hemel-en-Aarde: a Hospital, supported by Government, for the relief of Lepers: about 12 miles from Caledon, and near the sea—1823—*Br. Fritsch*—Total under instruction, 62—P. 30.

Elim: about 60 miles from Genádenal, and near Cape Aiguilla: with Out-Stations at *Houkloof* and *Duinvouteyn*—1824—*Brn. Luttring*, Meyer, Genth—Total under instruction, 563—P. 31.

We have had difficulties to struggle with, during the year. Thus far, however, the Lord hath helped; and we rely on His gracious support for the time to come.

In the months of April and May, not fewer than 448 horses, belonging to this place, were carried off by the prevailing epidemic; leaving to our Hottentots only five, and to ourselves only two, of these useful animals, alive and fit for work: and this was at a season when nearly all our people were ill of the measles, and not a few of the children belonging to our Mission Family. Great dearth of the necessaries of life prevailed throughout this period of sore trial, especially among the lately-enfranchised slaves; yet we were encouraged, by observing that the temporal privations to which they were subjected were attended by a desire after the enjoyment of spiritual blessings, such as we had hardly ever witnessed before. [Br. Meyer.]

On a late visit to Elim, there were daily applications for admission; and the roomy church, which, in 1835, was declared by some to be much too large for such a place, was as crowded with people of colour (only one white person being present) as it well could be.

[Sp. Hallbeck.]

Enon: on the White River, near Algoa Bay—1818—*Brn. Hoffman*, Lemmertz: *Wid. Sr. Halter, As.*—Total under instruction, 351—Pp. 31, 32; and see, at pp. 44, 45, an Obituary Notice of the late Br. Halter. Br. Lemmertz thus describes the afflictions and the revival of this Settlement: he writes Jan. 14, 1840:—

In the early part of last year, we received an appointment to the service of the Mission at Genádenal; and, after a short sojourn of two months at that Settlement, the removal of our dear Br. Halter, by death, led to our being called to succeed him and his wife in the care of the congregation at Enon. We accepted the call as from the hands of our gracious Lord; and, having taken up once again our pilgrim's staff, performed our journey of 500 miles to this distant and secluded spot, where we arrived

safe and well, on the 29th of November.

The first sight of this once-flourishing Settlement produced a mournful impression on our minds. As we drove into the village, we observed not a few houses completely in ruins; the owners of them, whom I had formerly known well, and was rejoicing in the prospect of meeting, having been obliged, by the long-continued and fearful drought, to forsake them, and to remove to a distance from the place. For three years, the White River had been without running water; and during the greater part of that time the cultivation of the soil had been impossible. The Hottentot Dwellings, which still remain standing, are in a miserable condition; and even the Mission Premises are sadly out of repair. The inhabitants are grievously impoverished.

How thankful we feel to the Lord, that a better prospect has at length opened on us and our distressed Hottentot Population, you may easily conceive. We are yet far from prosperity, but we have hopes of relief from a measure at least of the adversity with which we have been so long and so painfully struggling. Since the month of May, our rivulet has been once more flowing; and the weather has been, altogether, of the most seasonable kind: our people have, in consequence, been busily occupied in sowing Indian-corn, cucumber, beans, and other produce; and thus far the young plants look promising. Wheat and barley cannot be grown here.

Both Congregations and Schools appear to have shared in the revival which the face of Nature has experienced. Our hearts are cheered, not merely by beholding the return of the verdure to the fields—of fertility to the soils—and of health and vigour to the poor famished cattle, but especially by the proofs which are afforded us daily, that the people committed to our charge are refreshed and strengthened in soul as well as in body; and that their formerly languishing and dejected spirits are more earnestly set on the enjoyment of spiritual food, and on securing to their children the blessings of Christian Education. The attendance at the schools is increasing, and the children shew diligence and interest in what they learn.

The individual speaking previous to the Festival of Epiphany afforded us much pleasure. At our subsequent Mission-Conference, the following were approved for an advance in the privileges of the Church:—5 adults, as candidates for Baptism; 3 for the reception of that rite; 5 as candidates for the Lord's Supper; and 2 for Confirmation. The Festival of Epiphany was celebrated with much solemnity; and, during the various Services at Church, we experienced the presence and the peace of that Saviour, who is the Light and Desire of all the Gentiles.

United Brethren—

TAMBOOKIES.

Shiloh: on the Klipplaat River—1828 —*Brn.* Bonatz, Stoltz, Th. Küster—Total under instruction, 534; Pp. 32—34.

Br. Hallbeck, in January of last year, gives the following view of the Settlement:—

The Brethren have been much discouraged by the want of labourers for their mixed flock: the last Letters are full of this disheartening subject. Yet the labours of the few are not without a blessing. On the 6th of October, one Tambookie and one Fingoo, both females, were baptized; and another person, of whom the Brethren have the best hopes, was quite inconsolable that she was disappointed in her expectations of being baptized. The number of baptized adult Tambookies at the close of the year was 17; baptized children, 11; candidates for baptism, 24. The fields and gardens promised again an abundant return, and the weather was unusually favourable. The Hottentots had built several durable walled-houses, according to the fashion of Europeans. A Military Station was in course of establishment on the Zwartkey, about 24 miles from Shiloh; which, without disturbing the Mission, will add to its security, and afford, for the present, good earnings for the people of Shiloh, who furnish timber for the buildings.

FINGOOS.

Clarkson (the name given by Gov. Napier to the New Settlement of *Koksbosch*, after the well-known enemy of Slavery): on the Zitzikamma, among the Fingoes, as the Missionaries now spell the name—1839 —*Brn.* Nauhaus, Ad. Küster — Sr. Rudolph and Sr. Lesser, of this Mission, have been married, respectively, to Br. Bonatz and Br. Ad. Küster—Total under instruction, 41 Fingoes and 67 Hottentots —Pp. 34, 35.

The Brethren arrived in February 1839. Br. Küster writes, on the 30th of August of that year—

The Fingoo Captain residing here, by name Mangaba, manifested great joy at our arrival: both he and his people became diligent attendants at the meetings; so that we had sometimes as many as from 200 to 300 of these poor people surrounding us, and listening eagerly to the Gospel of a Crucified Saviour. In this number are included from 70 to 80 children; to whom we give instruction suited to their age and capacity, after the conclusion of Public Worship: they are very lively and intelligent, as I found both the Tambookie and Fingoo Children at Shiloh to be, and I have much pleasure in teaching them.

In the beginning of the present month, we

spoke individually with the people under our care, and found much cause for encouragement. Many of the Fingoes appear to be awakened to a sense of their lost condition, and to be under powerful convictions of sin. Three of their number have been already acknowledged candidates for baptism.

Br. Nauhaus, under date of April 22, 1840, sends the following gratifying intelligence:—

On Palm-Sunday it was announced, that, on the following day, would be the speaking for the Fingoes; and that every one who felt a desire in his heart was invited to come, but the rest might remain at home. On the following day, the Fingoes poured in from all quarters; and I can truly say, I never yet had such edifying and encouraging conversations with them. They were remarkably candid and open-hearted: their questions evinced both sense and feeling; and their simple declarations proved that they had been enlightened by the Spirit of God to know their sinful and lost condition, and that many of them were determined no longer to be the slaves of sin, because they felt what it had cost our Saviour to save their souls from perdition. Some wept over their unbelieving parents and relations; and the interpreter Klaas was sometimes so affected, that he could not speak for his tears. One Fingoo Captain said—"Our Saviour has kindled a fire among us, but the coals are still too far from one another, and require to be brought closer together. Oh that it may never be extinguished!"

In the Afternoon Service on Good-Friday there was such an emotion among the numerous auditory, that few eyes were dry, and Br. Küster was hardly able to go on with the prayer. One of the Fingoes said, after the Meeting—"If we had always had such Meetings, we should have been converted long ago." On this day, a number of Fingoes came to me, quite distressed that they had not known of the speaking before, and begging to be still admitted; which was of course readily agreed to. We afterward held a conference, when thirty-three Fingoes and six Apprentices were appointed as candidates for baptism: but our friend Klaas has still to wait; which distressed him so much, that he was almost continually seen with tearful eyes, until it became known to him that his aged father was among the candidates for baptism, which so delighted him, that he was consoled over his disappointment, and gave thanks to the Lord.

On Easter Sunday, there was such a concourse of Fingoes and Apprentices here as we have never yet seen, and our temporary shed was far too small to hold the assembled multitude. In the afternoon, the first-fruit of this Mission was baptized and called John, under a powerful perception of the peace of God and the

presence of our Saviour: the seats were occupied by 200 Fingoes, long before the Service commenced—a Service which made a deep impression on the minds of all, and will long be remembered by our sable flock. After this Meeting, those who were appointed candidates for baptism were called together; and, with tears in their eyes and a hearty pressure of the hand, they promised us to live according to the Word of God, and remain faithful to our Saviour.

Bp. Hallbeck remarks on this communion—

It is truly gratifying to find how the Word of the Cross shows its Divine Power in every clime and among every tribe. The expression of the Fingoo after the solemnity on Good-Friday—“If we had always had such Meetings, we should have been converted long ago”—evidently shows that he felt the powerful influence of that same fire which melted the heart of the Greenlander Kayarnak.

He adds, on the 18th of June—

The last accounts are, like the preceding, cheerful and encouraging: both Fingoes and Apprentices continue in a steady promising course. On the 12th of May last, the foundation-stone was laid for the new building, to be used both as church and school, under a powerful perception of our Saviour's presence: it is 60 by 20 feet inside, and will be built altogether of stone. Two days after the solemnity, 27 individuals were admitted as inhabitants of the place. The Daily School is attended by 40 children; and the average attendance at the Sunday School is 80, sometimes 100. The Brethren continue their visiting and preaching in the neighbouring kraals, with edification to their own hearts; and their Sunday Meetings are attended by from 200 to 250 individuals.

Br. Küster thus describes the site of the Mission:—

Our Settlement is at a distance of from two to three hours' journey from the foot of the Zitzikamma Mountains, which are interposed

Notwithstanding the continued pressure of temporal difficulties, the effect, for the most part, of the providential visitations which marked the progress of the year 1839, the Mission in South Africa appears to be blessed with an increasing measure of spiritual efficiency. Only at one Station, *Enon*, has there been a diminution of numbers; a circumstance, for which the peculiar trials to which the congregation there has been so long exposed is alone sufficient to account. Br. Lemmert, in his first Letter, gives a rather-disheartening picture of the state in which he found that once-flourishing Settlement: he has, however, entered upon his labours in a spirit the very reverse of despondency; and we doubt not that the Lord will vouchsafe His blessing to the faithful and persevering efforts of our dear fellow-servants at that Station. At *Gendendal*, *Groenekloof*, and *Elim*, the augmentation appears to have been considerable; nor is the report of the spiritual condition of these flocks less encouraging. In all are to be perceived manifold evidences of the converting and sanctifying operations of the Holy Spirit, and of a desire to be instrumental in communicating the blessings of the Gospel to the dwellers in their respective neighbourhoods, for whose souls no man seems hitherto to have cared. The opening of three preaching-places in the vicinity of *Groenekloof* is a novel and very gratifying feature in the history of that Settlement.

between us and the Valley of the Kromme River. The position is central, as respects the Fingoo Population; and, in almost every other particular, as favourable as could be desired. There is not only space enough for the laying-out of a considerable village, but also a large contiguous tract, capable of field or garden culture, and admitting of irrigation by a constantly-flowing stream. The whole district inclosed between the Zitzikamma Range and the Indian Ocean may be compared to one immense pasture, which retains its verdant aspect at all seasons of the year. The river which bears the name of the district, and the mouth of which is not many miles distant from our place, receives a number of smaller streams, shortly after their descent from the mountains, by which its volume of water is materially increased. Wood is also abundant, the district of the Zitzikamma being generally considered to contain the most extensive and valuable timber forests in the Cape Colony. About an English mile from the Settlement is a fine wood, which forms part of the tract assigned to us; and will doubtless prove to be a very important acquisition.

The Governor has the welfare of the poor outcast Fingoes much at heart. He has contributed liberally to the Settlement; and having consulted Bp. Hallbeck on the best method of employing a sum of money which had been placed at his disposal, for their benefit, by his family and friends in England, the Bishop, who was about to visit the Settlement, undertook to ascertain in what way it could be applied with most advantage. He spent from the 22d of September to the 12th of October in Clarkson. We shall hereafter give the substance of his Journal of this visit.

Summary.

Stations, 7—Labourers: Missionaries, 21; Wives of Missionaries, 21: Assistants, one Widow and one Single Sister: Total, 44—Natives under instruction, 4497, being an increase of 725.

United Brethren—

At *Shiloh* the work proceeds slowly, being impeded by the want of Missionaries sufficiently versed in the Tambookie Language: nevertheless, some souls even in that distant region continue to be gained for Christ. [Ed. Period. Accounts.]

LONDON MISSIONARY SOCIETY.

The Rev. David Johns on his way to Madagascar, and the Rev. Wm. Philip and Mrs. Philip, sailed, on the 16th of August, for Cape Town—P. 430.

Cape Town—John Philip, D.D. *Superint.* of the Society's Missions in South Africa; M. Vogelgezang, E. Solomon, *As.* Mr. Calderwood has proceeded to the Caffre Mission, Mr. Helmore to the Griqua, and Mr. Passmore to Port Elizabeth—P. 35.

The congregation assembling in Union Chapel is about 300; connected with which there are three branch congregations of Coloured People, with an average attendance of 340. There are five Day and Infant Schools, containing about 350 children: the Sabbath Schools, taught by members of the congregation at Union Chapel, are 6 in number, and contain 415 scholars. Mr. Vogelgezang is a native of the Colony: his efforts are directed to the Coloured Population who speak Dutch: he has formed among them a Church of 42 members. Dr. Philip has under his care several Young Men, whom he is preparing for future usefulness: one of them, Mr. E. Solomon, has commenced his labours in the work of education; and is pursuing the study of the Dutch, with a special view to preaching in that language. The Auxiliary raised in the year, 1684. 3s. 7d. [Report.]

HOTTENTOTS.

Paarl—35 miles NE of Cape Town—1819—George Barker, who has removed hither from Theopolis. Mr. Elliott is gone to Uitenhage—Congregation at the Paarl, 250 to 300—Communicants, 45—Average attendance at 4 Schools, 360: owing to the measles, the numbers have diminished—The Auxiliary has raised in the year, 51l. 9s. 11d.—P. 36.

Tulbagh: 75 miles NE of Cape Town—Arie Vos—Congregation, 200—Communicants, 11—Evening, Infant, and Sunday Schools, 172 children under instruction—P. 36.

The baptized members of our congregation give us great cause for joy and gratitude: they all adorn their profession. In the course of the year, an aged Hottentot Female, who was baptized by me in her 73d year, after a solemn public profession of faith, has been taken from the midst of us by death. [Mr. Vos.]

Mr. Zahn, of the Rhenish Missionary Society, still actively co-operates with Mr. Vos.

Klaas Vook's River: in the District of

Zwellendam—1837—Cornelius Kramer—P. 36.

Caledon: 120 miles E of Cape Town—1811; renewed, 1827—Henry Helm: Dan. J. Helm, *As.*—Communicants, 99; being an increase of 31—Scholars: Day, 76; Sunday, 21 to 153—Auxiliary Society, 5l.—P. 36.

About the beginning of 1839, a general awakening was manifested, and many became concerned about the salvation of their souls. The Lord had enabled us, some time before, to pray much, both in secret and in our meetings, for the outpouring of the Holy Spirit: if our river on one side, and the hills on the other, could hear and speak, they would tell us of hundreds, perhaps thousands, of prayers offered up to God. The Members were alive and active, and some of them useful. Such was the happy state of things when the measles entered this place; and, in the course of April, all who were under 32 years of age were laid on their sick beds. Our congregations had been large, but they rapidly decreased.

It is generally the case in times of awakening, especially among the Hottentots, that not a few join the stream, who soon afterward grow faint; and so it was at this Station. Many, when they recovered from the measles, appeared to lose all concern for their salvation; but not a small number persevered; some of whom told me that they had learned by experience, what they had heard before but not believed, that a sick bed is not such a convenient place for conversion as people generally think: others said that the Lord had been carrying on the good work which he had begun in them; and others, that they were enabled to rejoice in the Lord.

Among the new converts are a number of promising Young Men, of whom several had been taught by me in the school when children: they now experience the benefit of being able to read; and when they go from home to earn their living, they take their Bibles, Testaments, Hymn Books, and Tracts with them, in order to edify themselves and others. What blessings are Missionary, Bible, and Tract Societies! They are working hand in hand in the enlargement and edification of the Church of God.

Important are the results of this work of God. Thirty-four adults have been baptized and received into church-fellowship; and, beside these, eleven have been added to the Church, some of whom were baptized when children: the rest are such as had fallen back

to the world, but who, I have now reason to believe, have been reclaimed in this refreshing season.

[*Mr. Helm.*

Pacaltsdorp: 245 miles E of Cape Town — 1814 — Wm. Anderson: T. S. Hood, *As*. — Communicants, 54 — Scholars: Infant, 35; Day, 48; Sunday, 90 — P. 37.

This Institution is beginning to revive from the distressed state in which it has been for the last three or four years from drought and scarcity. Abundant rains have enabled the people to cultivate largely; and the promise of a harvest has given a salutary impulse to their industry.

About 400 persons had the measles. The people were much impressed under their increased affliction, during this season of illness: several of the Young have become more decided.

Mrs. Anderson meets the mothers of the school-children once a week, to read and converse with them on their maternal duties.

[*Report.*

Dysal's Kraal: 45 miles N of Pacaltsdorp — 1838 — John Melvill — Congregation, 90 to 130 — Communicants, 10 — Scholars: Infant, 20; Day, 30; Sewing, 12: on Sundays, the whole congregation receive catechetical instruction — P. 37.

The accounts of the state and progress of this Mission in the past year are highly satisfactory. Occasionally, as many as 400 adults assemble to hear the preaching of the Word, while the usual attendance varies between 90 and 130. Not a few of the people evince an ardent attachment to the Gospel, some of them travelling a distance of not less than 25 miles to hear its joyful sound. Mr. Melvill has commenced itinerating among the farms in his neighbourhood, and believes that his labours in this department have not been in vain.

[*Report.*

Of most of the Members I may say, that their piety is of a decided and active character, and their conduct affords me much satisfaction and encouragement.

[*Mr. Melvill.*

Hankey: near Chamtoos River — 1825 — Edward Williams: W. Kelly, *As*.; James Clark, *Artisan* — Communicants, 91 — 4 Schools — P. 37.

The intelligence from this Station is peculiarly cheering; though, as at most of the Stations, the first six months of the year were exceedingly trying, owing to the scarcity produced by drought and other causes.

Since then, the Lord has blessed the people both in a temporal and spiritual sense. They have had an abundant harvest; and their trials have been made the means of awakening them to a sense of their state as sinners before God.

[*Report.*

When the measles broke out at Port Elizabeth, I preached from *Behold! the Judge* Jan. 1841.

standeth at the door. At the close, I called on our people to humble themselves, like the Ninevites, before God. Next morning, hours before sunrise, men, women, and children came together for that purpose. The fire of devotion was kindled in the breasts of some, for the first time; and burst into a flame in the hearts of others, where previously it lay dormant. Marks of a blessed change were soon perceived: some of the hardest and most hopeless characters were softened and humbled. The zeal and devotional spirit of the Members of the Church soon acquired a high and holy character. They were indefatigable in their exertions to do good.

The Hottentots, generally, have no private chamber in their houses, where they can retire for private devotions: they go to the bush for that purpose. Most of them, also, have a way of uttering their words, in a low plaintive tone, in secret prayer. What may be frequently seen and heard is truly delightful. Individuals may be observed resorting to or returning from their "praying-place," as they call it, at almost every hour of the day; but to take a walk round the Institution about ten o'clock in the evening, or four o'clock in the morning, would be sufficient to move any one. Each Hottentot has his own "praying-place," at a little distance from that of his neighbour; and some of them are visited so frequently, that there is a beaten path leading to the spot.

Our early Prayer-Meeting is kept up with great zeal; and twice a-week we hold an Inquirers' Meeting after it. It is truly pleasing to see a church, early in the morning, filled with coloured persons, singing, praying, and exhorting; and at the close to find 60 or 70 remaining behind, requesting to be further instructed in the Way of Salvation.

[*Mr. Williams.*

A Letter from Dr. Philip, respecting the deficiency of the Parent Society's funds, was read at one of the Meetings, and explained to the people; who, notwithstanding their limited means, immediately made a subscription amounting to 7*l.* 13*s.*, in addition to their annual contributions.

On the 1st of December, Mr. Williams formed a Native Church of 24 members, on a farm called Kruis Fountain, where he proposes to establish an Institution chiefly for the benefit of the Emancipated Population. In October last, a Society was formed there to support itinerant school masters, to build school-houses, and maintain schools: a collection was made on the occasion amounting to nearly 28*l.*

[*Report.*

Bethelsdorp: 450 miles E of Cape Town — 1802 — James Kitchingman — Congregation, 520 — Communicants, 105 — Scholars: Day, 50; Infant, 60; Adult, 60 to 70 — Auxiliary, 22*l.* 14*s.* 1*d.* — Pp. 37, 38.

The state of this Institution in the commencement of the year was very trying, from the

London Missionary Society—continued drought and scarcity: and had it not been that the salt lakes yielded abundance of salt, which the people collected and sold, and that the juice of the aloe was in greater demand than in some former years, they must have suffered much more than they did. Since May, there has been abundance of rain, which has enabled them to sow, and they have reaped more than for many previous years.

When the measles visited the Station, the people were earnestly and affectionately exhorted to view the mighty hand of God in their afflictions, and to humble themselves before Him. A few appeared impressed; but there has not been any general awakening under this dispensation. [Report.]

Port-Elizabeth: Out-Station to Bethelsdorp—Adam Robson: Wm. Passmore, *As.*; who reached Cape Town from England in May 1839—Sunday Services, 4; one Dutch, two English, and one for Fingoes: Weekly Services, 3; one Dutch and two English—There are a Maternal Society and a Temperance Society—Communicants, 123—Candidates for Baptism, 25—Scholars: Day, 118; Sunday, 130 children and 100 adults—P. 38.

The Fingoes at Port Elizabeth present a highly-interesting and encouraging field for Missionary Exertion. Four of them have learnt to read the New Testament, and two of them are candidates for baptism. Mr. Passmore has more particularly devoted his attention to this part of the work. [Report.]

Uitenhage: Out-Station to Bethelsdorp, 20 miles NW of Port Elizabeth—J. G. Messer, Wm. Elliott. Mr. Elliott removed hither from the Paarl—Communicants, 216—Inquirers, 29—Baptized, 4; Candidates, 10—P. 38.

There are at present many Fingoo and Mantatee refugees in Uitenhage and its neighbourhood. Numbers of them give evidence that they are seeking the Lord.

The Fingoes are all decently clad, like the best European farmers: this is the more gratifying, as it is the fruit of their own honest labours. It is almost a miracle to see a Fingoo or a Mantatee at a gin-shop. About six weeks ago, I baptized a child; and whom did I see with that infant as witnesses?—three truly converted Mahomedans!

Yesterday, being New-Year's Day, ten Fingoes and Mantatees were baptized and received into the Church of Christ. This was the day appointed to examine the candidates for baptism: there are no less than thirty, who appear anxious to have Jesus Christ as their eternal portion. On this occasion, a baptized Fingoo Woman, after asking permission to speak a few

words to her country-people, delivered such an affecting address to them in their own language, that very few dry eyes were seen: at last, pointing with her finger at me, she said, in broken Dutch, "Here is our old Teacher—he gets old—we must pray to Jesus Christ for him, that he may receive more strength; and that he may long remain among us to preach the Holy Word of Christ to us poor and ignorant creatures."

This good woman is the very first Fingoo Teacher I ever heard. If God spares her life, we may hope that she will be useful to her country-people. Among the Fingoes and Mantatees I believe there are a good many ripe for harvest.

[Mr. Messer: Jan. 1840.]

Since New-Year's Day, there have been added to the Church, by baptism, fifty adults, mostly refugee Mantatees, and one Mahomedan. These new converts came to me more than once, and said, "Sir, we hope to continue, by faith in Christ, true Members of His Church; and therefore we desire also to enter on marriage, and live no longer in our former state of life." Next week, eight couples are to be lawfully married. These will be, I believe, the very first Mantatees who ever entered into the matrimonial state. The holy Gospel alone will ever civilize the world.

By the grace of Christ, there is a great number of inquirers belonging to the same nation, of whom I might say, they are *not far from the kingdom of God*: this race of people are more attached to the Gospel than the Fingoes, at least in this part of the country.

Uitenhage was a place of wickedness, and a den of all sorts of cruelties and crimes. The Members of my church have often spoken to me about their former state of ignorance, darkness of mind, and barbarism: their eyes fill with tears when relating these things, and when praising the Lord for the grace which He has bestowed upon them. [The Same: March.]

I found here a very extensive field—600 Fingoes in the town and immediate neighbourhood, and no religious advantages whatsoever presented to them in their own (the Caffre) language. I immediately set about establishing schools, and studying Caffre. My attainment of this language is greatly facilitated by my acquaintance with the Malay and Joannese, in which, as well as the Malagash, those euphonic relations obtain, which render the acquisition of Caffre so difficult to Europeans. I am now able to dispense with the public services of an interpreter, and hold Divine Worship with a congregation of from 60 to 100 Fingoes every Sabbath. My Day-School is conducted in English, on a modified Infant-School System, to suit the peculiar character of the population: the average attendance is 60, consisting of Fingoes, Caffres, Mozambique, Hottentots, Malays, Dutch, and English.

[Mr. Elliott: April.]

Theopolis : 550 miles E of Cape Town: Christopher Bass: Thomas Edwards, *As.*—Communicants, 52—Scholars, 126; average attendance, 92—Collected by Auxiliary, 12*l.*—P. 38.

Although this Institution has not been in a vigorous state during the year, the Brethren still think a little improvement is perceptible. The people have come in from the outposts, and settled in the village, where they are nearer the House of God: the congregation has increased, and more attention is paid to the regulations of the Institution than before. A number of Bechuannas and Fingoes have lately joined the Institution: they are said to be industrious, tractable, and well disposed to receive instruction: a separate Service is held for them on the Sabbath.

[*Report.*

Grahamstown : in Albany District—John Locke: N. Smith, *As.*—Public Services, 3 in English and 5 in Dutch, besides Prayer-Meetings—Communicants, 68; of whom 30 are Hottentots—Scholars: Day, 110; Sunday, 250—The Auxiliary Missionary Society has been re-organized, and has raised 100*l.* A Ladies' Working Society has realized 115*l.* toward the support of a Sewing School—P. 38.

Mr. Smith still labours as a Schoolmaster at this Station; and affords Mr. Locke valuable assistance, by preaching in Dutch at the Out-Stations.

[*Report.*

Graaf Reinet — A. Van Lingen—Congregation, 300 to 400—Communicants, 43—P. 39.

Mr. Van Lingen still visits the Country Districts occasionally. One place he has visited twice—the first time to unite with the people in humbling themselves before God on account of the heavy calamities of drought, scarcity, and measles, under which they were suffering; and the second time, at the earnest request of the people, the Lord having stirred up their hearts, so that they were much impressed with the Word.

[*Report.*

Kat-River — 1829—James Read, James Read, jun.—Schools, 16: Scholars, 970—Auxiliary, 140*l.*—P. 39.

In the former part of the year, the Missionaries had been lamenting that the work of the Lord did not appear to prosper in their hands as in some former years; but subsequently, improvement became visible: a number of inquirers came in from the Out-Stations, and an increasing seriousness was evinced, especially among the Young.

The Schools have suffered during the year from the prevalence of the measles, and are only beginning to resume their wonted aspect. Mr. Innes, Superintendent-General of Education,

who had just completed a tour of inspection throughout the Colony, expressed the pleasure which he had felt in visiting these schools; and bore the highest testimony to the value and importance of the instruction, moral and religious, thus placed within the reach of so great a proportion of the rising generation.

[*Report.*

The Native Teachers, who conduct the schools, possess, in an eminent degree, the spirit and the zeal of the Teacher. Their unwearied activity, directed by the judicious superintendence of the younger Mr. Read, is the soul of the system. And I cannot but admire the efforts which they have made for personal improvement, under considerable difficulties. Most of these Youths have been, from necessity, placed at a very early age in charge of schools; after which, their own personal improvement has been carried on wholly by meeting Mr. Read twice a-week at Philipton, to receive instruction; after riding, or more frequently walking, a distance of from three to eight miles.

[*Mr. Innes.*

Mr. Innes thus attests the industry and perseverance of the people, and the happy results with which their labours have been crowned:—

Passing through several of the Hottentot Locations, I was much struck with the simple but neat appearance of many of their cottages, surrounded with their gardens and cultivated fields. In no part of the Colony have I seen cultivation carried on to the same extent: every patch of ground capable of irrigation has been embraced by their water-courses. Their crops, which are more extensive this year than at any former period, afford a most luxuriant prospect. The Kat River is one of the most interesting sights in South Africa. Not an inch of ground is left unturned which can be brought within the reach of irrigation; while, on the slopes of many of the hills, fields have been prepared by the Fingoes, which have been planted with Caffre corn.

Efforts are making in behalf of the Bushmen, of which the Directors say—

About the beginning of the year, the Hottentots of this Station felt desirous to send a Mission to the Bushmen formerly occupying the land beyond the Winterberg, but who have been obliged to retire into the more remote and hilly parts of the country, on account of the inroads of Caffres and Tambookies; who, driven from their own lands by more formidable neighbours, have in their turn forced the Bushmen to give way before them. The hope of saving a remnant of these people, by getting them located, and introducing the Gospel among them along with the arts of civilized life, induced the people of Kat River to send, at their own expense, a Native Teacher to instruct them, and two Assistants to cultivate the land and attend to the external concerns.

London Missionary Society—

The Teachers, accompanied by Mr. Read, took a plough and seed, obtained by means of the contributions of the Kat-River People. On arriving in the country now said to belong to the Bushmen, the first work was to look out for a suitable spot, where the land could be irrigated; and having ploughed and sowed the land, they led out the water, and assisted in building reed huts, there being very little timber in the neighbourhood.

No Bushmen having appeared, messengers were sent out in all directions, to look for them. It was some time before they were discovered; but when they heard that the party consisted of Missionaries come to settle among them, they began to leave their fastnesses, and repair to the Station. The Chief, Madoor, expressed his gratitude to the Brethren who had come to settle among them.

Referring to this Mission, Mr. Read observes—

The Bushmen were highly pleased at the prospect of having the Word of God among them. Many of these poor creatures are still in the mountains and caves; and it is the Gospel only which will bring them from their places of refuge from wild beasts and wilder men. Madoor and his people say that they now begin to think they belong to the human race, because there are men who seem concerned about them. May God extend His mercy to these long-degraded and destitute creatures!

The Report thus notices efforts in behalf of the Tambookies:—

Many Tambookies are congregated in the country surrounding the Station. One Tambookie Chief is exceedingly desirous to reside near it, that he may hear the Word of God; and has come into the neighbourhood with nearly 2000 people: so that there is a large field for usefulness, in addition to the Bushmen. Two other Native Teachers have been stationed with another Tambookie Chief: and "respecting these," remarks Mr. Read, "it may be literally said, that they went forth without purse or scrip." May the blessing of the Lord rest upon them!

Cradock—1839—John Monro—P. 39. The success of the project to establish a Hottentot Settlement at the Great Fish River appearing doubtful, and Mr. Monro not deeming the field of sufficient importance, comparatively speaking, to justify his stay there, he removed, after a residence of upward of a year at the Fish River, to Cradock. The European Inhabitants, interested in the welfare of the Coloured Population, have contributed 200*l.* toward the necessary buildings for the Mission.

CAFFRES.

Buffalo River—1826—John Brownlee:

Jan Tzatzoe, and two other *Nat. As.*—Communicants, 6—Pp. 39, 40.

There is a gradual increase of religious knowledge and moral influence. The number under instruction has augmented. In the school, a progressive desire for instruction is manifested among the adults. Two additional Native Teachers have been employed this year—one, on the Station among the adults; and the other, at a neighbouring village, where a School-House has been erected. [Report.

Knapp's Hope, on the Keiskamma—1833—Gottlieb Fred. Kayser—Communicants, 4—Scholars: Day, 25; Sunday, 40—P. 40.

The congregation has considerably increased: the Place of Worship, which has undergone enlargement, has been well filled on the Sabbath, except during the time of the measles. This affliction appears to have been blessed to several persons, in leading them to acknowledge the hand of God, and to draw them near to Him in prayer. [Report.

Some months ago, a Young Caffre fell very sick of the measles: after his recovery, he one day said to me, "This sickness has taught me much. I am now, with my whole heart, for Jesus Christ, who has so greatly loved me. Now I am ready to bear His reproach among my countrymen." He spoke truly; for some time after I went with the waggon to a distant place amongst the Caffres, accompanied by this Young Man; and when I saw how he gave witness of the love of the Lord Jesus Christ to himself and to all men, and how he endeavoured to make them understand well what I had taught them, seeing his boldness in the faith, I thanked the Lord with my heart. [Mr. Kayser.

Blinkwater—1839—Henry Calderwood—Congregation, 250;—P. 40.

This Station, commenced by Mr. Calderwood in July 1839, is situated on the Kat River, in the immediate vicinity of the Caffre Chief, Macomo. A Mission House has been erected; and a building, to serve the double purpose of a Place of Worship and a School House, is in progress. Macomo and his wives generally attend; but as yet the Gospel does not appear to have made any saving impression on his mind.

Mr. Calderwood has made good progress in acquiring the languages necessary for his free communication with the people of his charge.

[Report.

Botman's Kraal—1838—Richard Birt: one *Nat. As.*—P. 40.

Mr. Birt's Station is lower down the Kat River, among Botman's Caffres: his labours, as yet, have been chiefly preparatory. Though his Station lies at some distance from the kraal of the Chief, it is in a situation where the water can be led over the land; and this circumstance,

it is believed, will attract the Caffres to the place. His congregation, which includes the family of a Dutch Farmer, is not large. He preaches to the Caffres with the assistance of Mr. Kayser's eldest son, who acts as his interpreter.

[Report.

I have been joined in my work by a Native from Mr. Brownlee's Station, named Finthlala. I believe he was the earliest, or one of the earliest, converts there. His consistent deportment, the pleasure which he seems to find in his work, and the kind reception which he experiences from the people, are all subjects of thankfulness.

[Mr. Bert.

GRIQUAS—CORANNAS—BECHUANAS.

Griquatown: 530 miles NE of Cape Town: inhabitants, 2100 adults and 960 children—1801—Peter Wright, Holloway Helmore, Isaac Hughes, *As.*; Jan. Fortuin, and 5 others, *Nat. As.*—Three Places of Worship—Communicants, 630—Scholars, 800 to 900; of whom 270 can read the Scriptures—Auxiliary Society, 221. 11s. 1d.—Mrs. Helmore, who arrived at Cape Town in April 1839, reached Griquatown on the 14th of October. In December they were preparing to enter on their labours among the people under the Chief Mateebe—P. 41.

The Sabbath Schools, on which the whole population of the district attend, are in a flourishing state, and prove a means of blessing to the people.

There are 6 regular Native Assistants, and 16 occasional: these useful agents manifest great zeal and activity in the prosecution of their work, and many tokens of the Divine Blessing have been bestowed on their labours. The names of the outposts at which they are stationed are, Tsantsabane, Great River, Bushman Station, Simenu's Town, Mateebe's Town, Hart River, and Daniel's Knill. The Chief, Waterboer, still contributes his valuable co-operation in the work of the Mission generally, and renders important aid by occasionally preaching among the people. Mr. Wright and the Chief have occupied a part of the year in visiting Cape Town: they left Griquatown in April, and returned in October.

[Report.

The Bechuanas are an uncommon people; active, intelligent, and persevering. They are, I think, unlike all the tribes around them. Where others would perish from want, or live in the most abject state, they will live and thrive—their industry surmounting every difficulty. If these natural endowments are employed for the glory of God, what may we not expect from the preaching of the Gospel among them? They take such a delight in telling all which they know, their language, too, is so well adapted for pouring forth their whole mind, and

the language is spoken so extensively in the Interior, that there is every call for faith and confidence that the work will abundantly prosper. It is in consequence of the Divine wisdom and power acting on this peculiar propensity of the Bechuanas, and directing it to a proper channel, that your Missionaries, Messrs. Wright and Hughes, have been honoured as the instruments of effecting such a work among these people, especially the Batlabi Tribe. The work at Griquatown appears highly encouraging; and the advancement which the Griquas are making in civilization is very surprising.

[Mr. Helmore.

The accounts received from Mr. Hughes, of his itinerant labours in the districts adjacent to his Station, present numerous features of interest and encouragement.

[Report.

BOESJESMANS.

Philippolis: on the north side of Craddock River: inhab. 357 men, 358 women, 900 children—1831—Theophilus Atkinson, Gottlob Schreiner—Congregation crowded—Inquirers, 117—Communicants 74—Scholars, 542—Auxiliary, in two years, 421. 10s. 9d.—Pp. 41, 42.

My heart sometimes sinks, when I consider the numbers, nominally under our charge, to whom we cannot preach Jesus Christ and Him Crucified—whose eyes rarely, if ever, see their Teacher—and to whose ears the Word of Reconciliation is a strange sound. I daily see more and more the necessity of Native Agency among a people so scattered; and it requires great discrimination, prudence, and heavenly wisdom, rightly to choose and guide such Agents; but this, our God assures us, He will give to him who, feeling he lacketh wisdom, asks of Him.

[Mr. Schreiner.

BECHUANAS.

Lattakoo: 630 miles NE of Cape Town—1817—Robert Hamilton, *Artisan*; Rogers Edwards, *As.* Mr. Moffat is still on a visit home—Congregation, about 800—Communicants, 181—Baptized, 13—Infant School, 40 to 50—Auxiliary, 161.—P. 42; and see, at pp. 397—401, the Rev. Robert Moffat's statements at the Anniversaries of the Bible and London Missionary Societies relative to the Mission.

Since the last Annual Meeting, the Rev. Robert Moffat, after a residence of 22 years in the interior of South Africa, has returned to Britain; not as a resident, but as a visitor, and to serve the people whom he has so long been labouring to instruct and bless. For many years after the commencement of his labours and those of his associates, a written language was, to the dark minds of the Bechuanas, a thing incompre-

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hensible; and, while they saw the purposes accomplished by it, they deemed them to be little less than miraculous. To make himself master of the peculiarities and idioms of the native tongue, it was necessary that our Brother should hold the most intimate intercourse with the people, and mingle with their daily habits. To accomplish this in a manner the most effectual, he felt himself constrained to leave for a while his wife and children amidst the dangers of the desert; and, plunging into its grosser darkness and its greater perils, he there endured privations, and familiarized himself with scenes, to which nothing could reconcile the mind of an Englishman and a Christian, but the love of souls and the love of Christ. God has honoured the labours of His servant with distinguished success. Our Brother Moffat has triumphed over all the difficulties of a barbarous and unlettered tongue—has reduced the Bechuana Language to a written form, and fixed rules of government—has brought with him to England a translation of the whole New Testament, and of the Psalms, which is now being printed, under his superintendence, by the British and Foreign Bible Society.

While the Missionary has thus been labouring, year after year, to supply the numerous tribes of the Bechuana Nation with the unadulterated Word of Truth, God has been raising up for Himself a people who believe and love that Charter of Salvation. In the church at the Kuruman, at the departure of our Brother, there were nearly 200 devoted and consistent believers united in the fellowship of Christ; and multitudes around are hungering for the Bread of Life. Even now, with affectionate anxiety, they wait his return; and sigh for the day when they shall behold the feet of their friend and their father upon the distant mountain, bearing with him the Gospel of Peace. [Report.]

The Believers, in general, attend regularly on the Means of Grace: the Heathen part of the congregation also continue their attendance; but we cannot perceive any extensive work of religious conviction among them at present. Some, it is evident, have their convictions, but smother them; and others harden themselves against the truth which they continually hear. We are daily constrained to pray for a greater

outpouring of the Holy Spirit on the inhabitants and on ourselves. [Missionaries.]

Since the departure of Br. Moffat, 13 from among the Heathen have been baptized into the death of Christ. One of these is a son of a barbarous Chief, who hates the Gospel, and now looks upon his son as dead: this Young Man has been much persecuted by his father and friends; but has hitherto stood firm.

[Mr. Hamilton.]

NAMAQUAS.

Komagga: about 22 days' journey from Cape Town—1829—John Henry Schmeulen—Pp. 42, 43.

The failure of our harvest last year so darkened our prospects, that I knew not what to do; but how wonderfully did the Lord shew His care for us! As He had not seen fit to give us bread, He gave us abundance of meat. A kind of antelope, which we call springbok, came into this part of the country; and in such numbers, that the people had very little trouble to catch them with their dogs. They were but in poor condition; still, they furnished a supply of food not only for all my people, but for the whole population of Namaqualand: the oldest Natives declare that they had never witnessed any thing of the kind before.

It is now, I think, the sixth year that the Lord has withheld from us the early and especially the latter rain. It is for our transgressions that He has stretched out His mighty arm: still, He is our Father, and knows what we stand in need of. To this day, He has cared for me, and for us all; and surely He will in future supply all our wants. [Mr. Schmeulen.]

The people are still in a scattered condition, and the Missionary has consequently found it indispensable to devote a large portion of his time to itinerant labour. He has visited those residing on the Great River twice, and those on the sea-side once; and in September last, he was contemplating a journey through the whole country surrounding the Station. Mrs. Schmeulen has commenced a Sewing School, which promises to be useful, if it can be sustained. [Report.]

Steinkopff: in S Lat. 29° 32' E. Long. 17° 35'—1817—Michael Wimmer—No Report.

Amidst a fearful prevalence of disease, suffering, and death, there have been times of refreshing from the presence of the Lord. Sinners have been brought to Christ: large accessions have been made to many of the Mission Churches; and Native Believers have departed to their rest, rich in faith, and with hopes full of immortality. The good conduct of the Emancipated Apprentices forms a subject of universal remark and commendation. In most of the Native Churches, the spirit of Missions is on the advance; and their more abundant offerings for the furtherance of the *Truth as it is in Jesus* bear grateful testimony to the genuineness of their faith. Among the tribes which teem in the regions north and east of Lattakoo, the cry for the Bread of Life is loud, urgent, and unceasing; and the spiritual wants of these multitudes cannot be met, in any adequate degree, without the enlarged employment of Native Missionaries: happily, the number of these is on the

increase: several have already been sent forth. By the aid of the Bible Society, combined with the labours of the Rev. Robert Moffat, the *Sichuana* New Testament will shortly be placed in the hands of the numerous tribes inhabiting the Bechuana Country.

[Directors.

Dr. Philip, in the following communication, enters more into detail in reference to the state of the Mission in 1839:—

The Lord has been pleased to visit us with His mercy, in a particular manner, during the past year. At several of the Stations which Mrs. Philip and I visited a year ago, God has been pleased greatly to revive His work. We have had the most gratifying account of the work of God among the Griquas and Bechuanas. Mr. Locke finds his sphere of usefulness at Grahamstown greatly enlarged. The Cause of the Lord has been deepening and extending at Port Elizabeth and Uitenhage. The value of Mr. Vogelgezang's labours, among the freedmen in Cape Town, cannot be appreciated too highly. At Caledon, and at Hankey, we have had blessed revivals.

One thing, which grieved us much on our late journey, was the state of the rising generation at our Missionary Institutions. The Schools, and particularly the Infant Schools, were doing every thing which could be expected for the cultivation of the minds and manners of the children; but, with all these advantages, and with a state of civilization and morals among the young truly pleasing, the evidence of a work in their hearts, generally speaking, appeared to be wanting. Among the causes of thankfulness to God for the favour shewn us in the past year, the conversions which have taken place in some of the families of the Missionaries, and among the Young People at the Stations in general, is not the least. While Mr. Helm, like Job, was praying for his friends, the Lord turned away his own captivity; and he had the satisfaction, during the last year, to receive into the fellowship of the Church three of his own children. Mr. Williams, of Hankey, has under his care a number of recent converts from among the Young, whom he is training up for usefulness as Teachers. In the end of 1838, and the beginning of 1839, the Missionaries at the Kat River were not without their anxieties, as to the state of things at that Settlement; and what gave them the most concern was, the state of religion among the Young People: from this anxiety we have been happily relieved by the Work of Grace which has since appeared among them, and which includes two of the members of Mr. Read's own family.

All the communications from Hankey are deeply interesting; but there is no part of them so interesting to me as the details which Mr. Williams gives in his late tour, in reference to the Boers. We are here presented with a new state of things in this Colony. The scene of Mr. Williams's tour was one in which the greatest hostility was always manifested against Missionaries; and it is to me matter of the greatest thankfulness that I have lived to hear that the farmers and their freedmen are seen coming together from distant places to hear the Word of God preached by a Missionary, and to request him to send them Missionaries and Schoolmasters. This is one of the glorious fruits of the blessing of God on the Emancipation of the Slaves: the ordinance of Freedom is to all classes of the Colonists what the preaching and baptism of John were to the Jews—to prepare a people for the Lord, by the turning of the hearts of the fathers to the children, and of the children to the fathers; of the masters to the servants, and of the servants to the masters.

An impartial witness gives the most favourable report of all our Missionary Stations which he has visited. He speaks most favourably of Bethelsdorp—a Station, of which, through the modesty of the Missionary at that place, you hear little: with the state of education at that Institution, and the piety and good sense of the people, he was delighted. Of the Sabbath Schools at Bethelsdorp, and of those at the Kat River, he speaks in terms of the highest approbation.

GLASGOW MISSIONARY SOCIETY.

The Rev. Wm. Govan and Mrs. Govan left Glasgow on the 21st of August, to embark at Liverpool, in order to join the Mission—P. 519.

STATIONS AND LABOURERS: *Lovedale*, 60 miles from Grahamstown: Bennie, Govan; and 3 *Nat. As.*: Kraals, 220; Families, 1540; Individuals, 7700—*Burnshill*, 17 or 18 miles E of Lovedale: Laing, M'Dermid; and 3 *Nat. As.*: Kraals, 270; Families, 1890; Individuals, 9450—*Pirrie*, 19 or 20 miles E of Burnshill: Ross; and 1 *Nat. As.*: Kraals,

165; Families, 1155; Individuals, 5775—*Kweleha*, nearly 70 miles E of Pirrie: Weir—Pp. 65, 66.

Mr. Weir, writing from Kweleha, thus describes the site of the whole Mission:—

On comparing this part of Caffreland with the country round the other Stations, the difference is considerable. At the Old Stations, there is a range of mountains running nearly east and west, which are covered on the south side with extensive forests, in which the yellow wood abounds, grows to a considerable height and thickness, and is the only timber in this

Glasgow Missionary Society—country generally used for house-carpentering, though far from being durable. Along the base of these mountains lie the Stations of Chumie or Lovedale, Burnshill, and Pirrie; and among them, and along the rivers and tributary streams flowing from them, is found a dense population.

In front, and nearly south of these mountains, the country presents an open prospect, reaching nearly to the coast; so that the sea may be seen from the heights above Pirrie, a distance of about 50 miles: but, on proceeding toward the coast, the traveller finds himself almost imperceptibly led along some projecting ridge, pointing toward the sea, and affording an agreeable road in that direction. But should he attempt to cross the country, he will have to ascend hill after hill, in dreary and fatiguing succession; and to wind his way down many a ragged kloof, and deep and dangerous ravine.

This will be particularly the case when he approaches any of the principal rivers, or, more properly, channels, by which the rains are collected and carried off the country: for in dry seasons, these same rivers, as they are called, consist merely of pools here and there, with a scanty supply of water. Of this class are the Kweleba, Gunube, Xahan, and, I may add, even the Great-Fish River, which I have crossed at several of its fords, where there was not an inch of running water; nevertheless, during rains, it is often impassable: so deep and strong is the current on such occasions, that several lives are lost every year, and waggons and oxen are carried away. It is otherwise with the Buffalo, Keiskamma, Chumie, and Kat Rivers, which rise in the mountains, and are supplied by many lesser streams. These keep up a constant flow in the last class of rivers.

The system of Education pursued is thus spoken of:—

We contemplate the spread of education—we mean of the power of reading the Word of God in the Native Caffre—on what is called the IRISH SYSTEM; that is, all who can read will be employed to teach their neighbours at so much per head, and without any apparatus beyond books.

It is not intended, however, that these should supersede Local Schools, but rather that they should pioneer the way for their establishment, and that they should form a kind of leavening

process around them. Accordingly, our Local Schools will require to be greatly multiplied; and, as soon as circumstances permit, to be put under the immediate charge of Native Teachers. Considerable progress has been made in this during the year: there are already Ten Schools in operation, besides those taught by the Missionaries' Wives; and of these ten, FOUR are wholly taught by Natives.

A Missionary Seminary is about to be erected at Lovedale, the charge of which will be undertaken by Mr. Govan: it is said—

We wish to establish in this Seminary a system of education qualifying for the different offices of Schoolmaster, Catechist, and Preacher; these being understood to be severally preparatory to one another. In this way, the Missionaries and Directors hope, under God, to provide a band of sober-minded and well-tried Labourers, for the hitherto-sterile soil of Southern Africa: and although these measures are scarcely more than prospective, something has been done toward their fulfilment. Three Catechists or Native Assistants have long been in the field—Robert Balfour, Joseph Williams, and Charles Henry; and several other Young Men are spoken of as fitted either for study or becoming Schoolmasters.

Having noticed the favourable nature of the soil and the climate, the Missionaries say—

These statements will shew the importance of our proposal to irrigate and cultivate land, in connection with our Seminary. It is intended to board the students; and it will not fail to appear to the reflecting reader, that, in such a climate and with such a soil, the means of living may be chiefly raised on the spot, and thus great outlay, otherwise necessary, may be saved. And it is equally obvious, that if we can command the means of instructing our Native Students in the art of cultivating such a soil and in such a climate, we are taking the most direct way of making this art known over the country; and thus of teaching the roving Caffre to settle down into industrious as well as religious habits. But for both purposes it is necessary to send out a properly-qualified Agriculturist—one who will take charge of the whole, who will labour with his own hands, and at the same time instruct his native pupils.

WESLEYAN MISSIONARY SOCIETY.

The Rev. W. J. Davis and Mrs. Davis, on their return to the Colony, with the eight Missionaries and their Wives who sailed with them, as stated in the last Survey, arrived on the 16th of February. The "Triton," on its way to the South Seas, had previously landed, on

the 22d of January, the Rev. James Archbell and Mrs. Archbell, on their return to their labours, accompanied by Rev. John Appleyard—P. 272.

CAPE TOWN AND NAMAQUAS.

Cape Town, with Out-Stations—T. L. Hodgson, Rich. Haddy, Edward Edwards,

James Goodrick, James Smeeth—Gratuitous Teachers, 57—Members, 276—Scholars, 1002—Pp. 66, 67.

In consequence of the failure of Mr. Goodrick's health, Mr. Smeeth was sent to Cape Town, to prevent the injury which the Mission would have sustained by the loss of the services of one Missionary. Considering the destitution of the means of Christian Instruction which a large portion of the Coloured Population experience, and that many, having no better religious system offered to them, are embracing even Mahomedanism rather than remain without any form of religion, the Committee did not deem the present to be the time for contracting the sphere of the Society's operations at this place. Mr. Goodrick, however, has not yet returned to England. At Wynberg, and Simon's Town, as well as at Cape Town, the Missionaries are encouraged by the attention of the people to the ordinances of religion, and the success which attends their endeavours in behalf of the rising generation. At Stellenbosch, the Heathen Congregation is improving, and there is a prospect of much good being effected in this part of the Colony, among the Coloured Population. Mr. Edwards has removed to Stellenbosch, where a Chapel is in the course of erection.

[Report.

Lily Fountain: near Khamiesberg, in Little Namaqualand—1807—Joseph Jackson—Members, 90—Scholars, 160—P. 66.

Temporal circumstances have considerably militated against spiritual prosperity. In consequence of scarcity of food, the people generally have not been able to remain on the Station for any considerable length of time: but when together, the Means of Grace are well attended. The Gospel has communicated its invaluable lessons to some, by teaching them to be content with such things as they have; and not a few are endeavouring to exemplify the Religion of the Cross in their lives. With regard to their religious experience, they are generally clear and Scriptural; and they have recently given proof of their love to the Gospel, by coming forward to support it according to their ability, and some of them beyond.

[Mr. Jackson.

Nisbet Bath: in Great Namaqualand—1834—Edward Cook—Members, 32—Scholars, 172—Pp. 66, 67.

There is, in most of the members of our little church in the wilderness, a growing attachment to the cause, and a steadiness of purpose to withstand temptation. Two of these, Abraham Henry and Johannis Kaffer, are useful, both as Interpreters and Exhorters.

The members, and most of those on trial, profess to enjoy peace with God. That their Jan. 1841.

love is genuine, they have lately given evidence, by coming forward with an offer to contribute in every way within the limit of their ability to the building of a Chapel, which has been begun accordingly.

Some Kraals have been visited during the year. Amse River, at which there is a division of Witteboy's Tribe, in number, including children, 350, has been visited monthly; and also Blydeverwacht, together with Jerusalem, at which, children included, there are about 300 souls of the Afrikaaner's Tribe; where a number of persons have been brought out of darkness into light, and now give indubitable evidence that the love of God is shed abroad in their hearts. David Afrikaaner, who was baptized many years ago, is exceedingly useful as an Exhorter and Class-leader: he also teaches the children to read.

[Mr. Cook.

Before we enter on the Survey of the Missions in the Eastern part of the Colony, we extract a Notice from the Report of the efforts of the Committee for a more adequate supply of Missionaries:—

The claims of the Missions in South-East Africa for more extensive support, which had, for some years past, been gradually increasing in strength, latterly became too urgent to be longer neglected. While the Committee have been engaged in raising to a state of greater efficiency the Missions of the Society in India, New Zealand, and other places; in preparing an extended School-system for the instruction of the Negro and Coloured Population of the West Indies; and in establishing the new and important Mission in Feejee, the religious instruction of whose extensive population had been, to so great an extent, providentially committed to the Society; the number of our Missionaries in this part of Africa had been diminished rather than increased. Through the Divine Blessing attending the labours of those Missionaries whom personal or family affliction had not withdrawn from their post, the work of Religion had, however, considerably prospered; and the spirit of inquiry had been so greatly excited among the Natives, that it became imperatively necessary, either to send out additional Labourers, or to relinquish, to a painful extent, the important advantages which had been gained, at the cost of so many years of toil and privation on the part of the Missionaries, and of so great an expenditure of the funds of the Society.

Mr. Shaw and his Brethren, pressed, at length, beyond measure with the difficulties of their situation, earnestly implored the Committee to send them immediate help; or, if that could not possibly be done, to allow them to concentrate their strength within a more limited field, on which they might be able to bestow adequate

Wesleyan Missionary Society—

means of cultivation, instead of diffusing their labours over a wider surface, and awakening among a greater number of Natives a desire for instruction, which could only end in disappointment.

This appeal was irresistible; and the Committee were convinced that it would be a criminal betrayal of their trust, were they not to meet the emergency—an emergency which had arisen from the very success of past endeavours and in answer to prayer—by strengthening the ranks of the Missionaries; and thus enabling them to embrace some, at least, of those openings for greater usefulness which presented themselves. A number of well-qualified individuals—some of whom had been employed in the Ministry at home, while others had been trained in the Theological Institution—were accordingly selected; and, as intelligence has been received of their safe arrival at the Cape, in the middle of February, it may be presumed that they have, ere this, entered on their important work; for the successful prosecution of which, they had acquired additional facilities during the voyage, by their application to the study of the Caffre Language, under the superintendence of Mr. W. J. Davis.

ALBANY.

Grahamstown and Lower Albany: W. Shaw, W. B. Boyce, John Richards — Salem and Farmerfield: James Archbell — Port Elizabeth and Uitenhage: John Edwards—Fort Beaufort: John Smith—Winterberg: John Ayliff — Gratuitous Teachers, 80—Members, 605—Scholars, 955—P. 67.

Arrangements have been made, with a special view to the religious instruction of the Native Population within the Colony. One of these is the appointment of a Missionary to Port Elizabeth, where about 600 Fingoes reside; many of whom were formerly under the care of the Society's Missionaries in Caffraria. A Native Settlement, named Farmerfield, has been formed, about four miles distant from Salem: the Settlers are Caffres, Bechuanas, and Emancipated Labourers, lately slaves: the formation of this Settlement does not, however, involve the appointment of an additional Missionary, as the one stationed at Salem takes it under his charge. Another Native Settlement has been commenced near the Winterberg, where a Missionary has been stationed.

The advantages resulting from such Settlements have long been experienced by other Missionary Societies; and such arrangements have now become almost indispensably necessary to bring the native inhabitants of the Colony under religious instruction. The number of Aborigines, of various nations, has considera-

bly increased within the Colony since the late war; and they are so scattered, that it is difficult to collect a congregation; and so migratory, that they are not found long at one place. To afford to as many of these, and of the recently-emancipated slaves, as may choose, facilities for obtaining religious instruction from the Missionaries, the additional accommodation of the Winterberg Settlement has been provided.

[Report.

Of this Settlement it is reported—

It is designed for the benefit of the Natives who are already under our pastoral care in the Colony; and for many others, who are desirous of availing themselves of the benefit to be derived from Religious Ordinances and Schools, but who cannot partake of these advantages, unless we provide a suitable Settlement for them.

The persons to be located on these lands will be exclusively Aborigines, of various tribes, chiefly Bechuanas, Fingoes, and Coloured Inhabitants of the Colony; including a considerable number of the recently-emancipated slaves, for whom no other adequate means of obtaining religious instruction are afforded, at this end of the Colony, unless they crowd into the towns, where they cannot all obtain employment.

The importance of this Settlement will be further evident, from the fact, that the land on which it stands is only separated from the country of the Tambookies by a branch of the river Kei; one of the sources of which has its rise just above the estate on which the purposed Settlement will be formed, and runs, through the Tambookie and Caffre Territory, into the sea. Several clans of Tambookies live very near this stream, and will consequently obtain the full benefit of the Mission. That Nation having for several years shewn a disposition to concentrate their population in that neighbourhood, this New Mission will have a very important bearing on their spiritual interests.

Add to all this, that the Settlement stands in a part of the Colony which is almost entirely destitute of the means of religious instruction; and a field will be opened to the Missionary to itinerate in all the surrounding country, where there are many scattered farms and settlements which are never visited by any Minister of the Gospel.

It may also be proper to state, that this place is on the direct road to the Bechuana Country; and will therefore form a connecting link betwixt the Missions in that distant part of the country, and those in Albany and Caffraria.

CAFFRES.

AMAKOSSE: *Newton Dale: W. Impey—Beka and Gwanga: George H. Green—Wesleyville: J. Stewart Thomas—*

Mount Coke: Henry H. Dugmore—*Butterworth*: W. J. Davis—*Bashee River*, for the Amavaletto Tribe: Horatio Pearse.

AMATEMBU: *Clarkebury*: Francis P. Gladwin—*Morley*: Samuel Palmer—*Colosa*. AMAMPONDO: *Buntingville*: Thomas Jenkins—From the *Umsimvooboo* to the *Zimkooloo*: W. H. Garner, John Appleyard. AMAZULU: *Port Natal*: Two are requested. Gratuitous Teachers, 38: Members, 331: Scholars, 1274—Pp. 67—70, 272.

One of the additional Missionaries was intended for a tribe of Amakosé Caffres, called Amavaletto, located near the mouth of the *Bashee River*; the Chief of which, Gxaba, was a relative of the late Hintza. When Mr. Shaw was at Butterworth in 1837, Gxaba sent an embassy, a distance of 60 miles, to beg that he might have a Missionary. The embassy made the following touching statement:—

Gxaba desired them to say, that he had been marking the progress of the Missions for some time; and he had especially noted the different results, accordingly as the Chiefs had been earnest or lukewarm in their patronage of the Missions. Gaika had received a Missionary; but he held him with a loose hand, and the teachers in his tribe were prevented from acquiring a proper influence: and now that Gaika is dead, his sons have followed in his steps, and they have been involved in a war with the Colony, which has done them great harm: their cattle are dead, and their warriors are killed. Hintza received a Missionary, but when did he listen to him? Do we not all know, if he would have lived like a friend with his Missionary, and taken the good advice which his teacher gave him, Hintza would have been alive at this day, and no harm would have come to his people. Pato and the Amagonaquabie received a Missionary: but the Chiefs of that tribe acted differently from the other Chiefs: they took the Missionary to be their friend: he lived close to their kraals: they did nothing without his advice: their children learned many things in the school. And where were Pato and his people in the late troubles? They sat still, no harm happened to them; and now at this day they are grown rich and strong. I therefore wish to have a Missionary, and he shall come and live at my place: he must be very near me. I do not send a message with my tongue—my heart comes with the messenger: let a Missionary come, and we will take care of him, and listen to his advice.

Such was the testimony borne by a Heathen to the visibly-beneficial effects resulting from Missionary Operations! The request of Gxaba was speedily re-

peated; and an arrangement was made to visit him and his people occasionally, until a Missionary should arrive from England.

Colosa, in the Amatembu Country, is another of the New Missions for which provision has been made.

Two Missionaries are also appointed to the tribes between the *Zimvooboo* and *Zimkooloo* Rivers: this tract of land is in the Amampondo Country; and Faku, the Amampondo Chief, was living upon it, until the year 1827, when the Zoolahs under Chaka fell upon him, and drove him over the *Zimvooboo*; where he dwelt, near to the Buntingville Station, until the power of the Zoolahs was weakened by the Boers. Afraid that he might have to encounter a new enemy in the Boers, he despatched a message to the Governor at the Cape, through Mr. Shaw, requesting that they might not be allowed to seize this territory, which he had not dared to occupy for some years through fear of the Zoolahs: and having received from the Governor a satisfactory answer, he ventured to return to his former residence; and he, and the Fitcani Chief, Capai, whom he allowed by treaty to settle there in the year 1832, now occupy the whole of the country between the two rivers.

The removal of Faku has made the services of another Missionary necessary. *Buntingville* could not be given up, nor the people there be abandoned as sheep without a shepherd: nor would the Committee have deemed themselves justifiable in forsaking a Chief over whose mind the Missionaries had acquired considerable influence, and who had shewn himself favourable to the instruction of his people. The old Station of Buntingville is therefore maintained; and another Missionary has been sent after Faku.

One is also appointed for the benefit of Capai and his people. That Chief, having made several unsuccessful applications to the Missionaries, at length sent a message to the Committee, asking what he had done that he might not have a Missionary; and this was followed by another communication to the Governor of the Colony, requesting that he would employ his influence to prevail on the Committee to gratify his wishes. The receipt of this message was kindly notified to Mr. Shaw, by the Lieut. Governor at Grahamstown; who expressed his conviction that the appointment of a Missionary to that powerful Chief and his people would greatly contribute to the maintenance of peace and tranquillity in that part of Africa. The earnest prayers of the friends of the Society will be offered up, that an object so desirable may be accomplished. There is reason to believe that the mind of this savage warrior, whose very name has been the terror of weaker tribes, is

Wesleyan Missionary Society—

not inaccessible to the influence of the Gospel. When one of the Missionaries paid him a visit, and preached to him and his principal captains, he listened with earnest attention; until struck with the description of the character of God, he suddenly turned to his captains, and said with emphasis, "Do you hear that God is good?"—and when the Missionary was proceeding to close the Service with prayer, Capai requested that he would instruct him how to kneel, that he might present himself in a becoming manner before the Great God. [Report.]

An Institution for training Native Teachers, and for the education of the sons of Chiefs and of principal Natives, has been for some time in action: it is named, in memory of the late Rev. Richard Watson, the "Watson Institution." It has been removed to the New Settlement of Farmerfield, and is silently laying the foundation of extensive good. Branches, under the denomination of "Schools of Industry," have been established at several of the Caffre and Bechuana Stations, the manifest benefits of which warrant the general adoption of such Schools. The Day and Sunday Schools are also in active and healthy operation.

Of the operations of the Press in behalf of the Caffres it is reported—

Some idea may be formed of the extensive improvement which is taking place among the Natives, from the Report of the Printing Department. Upward of 300 copies of the "Umshumayelo Wendaba," a Caffre Periodical, is published quarterly; not for gratuitous distribution, but for sale, to those Natives who send in their names as subscribers to the work. During the year, there had also been printed in Caffre, at the Mission Press at Grahams-town, 500 Acts of the Apostles, 500 Rules of the Society, and 1000 Reading Lessons; and it was resolved to commence printing without delay, in the same language, 500 such portions of the New Testament as had not previously been printed, 500 Book of Genesis, 1000 Second Part of the Wesleyan Catechism, 1000 Morning Service with the Litany and Occasional Services, 1000 of Mr. Dugmore's Reading Lessons, and 500 of Mr. Ayliiff's English and Caffre Dictionary. It was also agreed to print in Dutch, 1000 Sunday and Occasional Services, 1000 First and Second Parts of the Wesleyan Catechism, and 2000 Hymn Books. A second edition of Mr. Boyce's Caffre Grammar, considerably enlarged by Mr. W. J. Davis, was printed under the superintendence of Mr. Davis himself, on his recent visit to this country. Such a demand for books is conclusive evidence of the desire for improvement which has been

awakened in the native mind; and encourages the hope, that the benefits resulting from Missionary Labours will be manifested on a large scale in the next generation.

BECHUANAS AND OTHERS.

BECHUANA COUNTRY—*Thaba Unchu*, among Barolongs and Corannas: Richard Giddy, William C. Holden—*Plaatberg*, among Newlanders; and *Habatau*, among Bassoutos: James Cameron, Thorneley Smith—*Lishuani*, among Griquas: George Bingham MANTATEE COUNTRY—*Umpukani*: W. Shepstone—*Mparane*: James Allison, *As. Miss.*—*Mating*: Francis Taylor—*Inkalla*: no English Missionary—*Colesberg*: W. C. Holden—Candidates for admission into the Society, 109—Members, 380—Scholars, 491—Pp. 70, 71.

The prospects of these Missions continue to brighten. A gracious influence has attended the preaching of the word at Thaba-Unchu: the Heathen customs and practices of the Barolongs are evidently giving way under the influence of the Gospel; and the Missionary has free access to the whole of the large population at the Station, and to the neighbouring Bassoutos: a large Chapel, capable of containing 1000 persons, has been built; and two smaller Chapels in other parts of the town. At Plaatberg and Lishuani, also, the work is prosperous; especially among the young; many of whom are anxiously inquiring what they must do to be saved.

The progress of true Religion among the Mantatees is altogether extraordinary. This large tribe which until lately had been shut up in the densest darkness, appears to be prepared for a very general reception of Christian Truth. At the two Stations which have been occupied, Umpukani and Mparane, an extensive religious awakening has taken place, and many have proved that the Gospel is the power of God unto salvation. Two of these had died: they were the first adult Mantatees who have departed this life in the faith of Christ. Some of the male converts are zealously employed in calling their heathen countrymen to repentance. At the Mantatee Branch of the Watson Institution, upward of 20 Boys, sons of the most influential Chiefs of that Nation, are receiving regular instruction in useful learning.

Here also, as in Albany and Caffraria, the work of the Mission is furthered by the establishment of Schools, and the employment of the Press. Mr. Archbell has prepared and published a copious Grammar of the Sichuana; and the press, under the management of Mr. Giddy, at Thaba-Unchu, multiplies Elementary Books for the service of the Schools, and copies

of translations of separate Books and Portions of the Scripture for general use.

Urgent applications have been received from other tribes; especially from the Baraputsi, a warlike nation with which the Zoolahs were unable to cope. As the country of this pow-

erful people extends behind the Portuguese Settlement at Delagoa Bay, the introduction of the Gospel among them would be one of the most efficient means for cutting off the Slave-Trade on the East Coast of Africa. [Report.

(*The Survey will be continued in the February Number.*)

BioGRAPHy.

OBITUARY NOTICES OF CONVERTS UNDER THE UNITED BRETHREN.

THESE brief Notices are collected from the Diaries kept at the Brethren's Settlements, and from the Letters of the Missionaries. They serve to shew that simplicity of Faith in Christ, which is a characteristic of the Brethren's teaching throughout their Missions, and its sanctifying and consolatory influence wherever it dwells.

SOUTH-AFRICAN MISSION.

Groenekloof.

A sick woman from Cape Town, who had been residing for some weeks at Laweskloof, with her relations, sent to us to request a visit: she appeared to be much perplexed, and inquired whether we thought her faith was such as would save her. We affectionately represented to her, that it was high time for her to turn to that God, who had come down from heaven to earth, and, by His life, sufferings, and death upon the Cross, had made an atonement for sins, and merited eternal life for all who truly sought for mercy and forgiveness. She listened with attention to our exhortations, which seemed to make a considerable impression on her mind. About six weeks afterwards, she departed this life. Her relations had faithfully directed her to the Saviour; and she was, at length, enabled to apply His merits in faith to her needy soul, and to say—"Now I have found Jesus. He is mine, and I am His." It is remarkable, that her Husband visited her shortly before her end; and told her, that he himself, and his children, had renounced Mahomedanism, and joined the Christian Church: her thankfulness, on hearing this, was almost too great for utterance; and she felt a heavy weight removed from her heart. The man told us himself, that he had called on his priest to inform him that he could find no rest for his soul in their belief, so that he was come to take leave of him: the priest took it in good part—said that he had

nothing to object to it—and begged to be informed, should any of their people ridicule or insult him for his change of faith, when he would interfere to put a stop to it.

John Louis came hither in 1826, and was baptized and admitted to the Holy Communion in 1836. He belonged to the quiet in the land, and never gave any trouble by his conduct. His last illness was a decline, under which he shewed great resignation to the will of God. Toward his end, he enjoyed much of our Saviour's presence. He has left a widow and five young children in very destitute circumstances.

The Single Woman Jacoba Jäger had been for nine years in the service of our Mission Family; and, for the last five of this term, a valuable assistant in the conduct of the Infant School. The Lord laid His especial blessing on her faithful endeavours to train up the lambs of His flock for Him; and she was, in consequence, greatly and deservedly esteemed by persons of all classes. The scene at her interment afforded a striking proof of the affectionate regard entertained for her: all the Unmarried Sisters of our congregation accompanied the funeral procession to the Church, singing hymns as they passed through the Settlement: the Infants, who had enjoyed the benefit of her instruction, were also present, neatly clad, and appeared to feel that they too had lost a kind and faithful friend. A few weeks before her happy departure, she addressed to me a Letter, in which are the following

expressions:—"I am daily waiting the call of my Lord; earnestly desiring that He would soon take me to Himself. I have a comfortable assurance that He will receive me, and permit me to stand with His redeemed ones before His throne. 'His precious blood and righteousness, my beauty are, my glorious dress.' " She fell asleep in Jesus at the age of 26 years.

The death-bed of a Young Man, Simeon Botha, made a deep impression on all present. He was mortally wounded, by the imprudence of a comrade, while on military service in the Colony. His captain, a religious man, hearing of this, immediately visited him, to speak to him on the concerns of his soul, and afterward wrote to me as follows:—

I cannot express to you the joy which it gave me, to find, that though so suddenly called, he was fully prepared. He told me, that although life was sweet, and parting bitter, he was willing and ready to die—that he had kept his God before his eyes, and doubted not but He would receive him. On my offering to write to you, he told me that I must say, he hoped his wife and children would abide in the Blessed Saviour. Two hours after this conversation, he sent to beg that his companions from Genáden-dal might come and sing with him. I immediately collected them, and they did as he desired. I dare say it was a novel spectacle in a camp—I am sure it was a very affecting one.

Genáden-dal.

Concordia Vertuin was born and baptized here in 1814, and was carefully brought up by her Hottentot Parents. She conducted herself so well at school, that she was employed in it as an Assistant Teacher in 1831. She discharged this important trust for several years with much judgment and assiduity, and gained the respect and love of her pupils. By degrees she afterward sunk into a light-minded course, which ended in her leaving the congregation and marrying a slave: but her faithful Shepherd still followed her, and spared no means to bring her back to the right way: by various chastisements and painful experiences, He produced within her a truly contrite spirit: toward the end of last year, she came and requested re-admission into the congregation, which was granted her. Her conversation was now edifying to all who visited her; and many of her converted fellow-servants were deeply affected by her penitent declarations and assurance of faith.

Charles Bandon had, for many years, faithfully served as a member of the Board of Overseers. He supported himself respectably as a gardener, without having to seek work from the colonists. His demeanor corresponded with his profession; but he was inclined to look on the dark side of things, and sometimes wearied his friends by his habit of complaint. He was more or less an invalid for the last two years; and, at length, evident symptoms of the Lazarus-sickness shewed themselves. On being visited previous to the late Festival Day, he expressed his regret that he could not attend the meetings; but found comfort and support in private meditation, till his gentle release from the body.

Dorothea Jantge was one of the most approved members of our congregation. She had been a Chapel Servant for a series of years; and had shewn great punctuality and interest in the discharge of this duty. Being a widow, she was but poorly off in temporals; but was always neat and tidy notwithstanding. She led a contented and happy life—her heart finding comfort and nourishment in heavenly things. On falling ill, she evinced lively joy in the prospect of soon being at home with the Lord, and continued in this happy frame of spirit till her end.

The Communicant Sister, Agatha Okkers, must have been eighty years old: her words and actions testified that her heart was penetrated by the love of Christ. Her chief complaint was, that she was obliged to give up her attendance at the House of God; and though several Young Sisters came to read to her, she was still not satisfied, though thankful for the kindness. She is now admitted to the church above; where her longings, doubtless, meet with full fruition.

David Matross had been a Communicant for twenty-three years. He evinced great attachment to the Word of God, especially in his latter years; and was seldom missing from his place at church, on the front bench. He frequently declared, that he wished for nothing in the world more than the Saviour and His Word. He acted as Overseer for several years, with exemplary faithfulness. He had gone out, as usual, to work in the garden, on the morning of his decease, when a sudden weakness came over him, which obliged him to return and take to his bed. Scarcely had the Brother, whom he sent for, time to arrive, when he

drew a deep breath, and the spirit took flight to the mansions of bliss.

Hemel en Aarde.

Adam Adonies, who was ill, said—"I feel that I must soon die; and having in the early part of my life been a grievous sinner, I was in great distress for some time. Both day and night I prayed to God incessantly to have mercy on me, and to receive my soul, which I gave up into His hands at my baptism. I can now declare that He has heard me, for I feel well at heart, and rejoice in the hope of being soon at home with Him: but," added he, "my dear Teacher must be so good as to care for my child after my death; that it may learn to know God, and follow me into a happy eternity." I assured him that I would gladly comply with his request, and thanked our Saviour for His faithful leading of this His dear-bought sheep. A fortnight after, he departed this life in the same happy frame of mind. He was one of those who, in stillness and simplicity, feed on the saving Word of God, of which he was a diligent hearer during the two years of his residence with us, and with evident blessing for his heart.

Eva Stoenye, an aged Communicant, departed happily to the Lord. She lived in childlike faith in God her Saviour. She often said—"I know nothing good of myself, for I have grown grey in sin; but since my baptism (eighteen months ago) I have enjoyed true happiness." Her walk was worthy of the Gospel.

Elim.

Br. Luttring went, with a Young Tentot, Frank Temmer, to buy sheep at a farm nine or ten miles distant. On mounting to return, the latter was thrown from his horse so violently on his head, that he was unable to move a limb, after he came to himself. The spine was evidently injured. He was conveyed home in a wagon the same evening, at his own request, and every means in our power was used for his recovery. He departed, however, in the evening of the following day; and, though tenderly attached to his wife and children, was enabled to give them up with childlike resignation, and to rejoice in the prospect of being for ever with the Lord. He was of an amiable, obliging disposition, and had won the love of all who knew him. He moved hither, with his wife, three years ago; and was baptized at the consecration of our church, October 13, 1835.

Enon.

Frederick Debot, one of our Communicants, long an invalid, came hither with his family in 1824, was baptized by Br. Hallbeck in 1826, and in two years more admitted to the Holy Communion. His expressions uniformly testified that he had learnt to know himself as a sinner; and he led a quiet and peaceful life. We confidently trust that he has now entered into the mansions of peace; though it was out of our power to visit him in his last protracted illness, as he yielded to the persuasions of his friends to remove, for change of air, to the Sunday River. When he felt himself growing daily weaker, he entreated to be brought home, to end his days at Enon; but, in his enfeebled state, his wife was not able to do this.

Rees Kupido came hither in childhood with his parents, and enjoyed instruction in our school. He was admitted candidate for baptism in 1837, while still a pupil; and demeaned himself in a quiet and exemplary manner. He was suddenly taken ill, while absent on a journey, as driver; and when he reached home, was scarcely able to speak. He gave us, however, to understand, that if the Lord saw fit to call him hence by means of this sickness, he was resigned to His will. His age was sixteen years.

WEST INDIES.

Departed this life, our venerable Sister, Abigail Huggins; having sojourned in this vale of tears above a century. She was baptized in 1786; and for the last twenty-nine years was a Helper in this Church. The numerous attendance at her funeral testified that the memory of this just person is blessed; which was especially to be seen in the devout and feeling attention of the auditory, while addressed from Rev. vii. 14—16, the text which our late sister had herself named for the occasion.

Departed this life, our aged Helper-Sister, Juliet; having been a member of this church above fifty years. Even to her end, she retained the impression which she had received, in her younger days, from her grandmother, of the love of Christ to sinners. She was respected and loved by her people, and esteemed by us as a faithful handmaid of the Lord.

Janet Hurst, old and blind, was one of the poor creatures who share the charity of the friends, entrusted to our hands. She longed to depart and be with Christ; expressing her earnest desire to see Him in

whom she here believed, and that He would come and deliver her from her body, and "fetch her home for good." The desires of her heart for her final and complete union with Christ were affectingly manifested in the tears which streamed from her sightless eyes; her whole manner, also, expressing her love to Him, in whom believing she rejoiced with a *hope full of glory, awaiting the end of her faith, even the salvation of her soul.*

An aged Communicant Brother lay in the last agonies of death. In his younger years, he had been the slave of ungovernable passions; but, subsequently, under the influences of the Blessed Gospel, his rough temper had been softened, and brought into subjection. Brought up in the religion of Mahomed, he long retained a kind of respect and veneration for that False Prophet. His father was a man of great wealth and influence in the Foolah Nation: he was stolen away by White Men, and carried to a ship which lay at some distance from the shore. In 1825, he was received into the congregation, and in 1829 partook of the Holy Communion. He breathed his last in a peaceful manner.

NORTH-AMERICAN INDIANS.

New Fairfield, Upper Canada.

Phœbe, wife of the Native Assistant, Charles Henry, was a half-breed, and born among the Heathen; but as her grandmother was a member of the flock of converts, she likewise became connected with it in early youth, being baptized, at the age of thirteen, by Br. David Zeisberger, on the 6th of January 1782, at Upper Sandusky, where the Indian Congregation passed the winter. She did not, however, remain faithful to her baptismal covenant, but, in the sequel, returned to her heathen countrymen: part of her time she also spent among the white people, in the practice of vice of every description.

Nevertheless, the impression received at her baptism, and the religious instruction previously imparted to her, were never entirely forgotten; and on various occasions, especially during seasons of severe illness, she became greatly alarmed on account of her lost condition, and resolved to re-unite herself to the congregation of Believers; but, with returning health, these good resolutions vanished. It was only in the year 1811 that she visited Old Fairfield, with the determination totally to renounce Heathenism and re-join the

Church: on the 7th of September of the following year she became a communicant member. Some years after, she again went astray and left the congregation; but returned in the summer of 1820; and during a severe illness, which brought her to the brink of the grave, she was, at her repeated urgent request, re-admitted to church-fellowship.

On the 8th of January 1826, she was joined in matrimony with the Native Assistant, Br. Charles Henry; since which period her spiritual course was more steady, and the work of the Holy Spirit in her heart plainly discernible. She was sincerely desirous of divesting herself entirely of every thing which had hitherto impeded her growth in grace. In the year 1832, she was appointed a Chapel Servant and Assistant, the duties of which offices were viewed by her as important, and discharged with the greatest faithfulness; the welfare of the congregation, the glory of the Saviour, and the honour of His servants, being objects which she had near at heart. She took pleasure in admonishing others; and never hesitated to confess the Name of the Lord, in the presence of such as did not revere it, and to reprove them: on which account she enjoyed the love and esteem of all upright members. She was of a forgiving disposition, and sought to promote peace and harmony.

In her domestic relations she was characterized by industry and activity; and it was the exercise of these qualities which brought on the disease that terminated her life. Notwithstanding the weak state of her health, she repaired to the sugar-camp, exposing herself to cold and damp weather; and thus contracted the dropsical disease, which caused her three months of the most severe suffering. During this period her faith and patience were greatly tried; yet nothing could induce her to look for support and comfort to any one but her Saviour. Amidst all her sufferings, it proved a source of sweet refreshment to her when hymns were sung at her bedside; and as long as her disease permitted, she cheerfully united in singing, and then returned thanks for the enjoyment thus provided for her. A difference which she had had with her sister, who was dissatisfied with the disposition which she had made of her little property, was satisfactorily adjusted, in an interview between them in our presence: they mutually forgave one another, and promised to drop the subject of dispute. From that time she

felt entirely free from every earthly care, and longed for the hour of her departure. In the midst of suffering, and in her expiring moments, the atoning sacrifice of Christ remained her only comfort; and full of faith and hope, she fell asleep in Jesus, at the age of 65 years.

I. ABRADOR.

Hopedale.

We have had a remarkable instance of the faithfulness of the Good Shepherd, in seeking and saving a lost sheep belonging to His little fold at this place. Simon, a communicant member of our congregation, who had been born and brought up among us, was induced by his success as a seal-hunter, in the autumn of 1832, to leave us for the south, where he purposed to buy a large boat or shallop, and play "the great man." He paid us occasional visits, chiefly to see his mother; on which occasions we remarked that he was far from easy in his mind; for in answer to our inquiry if he felt really happy among the Southlanders, he generally exclaimed, "Do you think that I CAN be happy?"

For a season he appeared to succeed in stifling his convictions; but, last autumn, he suddenly returned to Hopedale, with

his wife and three youngest children, in circumstances of the utmost distress. By a serious accident, followed by a paralytic stroke, his head had been so much affected that he could hardly keep it still for a moment, and his right side was so far lamed that he could not move without assistance. His kayak, tent, gun, and other property, having been taken from him in the south, he was reduced to the most abject poverty, as well as to the extreme of bodily weakness. Yet these very afflictions proved the means of bringing him to repentance, and to the acknowledgment of his sin.

Our visits to him, during his few remaining days, were productive of comfort to him; and we had reason to hope that the Lord had renewed His work within him. A few moments before his departure, he was heard to exclaim, after having lain speechless for several days, "I hear a call from above, where a place is prepared for me." He then exhorted his wife, and the other members of his family, to follow the Saviour, and to attend to His voice; and shortly after breathed his last. I held the discourse at his funeral, from the instructive and warning words of the Apostle, 1 Cor. xi. 31, 32.

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

IN some late communications, evidence is afforded of the

Need of Local Societies in Perpetuity.

The Colchester and East-Essex Auxiliary has, since its formation, distributed 51,576 copies of the Scriptures. The Rev. H. A. Browne writes, on occasion of attending its last Anniversary—

It is a striking fact, that, in Districts where this Society has been most actively at work for five and twenty years or more, the population is actually worse off in this very particular than at first; that is, the increase of readers is so much beyond that of Bibles, that the proportion still unsupplied exceeds that of twenty years ago! What an argument, not alone for continuous, but much-increased exertion! How idle, to assert that the work is soon
Jan. 1841.

done, or soon can be done! How clear the necessity for an Association, or agency of some kind, to be planted in every village in the realm!—And if this be true of an agricultural people, what must be the case amidst the living and moving, dying but immortal, masses of our "operative" Districts? What in Manchester, Birmingham, Leeds, London? The work is but begun at home—a mighty work—too mighty for present means; but we must labour on: and if the god or the gainsayers of this world would hinder and bar doors in our faces, though famine is pinching the while within, we must use the key

Whose wards are Faith—and Hope—and Charity,—(as the pious Herbert says), until, in God's name and time, we shall prevail.

Mr. Dudley bears a similar testimony, with reference to the Cornwall Auxiliary:—

The Cornwall Auxiliary was one of the earliest County Societies, having been

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established in the year 1811. The population at that period was 216,667: and when it is added, that no fewer than 105,815 Bibles and Testaments have been already distributed, we have another striking proof of the absolute necessity which existed for such an Institution, and of the efficiency of the means employed for securing and perpetuating the supply of our domestic population. The number of copies put into circulation in the last year was 7796, being exactly double the issues of the preceding year, and more than double the average annual issues of the twenty-nine years during which the Society has existed. This is a fact which sufficiently refutes a too-prevalent opinion, that the primary object of a Local Bible Society is soon attained; and should impress on our minds the important truth, that its work is never accomplished.

The well-read Pocket Bible.

In the Report of one of the Associations of the Cornwall Auxiliary, it is said—

One of our most regular subscribers, a Young Man of about 22 years old, has been called to his eternal rest. Though only a labourer on the roads, he thought it a privilege to spend a portion of his hardly-earned wages in supplying himself, and others of his family, with copies of the Holy Scriptures. While subscribing for one of the largest size, he also provided himself with a little Pocket Bible, in order to take it with him to his daily work; and at his dinner hour, it was his practice to retire with his treasure into some quiet corner of a field, and, from the blessed words which it contained, seek that refreshment which he would not have exchanged for all the wealth and pleasures of the world. Every passage that particularly impressed him, he used to mark with blades of grass; and the little Bible (which he gave, on his death-bed, to a Brother, with earnest entreaties that he would read it daily) is almost filled with these simple and touching memorials.

This pious Young Man's love of the Scriptures was intense; and it may truly be said of him, that not only were the statutes of the Lord his *songs in the house of his pilgrimage*, but that in his life he *adorned the doctrine of God his Saviour*. And when death came, after an illness of only four days, it found him with his work done, and his soul ready to obey the summons joyfully. The night before his

departure, on one of the Bible Collectors calling to see him, and speaking of the blessed prospect before him, he pressed his hand in his, which was already cold, and said—"I cannot speak much: my breath is short; but my hope—oh glorious hope!—is full of immortality."

Inland Seas.

CHURCH MISSIONARY SOCIETY.

ABYSSINIA.

THE Rev. C. W. Isenberg, now in England, has furnished the following details relative to Abyssinia and the Mission.

Some Account of Abyssinia.

Next to Egypt, Abyssinia is undoubtedly the most interesting country in Africa, for its situation, soil, climate, inhabitants, and history. Its extent is between 39 and 44° E. lon., and 7½ to 15½° N. lat. It is upward of 600 miles in length, and about 400 in breadth. It is a mountainous country, with a healthy climate and a productive soil, which, if it were properly cultivated, would furnish immense riches to its possessors; whereas, at present, owing to the low state of religion and morality, and more especially to the want of industry, those treasures are unenjoyed, the Abyssinians living in great poverty. It is impossible to give the exact amount of the population of Abyssinia; but I shall not be far from the truth, if I state it to be about five millions. The country is separated into three grand divisions; which are, Tigre, the North-east; Amhara, the North-west; and Shoa, the South. Formerly, these three countries constituted one large kingdom; the capital of which was, first, Axum in Tigre; then Tegulet, in Shoa; afterwards, Emfras, in Amhara; and at last, Gondar in Amhara, in the province of Dembea. At the beginning of the last century, however, Shoa rendered itself independent; when its Governor, pretending to belong to the Royal Family, declared himself King: and at present, it is the only part of Abyssinia where royalty, and the authority of Government in general, are respected; whilst the rest of Abyssinia is a theatre of constant civil disorders, which lead to nothing but the ruin of the country.

The Abyssinians were brought, during the fourth century, to a profession of Christianity by Trumentius, who was ordained Bishop by Athanasius of Alexan-

dria; and the Abyssinian Church consequently became dependent upon the Patriarch of Alexandria and Cairo, and the Coptic Church. When it pleased God to humble the Eastern Churches, by the power of the False Prophet, Abyssinia alone preserved its civil and religious independence, to the beginning of the sixteenth century; when Mohammed Gragne, king of the Mahomedan Danakil, on the Eastern frontier, entered the country with a powerful army, carrying terror and destruction along with him. He overran the whole country; and, routing the Abyssinian army, chased the king, Paudius, from mountain to mountain; and nothing was expected but that Mahomedanism would for ever be established on the ruin of the Christian Kingdom in the East. The arrival, however, of two Portuguese soldiers in Abyssinia put a check to that devastation. Mohammed Gragne was killed; his army obliged to quit the country; and the King of Abyssinia restored to his throne. Thus the national independence of the Abyssinians was preserved; but not the purity of the Christian Religion: for not only did they never seem to have been thoroughly enlightened by the Gospel; human tradition, and Pagan and Jewish superstitions, appearing from the beginning to have been mingled with the Word of God among them: but, moreover, from the first arrival of the Portuguese in Abyssinia, Romanism—differing only in unessential points from the religion of the country—endeavoured to establish itself by deceit and bloodshed, to such an extent, that many thousands of Abyssinians lost their lives, because they would not change their religion. The Jesuits gained the ascendancy in the beginning of the 17th century; although only for a short time, as they were soon afterward defeated: and some of their subsequent attempts have proved quite unsuccessful. From this period, Abyssinia seemed quite forgotten, until the visits of Bruce and Salt drew the attention of Protestant Christians to that interesting people.

Brief History of the Mission.

But it was the Church Missionary Society which made the first effort toward enlightening that fallen Church, by the Word of God; sending, in the year 1829, the Rev. Messrs. Gobat and Kügler to Abyssinia, who met with a favourable reception from Sebagadia, the then reigning Governor of Tigrè. To prepare the way for the preaching of

the Gospel, Mr. Gobat went to Gondar, where he stayed six months; and on his return to Tigrè, his beloved fellow-labourer, Mr. Kügler, was removed by death. Soon afterward, Sebagadia, the friend and protector of Europeans, was killed in war; when Mr. Gobat was obliged to flee for refuge into an Abyssinian Convent, on Debra Damo; and stayed there, and at Adegrate, till the end of the year 1832, when he returned to Europe in order to get assistance from the Committee. Having succeeded in this object, he returned in 1834 to Abyssinia; and was joined in Egypt by the Rev. C. W. Isenberg. The Missionaries left Cairo in October 1834, accompanied by their wives, two German artisans, and two Abyssinian pupils; and, after a tedious journey of nearly six months, arrived at Adowa, the chief town of Tigrè, where they intended to begin their labours. But Mr. Gobat was soon visited by a serious illness, from which he did not recover during his whole stay at Adowa: and as it was thought necessary for him to return to Europe for the re-establishment of his health, he quitted Tigrè in September 1836: and Mr. Isenberg was left alone, with an apparent opening for a great work before him. He was, however, joined in January 1837 by the Rev. C. H. Blumhardt, and in November of the same year by the Rev. J. L. Krapf. They were employed in translating the Scriptures into Tigrè; in holding daily Services in the Amharic Language, as circumstances allowed; in distributing the Bible; and in preaching the Gospel, by conversations, to all with whom they came in contact. Having, however, no accommodation for regular Missionary work, they found it necessary to build a house; in which they met with no serious obstacles, having the most favourable assurances of friendship and protection from Oobieh, the reigning Governor of Semien and Tigrè, and promising prospects in their work among the people. During the repeated encampments of Oobieh's army in the neighbourhood of Adowa, they were enabled to distribute some thousand copies of different parts of the Amharic and Ethiopic Scriptures, and to hold out *the Truth as it is in Jesus* to large multitudes that came to inquire: and there were also great numbers of priests and doctors, and other more enlightened men, who, after strictly examining into the doctrines which they taught, did not hesitate to confess, that, on

the whole, they were superior to, because more Scriptural than their own system. But there was one Church at Adowa, whose priests from the beginning proved unfriendly to them: and its Alaka or Superior, a man of great influence, seemed determined, either to make them purchase permission to remove into the country by enormous presents, or to effect their expulsion. His opposition became more violent, when he saw the building of the Missionary Premises drawing near to completion. He is suspected of forming a scheme to get them banished from the country, in order to get possession of their house; and was very active in raising and propagating false reports concerning their intentions, which he represented as being political, in order to deprive them of the confidence of Oobieh, with whom he had much influence. But as that prince had much confidence in the Missionaries, their enemy found it difficult to reach his object; so much so, that but a few weeks before their expulsion they were in greater favour with Oobieh than ever before; and he assured them that he looked upon them as his friends, nor would he ever allow any body to hinder them in their proceedings. This only served to make the Alaka, who was now associated with several others of the same mind, redouble his machinations: and the Missionaries saw the effect, in the visible decline of the prince's attachment to them. In this state of things, two French travellers arrived, attended by a Romish priest, and requested and obtained an interview with Oobieh. This seemed to determine the balance against the Missionaries; for, two or three days afterward, they were required to attend the Alaka, who told them, in full assembly of the Authorities of Adowa, that he was authorised by Oobieh to order them to leave the country; assigning as the reason, that they had spoiled the religion of Abyssinia; and declaring, that the Missionary Premises would fall into the possession of the prince, and of his own Church. Remonstrances and appeals were of no use: all that they could obtain, was, a declaration, on the part of Oobieh, that he himself had wished them to remain, but that he could no longer resist the clamour of their enemy: he promised, however, that they should be protected on the road. The Missionaries then left with dejected and sorrowful minds, committing the precious seed, which they had sown in tears, to Him that still is able to carry on His

work, even in the midst of human perverseness. The Romish Church, however, had no reason to triumph in her temporary success; for, according to some recent accounts, it appears that her emissaries have likewise been expelled from Oobieh's dominions, because they had mingled with the political concerns of the country. After the Missionaries had left Tigrè, Mr. Krapf and Mr. Isenberg determined to accept an invitation which they had received from the King of Shoa; and, after a tedious journey, arrived in his territories, at the end of May in the year 1839. They were favourably received by him, and permitted to begin the work of evangelization in his country. They first established a School, which was attended by from thirty to forty scholars, of different ages. As, however, they were in want of printed school-materials, it was necessary for Mr. Isenberg to leave, after a six months' stay at Shoa, and to come to this country, in order to carry through the press several school-books which he had prepared.

Apparent Opening for preaching the Gospel among the Gallas.

The continuance and success of this Mission is of vast importance; as it has for its object, not only, nor primarily, a reformation of the fallen Church of Abyssinia, but principally the conversion of the numerous pagan tribes of the Galla Nation—a nation which surrounds Shoa, and widely extends itself into Central Africa. Many of those tribes are subject, others are tributary, to the King of Shoa; and under his protection we have a free access to them, whilst from no other quarter can we, humanly speaking, reach them. Their religion much resembles that of the Caffres in Southern Africa. They worship a Supreme Being, whom they call Wak, whose priests, called Kalitshas, are sorcerers, gainsayers, and physicians. They also go on pilgrimages to a large tree called Wodonabe, in the Joddo Country, on the banks of the Kawāsh; and address themselves, for the object they desire, to that tree, believing it to be able to help them in every distress: these are the only occasions on which the many different tribes of Gallas meet together. They believe in the immortality of the soul, and in future rewards and punishments; but, in their opinion, men are, in a future state, to live in the same national and religious divisions as they now do. They offer sacrifices on many occasions; and from an inspection of the fat of the slaughtered

animals their priests predict prosperity or adversity to those that offer the sacrifice. The relation of the Gallas to their neighbours is hostile. The Abyssinian Christians only visit them for the sake of plunder; and the Mahomedans come among them in order to carry their sons and daughters away, by stealth or by force, into slavery. The Gallas are, therefore, a nation hating all, and hated by all. They glory not in the promotion of the glory of their Creator, nor of the happiness of their fellow-creatures, neither in the enjoyment of happiness or the possession of wealth; but they glory in the murder of men that are not of their nation. The Abyssinians, indeed, have attempted, by force and by persuasion, to bring them over to a profession of Christianity; but, except in a few instances, quite in vain; as Abyssinian Christianity is as unable to convert a savage nation as the Jewish exorcists at Ephesus were, at the time of St. Paul, to cast out the devil from the demoniac, whom they, adjoined by Jesus whom St. Paul preached. Many an Abyssinian Monk has shared the same fate among the Gallas as did the exorcists at Ephesus; and some have fared even worse than the sons of Skeva, for they have lost their lives by their exorcisms. The Abyssinian Christians know little of the sweetness of the love of God in Christ Jesus. They begin by imposing on their converts heavy burdens of outward observances, under which they themselves are groaning; whilst in their conduct they rank but little above their pagan neighbours. At the same time, those Abyssinians who had a little insight into the doctrines taught by Mr. Isenberg and Mr. Krapf thought it likely that the Gallas would embrace Christianity; and one of their scholars expressed a great desire to assist Mr. Krapf in his work of evangelization among the Gallas. When Mr. Krapf accompanied the King of Shoa on an expedition against the Metcha Gallas, he met with the son of Queen Ithamê, who governs the tributary tribe of the Mulefallada Gallas; and that young Prince expressed a great desire for instruction for himself and for his people. Mr. Krapf also mentions two other Galla tribes, among whom it seemed probable the work might be favourably commenced.

Slave Trade among the Gallas.

The people of Tadjurra, whose situation favours them more than that of

the Abyssinians for commerce, have their grain from Lahadj (in the neighbourhood of Aden), as well as from Aussa and Shoa. They deal chiefly in slaves, which they purchase on the eastern frontier of Shoa, and sell them at Berbera and Mocha. The price of slaves is, at the Shoa frontier, from eight to twenty dollars; at Berbera and Mocha, from thirty to sixty. They are natives of Guraguê, and of various Galla tribes. From what we have seen ourselves, and from the information we have received as to the slave-trade carried on in that country, I think the annual amount of slaves exported from Tadjurra to be about 2000.

When I returned from Shoa, the caravan with which I went had 132 slaves with it, most of them girls, varying in age from eight to twenty years. It was a heart-rending sight, to see all those children (for most of them were so) carried away from their homes, and driven on at the rate of the camels' pace. They went all on foot, each carrying her water in a jar made of an excavated melon; and besides this, they carried each a small supporter for the head, which serves, in all those countries, for a cushion to sleep upon. When any of them were over-fatigued, or had their feet torn, or were sick, they were driven on by scolding and beating; in fact, the merchants paid far more regard to their camels than to their slaves; and it was fortunate for the latter that the former could not move quicker, else we should have seen many of these unhappy creatures dying on the road. Those slaves that are taken out as nominal Christians have to renounce Christianity, together with their liberty. A favourable circumstance at present for preparing the way for the abolition of the slave-trade among them, is, the rise of their value on the Shoa frontier, which is not correspondent at Mocha or Berbera. Mahommed Ali told me, that if he had any prospect of a better success in carrying out mules or horses from Shoa, he would give up the slave-trade. Nor do I think that he alone was thus minded: and they want but a little encouragement, on the part of the British Government, to relinquish that abominable traffic altogether.

In consideration of all these circumstances, the Committee have resolved to send out aid to Mr. Krapf in his present solitary position. Messrs.

Muhleisen and Müller have accordingly been appointed to this Mission; and they left London, to proceed, by way of the Continent, Egypt, Aden, and Tadjurra, to Shoa, on the 21st of January.

Australasia.

New Zealand.

Attention of Natives to Daily Worship and to the Lord's Day.

—THE Natives, whom we had on board, never omitted Morning and Evening Prayer; reading from our Liturgy, others making the responses, and singing a hymn, in which they appeared to take great delight.

—We were much gratified by finding that many in this Pa [Hekawa, in Hicks's Bay] could both read and write, and were partially acquainted with our Catechism; although they had no Teacher, except a lad, who himself had only been a short time under instruction in the Bay. All were very attentive to the Service this morning; and, to my surprise, they gave the responses far more generally than they are given in our churches at home. [Rev. R. Taylor.

—I addressed the Natives, morning and evening; and engaged, in the afternoon, in examining a Reading Class at school: 140 attended Public Worship, and 80 attended the school. The Monitor of the Girl's Class was the blind Chief, Solomon: he was teaching the Catechism from memory. Five of the Christian Natives who accompanied me on my journey are scattered throughout the adjacent villages, preaching the Gospel to their countrymen. [Rev. A. N. Brown.

Mr. Clarke, on a review of a journey to the Southward, writes, under date of Jan. 20, 1840—

In every place, numbers assembled, morning and evening, for Prayers and School, in which they learned the Catechism. Several Places of Worship had been erected, and several spots were marked out by us for the erection of larger Places of Worship; and the general cry was, "If European Missionaries cannot be sent, send us Native Teachers." The Lord's Day was regarded by all the Natives as a day of rest: even those more hostile to Christianity assured us, with apparent satisfaction, that they did not work on the Lord's Day; nor did

I observe a single instance of the sort, during the whole time I was travelling among the Natives. The population in and about the Bay of Plenty is from 15,000 to 20,000 souls. The Church Missionary Society may justly reflect, that they have been the honoured instrument in giving a large nation the Gospel, with its attendant blessings; that through them, the Gospel is preached from the North Cape to Cook's Straits; and again through those Straits, back again to Waiakate, a line of coast extending more than 1000 miles.

The Worship and the Law of God established at Matamata.

Mr. Brown, on a visit to Matamata, writes—

The Natives have at length completed the new Pa; and a very respectable one it is. Their rush Chapel is 50 ft. by 24; and nearly 400 adults and children, by becoming inhabitants of this Pa, have nominally professed to forsake heathenism and embrace the worship of the one Living and True God. I proposed to Tarapipipi, and some others of those who have been principally concerned in the erection of this Pa, that they should hold a Committee, and agree upon some simple code of laws for their guidance; telling them, that if they meant to follow heathen customs after their professed separation from their unbelieving countrymen, the blessing of God would not rest upon them. They seemed pleased at the idea of having laws; but stated the difficulties that would arise in enforcing their execution, until their belief was more firm. Tarapipipi proposed that they should commence with a few laws, and add others as they found they could put them in force.

He adds, the next day—

The Natives appear to have lost no time in fulfilling the wish expressed yesterday: for, on entering the Chapel this morning, I observed a paper in Tarapipipi's writing, attached to one of the posts, to the following effect:—"My friends, listen to me. God has said, *Thou shalt not commit adultery*. If any of us commit adultery, let him be put out of this Pa. God has said, *Thou shalt not steal*. If any of us steal, let him be put out of this Pa. God has said, *Remember the Sabbath-day, to keep it holy*. If any of us work on the Sabbath-day, let him be put out of this Pa. If any of us swear, let him be put outside. If any man be tattooed after joining this Pa, let him be put outside. If

any woman have her lips tattooed after joining us, let her be put outside. Listen, my friends! because of these things God's anger has come upon us: let us put them away, that He may be appeased."—We must not severely criticise this simple document, because some of the Commandments are passed over in silence, or because, in his method of appeasing God's anger, Tarapipipi appears to point rather to the Law than to the Gospel. It was not intended as a complete code. "Let us begin," he said, "with a few laws:" and it is to me a pleasing circumstance, that Tarapipipi and his companions should have taken the Commandments as the basis of their proposed laws; and in the very first of them recommend expulsion from the Pa, on commission of the besetting and master sin of the Natives.

The Love of War yielding to Christianity.

Mr. Brown having returned to Tauranga received, a few weeks afterward, the following Letter:—

Matamata. Mr. BROWN—Here is Satan going to search for men for him to devour. There are 340 of the fight: the leaders are Puata and Mokorou. I have been urging them to go back, but they will not listen. For two weeks have I been persuading them, but my speech is not good to them—they do not like it. They said they would go to fight at Maketu. They urged me to leave off believing. I replied, "I will not forsake my God: if I forsake Him, I shall perish." This is all my speech to you. My father, when the fight returns, come and see us at Matamata. We are hindered in working at our plantations. This is the reason I have not been to your house. Write to me, to your son, Tarapipipi."

Mr. Brown having been on a visit to Otawao, thus describes his interview with the principal Chief of Rarowera Pa, between Otawao and Maungatautari:—

At sunset, the principal Chief, Pungarehu, returned from the woods, and I had some conversation with him relative to putting an end to the protracted and harassing war. He said he did not know how peace could be made, there being so many persons to consult who wished to continue the war; and then the relatives of those persons were compelled to take an active part, whatever their own inclination on the subject

might be. "There are so many, however," observed the old man, "joining the Missionary battles, that soon there will be no one left to help us to fight ours." It is remarkable how widely spread this sentiment is among the Natives generally. I was glad to find a little party of about ten Natives among this rough set, who are building a rush chapel, and who daily assemble for prayers. I left a few slates, books, and lessons, with them; and promised, if spared, to re-visit them in the summer.

Noble Method of restoring Peace.

The Rev. R. Taylor reports the following instance of elevated feeling:—

I walked with Mr. Morgan to the Pa at Otumoetai, which is very populous. Mr. Wilson related an interesting anecdote of the late principal Chief of this place. When the Ngapuhi came to attack his Pa, he one morning went out to reconnoitre their camp; and while in concealment among the fern, he perceived the principal Chief of the enemy advancing toward him: he was coming with a similar intention. The enemy was well armed, but he had no weapon with him; yet, not deterred, he continued for some time in his place of concealment, until he observed the Chief sit down on the shore at a little distance, with his back toward him: he then crept unperceived, and, springing suddenly upon him like a tiger, he in an instant turned him over, wrested his mery from his hand, deprived him of his double-barrelled gun, and, tying his arms behind, made him march before him to his Pa. When he had nearly reached it, he ordered his prisoner to stand: he did so, expecting it to be the signal for his death; instead of which, the conqueror unbound his arms and restored his weapons, bidding him to bind him and drive him in the same way, as a prisoner, to his camp; which was accordingly done. When they entered it, the people set up a shout on beholding their Chief leading in so distinguished a prisoner; and it was with difficulty that he could preserve him from being instantly put to death. He bade them have patience until he had told them the story of his capture, when they might put him to death if they wished: after some hesitation, they consented, and sat down in a circle around them. The whole story was then told; which not only raised a general feeling of admiration in

favour of their prisoner, but was the means of an immediate peace being proclaimed.

Religious Conference of Natives.

Continuing his journey homeward, Mr. Brown relates the following conversation at the foot of Maungatautari:—

At night, the Natives assembled round the fire in front of the tent: and in place of the conversation which, in bygone evenings, used to be their darling themes—war and lust—they were profitably employed in examining each other on Scripture subjects. Among the questions which I heard put, were the following:—“In what does the glory of this world consist?” “In what does the glory of heaven consist?” “What is the New Birth?” “By whose power is it accomplished?” “For what purpose did Christ come into the world?” They were all correctly answered. To the last question these replies were given:—“To teach us truth; to make payment for our sins; to save sinners; to destroy the works of Wiro” [the Evil Spirit].

Promising Change in a Native Chief.

After leaving Maungatautari, Mr. Brown visited Te wera a te Atua, a Pa on the road to Matamata, and thus writes—

Ka Waru came to my tent, and I was much pleased with his conversation. He now ranks among the body of professing Natives, and his influence will probably be of service to them. He is applying himself to reading, and can already make out a few verses unassisted. He asked me to read to him the account of Nicodemus coming to our Saviour by night, and then asked for information relative to the New Birth. Some of the Natives must have been previously reading the chapter to him, for he repeated verbatim the first ten verses. He appeared highly delighted with a New Testament which I gave him. This same Chief and Priest figured conspicuously when Waikato attacked the Tumu in October 1838; but I did not at first recognise him. At that period he was covered with grease and red ochre: now, his person was clean, and he was attired in a new mat. Then, there was a wild energy in his manner and a vehemence in his tone that bespoke the perfect savage: now, his voice and manner are subdued, and his countenance betrays a chastened anxiety, which arises,

I hope, from the heartfelt inquiry, *What must I do to be saved?* He is altogether an interesting character. May he be made, by the omnipotent energy of the Holy Spirit, *a new creature in Christ Jesus!*

A Native Chief Priest become a Christian Teacher.

Mr. Taylor, in speaking of the baptisms of five Natives at Taunanga, says—

One of the number was a noble-looking man, and a pleasing instance of the all-powerful effect of the Gospel on the heart. He had been a Chief Priest, and was more fully acquainted with their rites and superstitions than any in these parts: even his enemies feared his malediction. As an instance, Mr. Brown told me, that when this man's Pa was taken and plundered by the enemy, his house and property were alone spared; no one daring to meddle with any thing belonging to one whose incantations were considered so potent. He is now—like the maniac—*clothed and in his right mind*, meekly sitting at the feet of Jesus. He is going forth as a Teacher; and being a man of strong mind, as well as naturally eloquent, I doubt not that he will become an instrument of much good to his neglected countrymen. Indeed he is such a character as I should wish to see placed in our English School, and prepared for the Ministry.

Triumph of Natural Affection over Superstition.

Mr. B. Ashwell, during a journey from Maraetai to Taupo, having reached Tarahanga, one of the most important places on the river Waikato, writes—

We had a Congregation of 200, and 25 Candidates for Baptism. It is only since we have been at Waikato that the majority at this Pa have joined us: four have been baptized by the Rev. R. Maunsell; two of them the sons of the principal Chief. In my last trip, I witnessed the struggle between the power of superstition and the natural affections. One of the Natives who accompanied me, the son of Uira the Chief, had lately been restored from a dangerous illness while at our Settlement. His father, who had been expecting to hear of his death, saw him with me. I said, “Here is your son, restored to health. Will you not

speak to him?" He replied, "I am sacred; I must not."—I remonstrated with him on the folly of still adhering to his Heathen customs; and said, that the design of Satan was, to inflict pain and to destroy our best feelings here, and eventually to destroy our souls; but the design of Christ was to sanctify our hearts and feelings, and prepare us for eternal happiness. "Which master," I continued, "will you follow? Your heart is weeping over your own conduct." "It is! it is!" was the reply; "but I am tapued."—The next day I saw this Chief again; and at the sight of his son, so lately restored from the verge of the grave, he could no longer refrain; but, forgetting his tapu, he ran to meet him, and gave full vent to his feelings, weeping bitterly; at the sight of which the Natives also could not refrain from weeping. I was not a little gratified at thus seeing the triumph of natural affection over superstition. The Almighty is never at a loss for means to overthrow the power of Satan, and to break the chains of his deluded vassals. This Chief has since been favourably disposed to Christianity; and nearly the whole of his Tribe have now joined the believing Natives.

Instance of the Progress of the Gospel.

Having reached Otawao, Mr. Ashwell continues—

We had a large Congregation. I was much pleased with the Infant School: 50 children. I trust that many of the Warekura [professors] are sincere Christians. The Candidates for Baptism are consistent in their conduct. During my last visit here they determined to build a Pa, a short distance from Otawao, in order that they might be separate from the unbelieving Natives, and not be obliged to witness their abominable wickedness. I also drew up regulations, at their request, to this effect:—That no man guilty of adultery, theft, falsehood, swearing, or Sabbath-breaking, should be allowed to remain in the Pa: that tattooing, disfiguring of the face, and all their ancient customs, should be abolished for ever; for it should be a Pa for Christ. Four of the principal Natives of the Warekura were to see that these regulations were enforced; and the neighbouring villages were to be regularly visited by Teachers, appointed for the purpose. Some difficulty occurred as to the site of the Pa, they fearing that the spot chosen might give offence to a neigh-

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bouring Tribe. I accompanied some of the principal Natives to converse with that tribe; and the difficulty was removed. The new Pa was commenced, and is now being built. May it indeed be a Pa chosen by the Saviour; and may it scatter the pure rays of the Gospel to the surrounding villages!

Testimonies to the Improvement of the Natives.

A Colonist, of the name of Hanson, bears the following testimony to the results of the Missionaries' labours, even at Port Nicholson, which is at the extreme south of the Island.

The whole of the native population of this place profess the Christian Religion; and though there are no Missionaries among them, they are strict in the performance of their religious exercise. As is to be expected, however, they are imperfectly acquainted with the doctrines of Christianity, and are superstitious in many of their observances. Compared with what they were before the introduction of these doctrines among them—and this is obviously the true standard of comparison—the improvement effected by their conversion to Christianity is most striking; and if, as we trust, our settlement here will elevate and improve them, it will be as much to the labour of the Missionaries, as to the humane and just provisions of the Company on behalf of the Natives, that this result will be owing.

Mr. Brown states—

A trader at the large Pa of Matamata observed to me how little trouble he experienced in his dealings with the party who had built the new Pa, to what he did from the Natives of the old Pa, at which he resided. The testimony of this European, as to the fair dealings of the professing party, is pleasing.

Notwithstanding these very promising indications, Satan has contrived to sow tares very thickly among the good wheat. The counteracting influences to the Gospel are various, and were increasing; but the reasonable assumption of the sovereignty of the islands is calculated in some respects to provide a remedy for them. But the most deadly evil of all, Popery, is, in existing circumstances, beyond the power of

the Civil Government. We lay before our Readers some proofs of the

Efforts of Popery against the Gospel.

The following passage is taken from Mr. W. R. Wade's Journal of his visit to the Reinga:—

We met a few Natives, who stoutly defended the Roman-Catholic Bishop, into whose dangerous snare they have fallen. Dr. Pompallier scruples not to make ample use of the prejudices and superstitions of the Natives, thereon to build his Popish mummery. On one occasion, he assured the Natives that he only must be regarded as a sacred personage, and consequently the true Minister of God; for never had he put his hands to any secular work, and in his infancy he was fed from a sacred vessel with a sacred spoon! But as for us, we worked like others, and ate like others. Any Native of the old school would readily draw the desired conclusion. A paper of manuscript hymns was shewn us, consisting of sentences from our Catechisms, &c., patched together by some of the Bishop's agents. "See," said Mr. Colenso, "your Bishop has stolen these words out of our book." "Aye," said a shrewd young man, who was the spokesman of the party, "but he tells us that your fathers stole the whole of the book from his Church." Certain it is, that Popery has gained a footing in the land, and there is a call for all true Protestants to be up and doing.

Mr. J. Shepherd writes—

A very small book has been printed by Dr. Pompallier, which contains a hymn, a short account of the Three-one Jehovah, and the Lord's Prayer; to which is affixed a prayer to the Virgin Mary. The circumstance of a prayer to the Virgin Mary being affixed to that of our Lord, in which *Our Father which art in heaven* is alone addressed, needs no comment from me: suffice it to say, that it is no doubt preparatory to the Papal system of idolatry. Two young Priests have just arrived at Wangaroa, to be stationed here. We are certain that they can only do what they are permitted by an all-wise and benevolent Being: in this, therefore, we may rest satisfied; though the exertions of the enemy should call forth, on our part, more circumspection and more zeal for the glory of our Divine Master, that His sheep may be

gathered into the one fold of the one only *Good Shepherd*, Christ Jesus our Lord.

Mr. James Stack, in a Letter dated Tauranga, April 4, 1840, gives fuller particulars:—

I mentioned in my last, that a Popish Bishop was expected among our Natives. He has paid us a visit; and has gone farther South, to Ohiwa, a port for small vessels, eleven hours' sail from this place. While here, he set up his abominable idolatries at our native villages; the pomp and show of which amused those Natives who have hitherto kept aloof from Christian Instruction at our hands. The first Lord's Day that he set up his abominations, Mr. Brown was going round the village, and met the Bishop, who said: "Are you a settler?" "No," said Mr. Brown, "I am a Protestant Missionary."—The Bishop remarked, "I have been a long time trying to come here, but have been hindered: there are many of my persuasion here."—Mark this! "Many of my persuasion here!" It is true that he was invited here by our heathen neighbours; but it was for his gifts, not his religion; so that they profess attachment to one, to secure the other. When Mr. Brown told him that we should oppose by a weapon he did not use—the Word of God—he contemptuously said, "You mean the English Bible."—He has tried to inject into the Native mind, that our Religion is of yesterday; originating, he says, with Martin Luther, who stole it from his Church. He went to Matamata, and gained some proselytes. He told the Natives there, that we Protestant Missionaries were only the pioneers of colonists, who would come and murder the Natives, and take away their land. The English, he said, got hold of all the islands they could, and dispossessed the original inhabitants; and pointed out Van Diemen's Land, and New South-Wales. He added, that the French were an "iwi ata wai"—a generous people. One of our Baptized Natives has had much conversation with him; but he tries to quash Scriptural arguments against him, by saying that the book—the New Testament—is stolen. Kapa, a Native from Matuhua, told me the other day, that he said that the Missionaries carry the book under their arm, as a stolen article. Celibacy he extols to the skies. For Native superstitions he openly avows respect; and after the poor ignorant Natives have gone through his

senseless and unscriptural prayers, he tells them that they may dance their native dance; which is so bad, as generally to lead to every species of abomination. He has promised the Matamata Natives to send a Priest thither, and to leave one at Tauranga. He has given away some blankets and slop-clothing, which the sons of Belial among the Natives magnify very much, to the disparagement of our generosity. He has told the Natives here, that a large ship is coming, in which will be abundance of good things for them. He is now on his way, it is said, from Opotiki to Maketu; going thence to the Thames, and back to the Bay of Islands. At every place he distributes gifts, and little trinkets for ear-drops, with the Virgin and crucifix. One of his gifts is the sacred medal spoken of by the Rev. H. H. Beamish at the Protestant Meeting in London.

Yet even Popery, with its thousand wiles, its attractive superstitions, and its suitability to the corruption of the natural heart, cannot prevent the word of the Lord from accomplishing that which He pleases, and prospering in the thing whereto He sends it. The now numerous Communicants, for the most part, walk worthy of the holy calling wherewith they have been called; and, from time to time, individuals among them exhibit many of the blessed fruits of the Holy Spirit.

North-West America.

Red-River Settlement.

CHURCH MISSIONARY SOCIETY.

THE Rev. W. Cockran's Journal supplies the following

Instances of the Power of Divine Grace.

—Had a visit from an old European who has spent a long life in open rebellion against Almighty God. Often have we met at the couch of the sick and dying, and many a solemn admonition has he received; but remained inexorable, amidst all the warnings of Providence and his friends, till about eight months ago, when the Lord removed his wife by death. This bereavement came home to him; and he found that his feet stood upon a slippery place, and felt that he was every moment

in danger of being introduced into the presence of an impartial and holy Judge, with full sixty years' weight of transgressions upon his head. The thought was overwhelming: he carried the sentence of death in his own bosom. I advised him to pray incessantly for mercy, through the blood and righteousness of the Redeemer; and not to be discouraged, though the Lord should long delay to give him a hope of pardon, peace, and acceptance. I said, "You have sinned against God for sixty years: can you wonder, should His ear be hard to be won, when you have so long provoked Him with your blasphemies? Therefore, pray on: it is proper that you should wait till the Lord comes and rains the blessings of righteousness upon you; and should He defer this till the dawn of the invisible world bursts upon you, think not that any strange thing has happened to you." The intermediate time has been spent in contrition for a life wasted in the pursuits of sin, and in supplication for mercy through the Redeemer; and now he ventures to draw nigh to partake of that sacred pledge which Christ has left to comfort and strengthen His people.

—Had a visit from another returning prodigal. The tears of penitence rolled down his cheeks as he asked, "Have you left room for me at the Table of the Lord?" I said, "Yes; and I hope God has; for He says, '*Come unto me all that travail and are heavy laden, and I will refresh you.*' Your soul is in trouble: to whom can you go, but to the Father of Mercies, who gives the most cordial welcome to every contrite heart?"

—Walked down the Settlement, to visit a young woman who is dangerously ill. Found her quite resigned to meet death, relying on the mercy of the Saviour. This young person was snatched from the fetters of Heathenism through the benevolence of the Church Missionary Society. She was trained up in their Indian School; and there heard of the love of God in giving His Son to save sinners. She, through faith in Christ, accepted of the overture of pardon, peace, and hope; and now she calmly waits the messenger of death, to introduce her into the presence of God. Prayed with her; and encouraged her to hold fast her confidence even unto the end.

—Walked down the Settlement, to visit the young woman before mentioned. Arrived in time to witness a trying scene.

She was now in the hand of death, but her trust was in the Lord. She desired her mother and sister not to be sorry on her account; but to seek after the favour of God, and endeavour to please Him in all things, that they might meet again in a better world, and be happy with the Saviour for ever. Prayed with her; and reminded her of the promise of the presence of God *when passing through the valley and shadow of death*. Addressed the persons present on the necessity of serving God with a sincere heart and willing mind in the time of health, that they might be always in a state of preparation to stand before the judgment-seat of Christ.

—Rode up the Settlement, to call upon a Native who had been taken dangerously ill. As this man had long been endeavouring to serve God, I was not apprehensive on his account. Found him trusting in God. I said, "If death should come suddenly upon you, I hope it will not find you unprepared, nor unwilling to go." He answered, "God touched my heart long ago, and has kept the remembrance of death before me: he has been schooling me for it. I have learned that I am a great sinner; but I see the Son of God is a mighty Saviour. I trust Him, as a child trusts his father; and I find Him kind, for He makes me thankful and happy in this present state: and when death really comes, I shall call to Him to guide me to that good land where I am to live for ever." Conversed with him for some time on the goodness, mercy, and faithfulness of God; in which his heart cordially rejoiced. Returned, and held the Meeting: the weather intensely hot and dry.

—Rode to the Upper Church. Read Prayers and preached. Returned to the Middle Church, and performed the Afternoon Service. Returned home, in company with a Native whose son had gone on a long journey, near to the Rocky Mountains. I was delighted to find that he had sent his son off with the most pressing injunction, that he would pray to God at least twice every day, and read the Bible as often as he had an opportunity. He said, "My son, as long as you have been in my house you have seen me pray: let this put you in mind that there is a Being, whom we cannot see, who gives us all things. You go to church: there you hear that this Great Being, whom wicked men hate and are afraid of,

is Love. When you go through the plains, you will not see me praying; you will not hear that God is Love. There you will meet with men whose hearts are cruel; who will stand up against you; who have no pity: they would drive an arrow through your heart; they would take your scalp from your head, and drink your blood. My son, when night comes on, before you close your eyes, ask Him who draws the darkness round you to look and pity you, and spread his hand over you; for you are alone, far from home, and have no other friend but Him. When morning comes, and your eyes first see the light, thank the best of all Beings for His protection; and ask Him to go with you on your journey, to turn men who have bad hearts on one side, that they may not meet you. Should you be in danger, never forget that the *blood of Christ Jesus cleanseth from all sin*. Trust in it: God has accepted of it as the sacrifice for your soul; and through this, you and I may meet in heaven." The father said to me: "My heart was light and happy when I saw my son take his Bible and some Tracts; and when he squeezed my hand, with the tears in his eyes, and said, 'I will remember Him who is over us all, till I meet you again.'"

Labrador.

UNITED BRETHREN.

WE much regret that we have been compelled, by want of room, to confine ourselves, of late, to brief notices of the Missions of the Brethren in Labrador and Greenland. We have now collected such information from the later Journals as will enable us to lay before our Readers a detailed view of the peculiar circumstances under which they carry on their arduous labours.

Annual Visits of the Ship "Harmony."

The annual visit of the Ship, which maintains the intercourse between this country and these remote Missions, is naturally a season of great excitement. She first visits Hope-dale, the most southern Station; and then proceeds northerly to Nain, Okkak, and Hebron, in succession.

In August of last year, the Brethren at Hopedale thus speak of her arrival:—

The 6th of August was to us and our Esquimaux truly a day which the Lord had made—a season of joy and gladness, for which we had long and anxiously waited. The “Harmony” was so much beyond her ordinary time, that we had begun to entertain some doubts whether it was intended that she should, as for many years past, pay her first visit to this Settlement, or whether she was not this time to take some other course. Our doubts were, however, soon dispelled, and our weak faith reprieved, by the cheering sight of the vessel entering our harbour in safety on the above-mentioned day; and by our being permitted to salute once more our worthy friends the captain and mate, and to welcome our dear Br. and Sr. Freytag as our fellow-labourers in this Mission. In the evening, we assembled with our whole Esquimaux Flock in the House of the Lord, and brought our united tribute of praise and thanksgiving to our merciful God and Saviour—to Him, who alone doeth wondrous things. To His holy name be glory for ever and ever.

If we cast a look at the period of twelve months which has elapsed, since the ship last visited our coasts, we are filled with grateful astonishment at the numberless proofs of the love, mercy, and faithfulness of our gracious Lord and Master which we have experienced. Not only has He enabled us to perform our severally-allotted duties, in the spirit of brotherly love, and unity; but He has likewise bountifully provided for all our temporal necessities, and given His blessing to our joint labours.

From Nain, the Missionaries thus announce this event:—

The arrival of the “Harmony” being this year unusually delayed, our prayers ascended with more than usual fervency to the Throne of Grace for the preservation of the vessel, in whose annual visit we are all so deeply interested. At length, on the evening of Sunday, the 9th of August, the joyful cry was sounded forth by young and old, “*Umiaksuit!*” (the ship!) This cry was speedily followed by the reports of muskets from the two post-kayaks that were bringing the news, and from the people on shore who were on the look-out. On this occasion, we felt quite overcome with thankfulness unto the Lord; and

were ready to exclaim, in the words of the Psalmist, *Thou hast turned for me my mourning into dancing: Thou hast put off my sackcloth, and girded me with gladness.*

It was not long, before we had the pleasure to receive the various Letters from our friends in Europe; and, among the rest, your communication of the 29th of May, for which we beg to express to you our cordial thanks. The perusal of its contents proved a great encouragement to us, inasmuch as they reminded us of the continued goodness of the Lord to this Mission; and of the kind and generous interest which is felt by many Christian Friends, in the prosperity of the work committed to us. We covenanted anew with one another, to be faithful to the call which our Master has given us, to serve Him on this desert coast; to feed the flock which He has here collected, and which He has purchased with His precious blood; to seek the sheep wandering from the fold; and to entreat our fellow-sinners who have never yet known the grace of Christ, to be reconciled to God.

Privations from Severity of Climate.

On the 23d of January, the sun shone once more on our house, for the first time since November 28th; and the cold set in more intensely than it had yet done this season, the thermometer sinking to 26½° below 0 of Fahrenheit, with a strong west wind, which increased the effect by 10° more. Notwithstanding the inclemency of the weather, a party of our Esquimaux, viz. two men with a woman and a child not four years old, set off, soon afterward, to Nain on a visit. This shews their determined spirit, when they have anything in view; as there was no sort of necessity for their undertaking such a journey, of more than 100 miles, over a frightful mountain, in an open sledge, and with no other lodging-place by the way than a hole in the snow, or a snow-hut if they chose to build one. [1839.]

After the departure of the “Harmony” in the autumn of last year, we were busily occupied for about a fortnight in harvesting our thin crops of hay; and were thankful to be able to collect a sufficient quantity for the winter-food of our few goats. The drying of the cod which we had taken, and of which the number was unusually large, was not a little impeded by the wet weather; but we secured as many as were required for our own use, and for the assistance of the more needy of our people.

The Esquimaux were not very successful in catching seals, previous to the setting in of the winter; and many had to subsist almost entirely on dried fish: nor had they much better success in the use of the nets, which they were very near losing altogether, owing to the peculiar state of the weather and the sea. In the spring, instances occurred, of the poor people, who were at the fishing-places, having to eat some of their dogs, to save themselves from starving; but, in general, though there was scarcity of food, famine was mercifully averted. [Okkak: 1839.

The winter proved rather severe, the thermometer (Fahrenheit's) falling once as low as 32° under zero. In general, the weather was extremely cold from the middle of January to the 22d of April, and storms were frequent. In our court-yard, the snow lay piled to the height of 20 feet; and though not a little labour was spent from time to time in clearing it away, the last trace of the mass did not disappear till the 24th of June. In the middle of December our bay froze, and not till the 20th of June did we again see it open. Since the 23d of July there has been a plentiful supply of cod; but the uncommonly wet weather, which prevailed during the month of August, has been very unfavourable to the drying of the fish caught, besides injuring our garden produce. [The Same: 1840.

Br. Erdman, of Okkak, thus describes his

Perilous Journey between Nain and Okkak.

On returning to Okkak from Nain, I was overtaken by a furious tempest of wind and snow, which compelled us to make a sudden halt. My two Esquimaux Comrades proceeded to build a snow-house; in which we were under the necessity of spending the whole of the following day, as the storm continued to rage. In the morning, we attempted to continue our journey; but the snow which had recently fallen, rendered our progress difficult and toilsome. Between noon and eight o'clock the same evening, we could only advance about three miles, with our utmost efforts. One of the Esquimaux was obliged to go before us, treading the snow down with his snow-shoes, and then returning to the sledge by a parallel track, that the beaten way might be sufficiently wide to admit a sledge with five-and-twenty dogs. The

other Esquimaux walked alongside the sledge, and helped to draw it, while I gave it a shove from behind. Meanwhile, at every step we sank up to the knees in snow, and sometimes made a plunge up to the middle. At eight o'clock in the evening, we halted again, to build a snow-hut, but found that the snow was too soft for our purpose: it had, therefore, first to be trodden to a firm texture, and it was ten o'clock before the house was finished. During these operations, I lay upon the sledge and slept soundly. The next morning, at six o'clock, we attempted to proceed; but made so little way, that we all began to be discouraged and exhausted. I had meanwhile to suffer much from thirst; and the snow, which I took into my mouth from time to time, instead of quenching it, produced a sensation of burning which was almost intolerable. In short, I could not help longing for our arrival at home. About half-past two P.M., our road became a little more passable, so that we could again mount the sledge; and though our progress was slow, we thought it better to keep on through the night, till, at length, we reached Okkak about three o'clock in the morning, truly thankful for the help and protection which we had experienced at the hand of the Lord. Though somewhat overdone with fatigue, I felt no worse for this adventurous journey, after the lapse of a few days.

Perils of the Natives.

Of the perils to which our people are occasionally exposed while engaged in the seal-hunt, especially on the ice, the following narrative, from the lips of our Esquimaux Brother Paul, may afford some idea:—

I had caught a couple of seals, and lay thankfully down to rest the same night in the snow-house, which I had constructed at no great distance from the margin of the ice. Before the day dawned, I was, however, roused by several signal-shots from my companions, who were to the northward of me: and my attention was immediately directed to the whistling of the ground-swell, which was moving and gradually breaking up the ice around me. Amidst the darkness of the night and a thick fog, I hastened with my sledge toward the land: and it pleased God to give success to my endeavours to reach it, though with the loss of the seals. While the fragments of ice behind me were successively carried out into the open sea, I found it no easy matter to track my way in safety, first to the solid ice, and then to an island; which having reached, I returned my

humble thanks to the Preserver of my life, and adored Him with trembling knees.

—An Esquimaux Brother, of the name of David, experienced a remarkable preservation of his life, the particulars of which are worth recording; as they tend to shew, that, in the hour of trial, our Esquimaux know to whom to take their refuge. It was on the 22d of April that David went out to hunt seals upon the ice. Having succeeded in killing one, he proceeded to secure his prize; and, while thus engaged, a violent ground-swell detached, from the great mass, the field of ice on which he was, and carried him out to sea upon it, together with his sledge and dogs. For five days he was driven about upon the waves; and was once so far from land, as altogether to have lost sight of it. It was not till the sixth day, that he was again within reach of the firm ice. Having gained it, he left his sledge and dogs, and made the best of his way on foot to his family; with whom, to the surprise and joy of all, he arrived on the 4th of May, after an absence of twelve days. He related to us, that, when the ground-swell had broken into pieces the field of ice on which he was standing, so that his sledge seemed often more under than above the water, he seated himself upon the sledge, on which he had also placed the slaughtered seal, and cried incessantly to the Lord, that He would either mercifully spare his life, or pardon his sins and take him to Himself. "Now," added he, "that the Lord has so graciously heard me, and delivered me from death, contrary to all expectation, it is my desire and determination to devote myself to Him, with spirit, soul, and body." May the Lord give him grace to keep this resolution!

—Several of our men went to fetch home the seals caught in their nets at the fishing-stations. A dense fog having come on in the course of the day, and not a single sledge returning by nightfall, we began to be alarmed for their safety. All of them, however, reached home before morning. These journeys to fishing-places, some

twenty or thirty miles distant amongst the islands, are, indeed, seldom free from danger: for though the morning may be clear and bright, mist or sleet very frequently comes on in the afterpart of the day, and shuts out all sight of land, which makes it extremely difficult to proceed in the right direction across the ice. Weather, at once clear and calm, is a rarity in Labrador; for whenever the sky is clear in winter, there is generally more or less wind, which drives up the snow in clouds of fine sleet.

—A merciful preservation, experienced by two of our Esquimaux, excited us to fervent gratitude. Several sledges had set off over-night to fetch home seals; and had nearly reached the place of their destination, without suspecting any danger, as the sea had been covered with thick ice for some leagues from land that very day: they mistook the water which they saw dimly in the twilight for a low fog; when the leader of the four sledges perceived, with terror, that a rift in the ice, over which his dogs had already leaped, was widening, and heard the sound of the ground-swell beneath: he recalled his dogs immediately, and beckoned the other sledge to halt. Two other sledges were already afloat on a broken piece of ice, whose fate they now watched with no small anxiety: their drivers, aware of their situation, fastened the sledges together, and, urging their dogs into the water, made for the firm ice, where their friends stood waiting for them. By God's help, the attempt succeeded; though the heavier of the two was immersed to his middle in water, and two of the dogs were frozen to death. Another sledge, in advance of the rest, reached the winter-house in safety, though the ice broke behind as it flew along. It was obliged to make a long circuit, on its return. The small island adjacent, where the nets were cast, was already surrounded by foaming waves; which has never been the case in the month of March, at least for the last fifty years.

Recent Miscellaneous Intelligence.

Parker Society—Our Readers should remember, that the Subscription of One Pound for 1841 must be paid on or before the last day of February, in order to secure a share in the benefits offered. The number of Members is now upward of TWO THOUSAND FIVE HUNDRED.

UNITED KINGDOM.

Church Miss. Soc.—It was omitted to state, at p. 556 of our last Number, that Mr. Henry W. Fox was also admitted by the Bishop of London to Deacon's Orders, on the 29th of November—On the 29th of December, the In-

structions of the Committee were delivered to Mr. Abraham Cowley and Mrs. Cowley, on their departure to the North-West-America Mission: they left for Liverpool on the 2d of January; and embarked, on the 5th, on board the "Columbia" Steamer, for Boston, to proceed by way of Canada to the Red-River Settlement.—On the 19th of January, Mr. John Muhleisen and Mr. John Christian Müller, appointed to the Abyssinia Mission, received their Instructions, and were addressed by their countryman and associate, the Rev. C. W. Isenberg: on the 21st, they set forward, by way of the Continent, as was stated at p. 53.

Jewish Females.—A Ladies' Association has been formed, "for promoting the Mental and Religious Welfare of Jewish Females at Home and Abroad." The following Rules and Fundamental Principles have been adopted:—

1. That this Association adopts as a fundamental principle, that the Scriptures of Truth contain the Words of Eternal Life: and that through them alone the Jewish Female is to be enlightened, and raised to the place assigned to her in God's Word.

2. That this Association devote itself, in the first place, to direct the attention of the Christian Public to the state of Israel; and to urge especially on Christian Ladies the obligation of uniting with it, to embrace the Daughters of Judah as sisters, by personal labours of faith and love.

3. That, to promote the objects contemplated, a system of Missionary Visitation be adopted and followed up at home; and, as the means of the Association permit, that Female Agents be appointed to establish and superintend Schools at home and abroad.

4. That it be the object of this Association to found an Institution for the Education of Females in this Country, who shall be qualified to be sent out as Teachers to their Sisters of the House of Israel.

London City Mission.—From a Report recently issued by the Society, it appears that the number of Missionaries at present employed is fifty-seven; the Districts occupied by whom embrace about 1345 streets, lanes, courts, alleys, yards, and similar places—19,459 visitable houses, which contain about 33,565 families, all of which are visited every month—and making a total of nearly 170,000 persons.

Home and Col. Inf. Sch. Soc.—The Committee have begun a series of Half-Yearly Meetings, at the Model School in Gray's Inn Lane, intended to promote intercourse among their Teachers, and a spirit of improvement in their respective Schools. Information is given, by the Officers of the Institution, relative to New Plans of Teaching; and some of the Teachers state the results of their own experience. The First Meeting took place on the 7th of January. About 100 Teachers and others were present. Questions on subjects connected with teaching, on which difficulties had been felt by some, were brought under profitable discussion.

Niger Expedition.—The Expedition consists of Three Iron Steamers, the "Albert" and the "Wilberforce," each having two engines of thirty-five horse power each, and the "Soudan" (Friend of the Blacks) having one engine of thirty-five horse power. These vessels are equipped with every necessary, and even com-

fort: the supply of provisions of all kinds is most ample. A system of ventilating-tubes has been adopted, to secure a free circulation of fresh air between decks, and for removing the miasma which usually prevails in alluvial soils on these coasts. The command is given to Captains Trotter, W. Allen, and Bird Allen, all of the Royal Navy, and already well-experienced in the Service. The Rev. Theodore Müller, late Church Missionary in Egypt, is Chaplain. The Commanders of the Ships, with Captain Cook (who rescued the crew of the "Kent" East-Indiaman when on fire), are appointed Her Majesty's Commissioners for forming Treaties with the Native Chiefs for the Abolition of the Slave Trade. Government has thoroughly provided for all the wants of the Expedition: and the Committee of the Society have spared no pains in engaging the services of scientific persons, and have expended upward of 1000*l.* in their department. The Expedition will leave the shores of England, it is expected, about the 20th of February.

We collect these particulars from the "Friend of Africa," issued by the Society, and quote the following passage from the same publication:—

When we consider the complete manner in which this Expedition is equipped, the precautions taken for the health of its officers and crew, the body of scientific men attached to it, the fresh outlet which it will open for manufactures, and the great objects which it has in view, we cannot but look on it as one of the most important Expeditions that ever left the British Shores; and we write with a full knowledge of every Arctic or Antarctic Expedition which has sailed during the last quarter of a century. But when we contemplate the possible, and far from improbable, consequences of this small beginning—that it may open the way for carrying Civilisation and the mild truths of the Gospel over a space in comparison with which Britain itself is but a speck upon the globe—we cannot but ardently pray that the favour of Heaven may rest on the enterprise; and that the reign of our beloved Sovereign, which in its dawn witnessed the deliverance of our Colonies from Slavery, may be prolonged, till, through the Divine Blessing on British Agency, the vast Continent of Africa shall also be released from the greatest curse which ever afflicted the human race, and grateful millions invoke a blessing upon the country which sent out the Niger Expedition.

WESTERN AFRICA.

Wesleyan Miss. Soc.—Rev. W. Fox has been severely afflicted. On the 30th of August, while he was slowly recovering from fever, he lost his little Son. On the 3d of September, his Wife gave birth to a daughter, but survived only till the 7th, when she fell asleep in Jesus.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—Mr. John Stuart S. Robinson has been admitted to Deacon's Orders, by the Bishop of Bombay—Rev. J. F. Osborne and his companions (see p. 350 of our last Volume) arrived at Calcutta on the 15th of November.

WEST INDIES.

United Brethren.—Br. Joseph Newby rested from his labours, on the 29th of September, at St. John's, Antigua, in the 80th year of his age, and the 32d of his service in that Mission.

Missionary Register.

FEBRUARY, 1841.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 45 of the Number for January.)

South Africa,

(Continued.)

FRENCH PROTESTANT MISSIONS.

MR. and Mrs. Pfrimmer, Mr. Bouchaud, and Miss Benner, a reinforcement of the Mission, arrived, in the "Cape Packet," on the 2d of May: they embarked, at Gravesend, on the 21st of January; but suffered severely by bad weather, and were detained on the coast for several weeks.

The Fifth Annual Conference of the Missionaries was held at Beersheba in the last week of April.

Pp. 71—74: and see, at p. 376, a Summary View of the Mission; and, at pp. 453, 454, Evidences of the Love of the Bassoutos to the Scriptures.

HOTTENTOTS.

Wagenmaker Valley: 30 miles NE of Cape Town—1830—Isaac Bisseux—Sunday Cong. upward of 100: sometimes the church is too small: many seem well disposed toward the Kingdom of God—8 Candidates for Baptism—8 Marriages in the church: these solemnities have great influence on the lives and manners of the married: they become more orderly, and attend more regularly the Worship of God—On Christmas Day, nearly 300 persons attended: Mr. Bisseux says—

My hearers were very attentive. Many were moved. It seemed as though I was no longer at Wagenmaker Valley. The scene appeared wholly new. I felt that God would yet be with us, and that He was about to pour out new blessings on the flock and on the shepherd.

In the Schools, there are 40 children and 20 adults.

Mr. Bisseux endeavours to improve the long evenings of the winter, by holding religious meetings and meetings for singing: field-labours take off half the population on summer evenings—The people have contributed, of their poverty, 550 francs to the Mission—P. 71.

BECHUANAS.

Motito: 3 leagues SW of Old Lattakoo—1832—Prosper Lemue: John Lauga—Pp. 71, 72. The Mission extends and consolidates itself among the Bechuanas: a considerable number can read: 8 are candidates for baptism: 50 scholars, adults and children, make good progress in reading.

Some troublesome Baharutses withdrew from the Settlement, but their places were well supplied. Mr. Lemue and Mr. Lauga visit Lattakoo alternately every fortnight, where they preach in three different villages.

The warlike Tribe of Mosolekatsi is entirely dispersed: some have sought an asylum in neighbouring tribes, and others have perished. No one knows where the Chief himself is. The vast tracts which he ravaged and enslaved are now set free, and open a wide field for Missionary Labours.

There is a prospect of a New Station between Motito and Mekuatling, which are about 12 days' journey from each other. The Corannas of the River Hart offered to settle in whatever part the Missionaries might point out to them, as soon as a Missionary should be sent: they have under them a good number of Bechuanas. It was proposed that Mr. Pfrimmer should, on his arrival, proceed to Motito, in order to visit Mosheu, the Coranna Chief, to ascertain whether an eligible spot could be found.

On occasion of a visit by Mr. Daumas

K

French Protestant Missions—

from Mekuatlting, accompanied by some Natives, Mr. Lemue says—

Here is a fact which may well rejoice such as are interested in Missions, and which shews to what a degree the Gospel has already triumphed over the national antipathies which divided the Bechnana Tribes. Bassoutos and Bataos were in the company; and, among others, the daughter of Moletsana, the Chief who has rendered himself so unhappily famous by his wars with the inhabitants of the country. Old rancour is thus extinguished—the Gospel unites the very people who would assuredly have killed one another if they had met a few years since—and they now blend their voices in singing the praises of the Lord.

BASSOUTO-BECHUANAS.

Bethulia: 18 leagues SE of Philippolis: dwellings, 611: inhab. 2500; chiefly Batlapia, and the rest Bassoutos—1833—J. P. Pellissier—Pp. 72, 73.

This Station, so favoured in its commencement and progress, has been brought into great difficulty. The Chief of Philippolis put forth an unfounded claim to Bethulia; and seduced one of the people to calumniate Mr. Pellissier, in order that he might be driven from the Station. The credulity of the inhabitants was so wrought on, that they abandoned the School, the Chapel, and their Pastor.

After several months of disorder, during which the Missionary continued at his post, if it were but to mourn and to pray, the people acknowledged their error, and made a sincere avowal of it to Mr. Pellissier. He re-opened the School and re-established Public Worship, which were attended as though no disorder had taken place.

As the Place of Worship was too small for the numbers who would attend, the Conference determined on the erection of a substantial building, 56 feet by 42; to serve both as a School House and a Chapel, and also to manifest their resolution to maintain the independence of the Station.

Beersheba: on the Caledon River: 18 leagues from Caledon, on the road to Morija, from which it is distant 20 leagues: 20 leagues SW of Plaatberg—1835—Samuel Rolland, Mæder: Miss Delatte, Teacher. Mr. Mæder was 8 months at Cape Town, superintending the printing of Books—Pp. 72, 73.

This Mission is prosperous. About 20 families withdrew, some of whom had made a religious profession; these de-

clared against the Gospel, but they could not shake others: their places were supplied by Bassoutos, who soon gave evidence of a promising state of mind.

In examining the Candidates for Baptism after they have passed through a course of assiduous religious instruction, Mr. Rolland avails himself of the assistance of some of the elder and more intelligent of his flock: from their knowledge of the candidates, they bring out many things by their questions, of which he would have had no idea. At the last Examination, which continued four hours, 42 were admitted to baptism out of 50 candidates. The admission of these converts to the Lord's Supper made the number of Communicants 142. "Thanks be unto God," exclaims the Missionary, "for the rich blessing which He hath granted to our feeble labours!" Shortly after, a selection was made out of a great number; and 16 men and 36 women were appointed new candidates for baptism.

The Communicants are exemplary in their lives, and in the diligent use of the Means of Grace. Many have lent willing aid, of various kinds, in building a School House.

The progress of the Schools is not so great as might be wished. The measles, which have ravaged the whole country, occasioned them to be suspended for three months. The Scholars are 130: and from 200 to 240 Adults attend, except at sowing-time, when many are occupied: some read well, and learn to write. The Sewing School is attended by 30 girls; and many, who have left it, now make garments for themselves and their families.

Civilization continues to make progress. Many small houses are built in European style. Most of the inhabitants are clothed in English fabrics. Love for reading increases daily: 70 Gospels have been sold or distributed in the last three months.

A Missionary Meeting was held, at which Mr. Rolland urged the duty of every Christian to contribute to his utmost to the conversion of the Heathen. One gave a goat or a sheep, another a calf or a cow: the collection for the year amounted to about 1020 francs—a large sum for the contributors, the mite of the Widow and the necessities of the Poor!

Morija: 54 leagues E of Caledon: among the Bassoutos: on the borders of Caffraria: 272 dwellings, with 816 inhabitants—1833—Thomas Arbousset, Eugene Casalis—P. 73.

The work has made an advance this last year, more marked than before. The Bassoutos have decidedly grown in intelligence and piety. They sanctify the Sabbath: the Services are, consequently, well attended: the neighbouring villagers come in numbers, some from 7 to 8 leagues. The Missionary is obliged to preach in the open air; but a Church was about to be built, 80 feet by 20, in the form of the letter T: it is undertaken by Mr. Gosselin.

The Natives have established an Evening Service in their kraals, and in some places a Morning Service also. Some have requested written instructions for their family worship, and others have asked for prayers and short expositions. And, which to a Missionary is yet more encouraging, the fundamental doctrines of the Scriptures are comprehended, and in a measure loved, by a number of the Bassoutos.

The condition of Females among this people begins to be meliorated. "We beat them no more," said a Chief: "as our Missionaries love their companions, we wish to love ours." Many women at Morija have learnt to sew and to read. Their classes and catechizings are well attended, except from the neighbourhood; yet about 40 are regular from the vicinity. Some are highly promising. Two women have been baptized, one of them the wife of the Chief Molapo: they gave satisfactory evidence that they are sincere disciples of the Saviour.

A great number are learning to read, and many have succeeded: 600 Catechisms are in circulation, with as many Books of Prayer, and 1600 Reading Lessons on religious subjects: the utmost care is taken of their books by the people: the Gospels of St. Mark and St. John have been read and studied, and continue to be so.

The manners of the people in general are softened. Christian Marriage has been solemnized with some couples. Many have renounced polygamy, the practice of circumcision, and the worship of their ancestors. In the preceding year, opposition was made to those who buried their dead, but the opposition has ceased. The Chief Magao was solemnly interred in a cemetery: this man was interesting, by his wisdom, and his rising love of the Gospel: his conversations with the Missionary, in the pastoral visits paid during his sickness, were satisfactory beyond expectation.

In the beginning of the year, a journey was taken to the Blue Mountains, where daily opportunities were offered of preach-

ing the Gospel to Bissoutos who had never heard the joyful sound. All these people are ready to receive Missionaries.

Mr. Arboussset thus sums up his view of the Mission:—

I had long observed among the people a work of conscience, and signs which indicate an approaching change. Many Natives, men and women, were distressed in mind; and accused themselves, not of incredulity, "for no one among us," they said, "dares to deny that you preach the truth," but of slowness to believe efficaciously—of hesitation between devotedness to Christ and regard to self.

I have the happy conviction that many Natives have passed from death unto life, and from the power of Satan to God. Others seem near to the Kingdom of God.

These facts considered, who can doubt whether the Bassoutos are advancing? Blessed be God for the triumph which His holy Gospel has already obtained in this land. Those military dances which but lately occasioned us such annoyance, have entirely ceased at Morija as at Thaba Bossiou: they have been abandoned also around these two Stations; and what is more admirable still, they have been replaced by Christian Hymns, sung to the tunes, full of life and spirit, which are heard in the Protestant Churches of France, and in the Churches of Great Britain and the New World.

Thaba Bossiou—1837—Eugene Casalis; Constant Gosselin—Mr. H. M. Dyke, brother-in-law to Mr. Casalis, has the care of the School: he had acted as a Catechist at the Cape, under the London Missionary Society—Pp. 73, 74.

The hearers are always numerous: it is rare to have fewer than 400: the place will contain nearly 600. Particular instruction is given to about 40 persons, who afford great satisfaction to the Missionary: he writes—

The benefits of this instruction is not confined to the parties themselves: among a people so simple and communicative, all is repeated. "Light," says the Missionary, "is thus diffused to an extent which often surprises us. We remark around a state of feeling which awakens good hope concerning the Tribe: it has certainly undergone a preparatory change. From Thaba Bossiou to Orange River, Revealed Truths are engaging attention: the people are seeking to know them. These are the first motions of a man who wakes out of a deep sleep—vague, indeterminate, and on that account difficult to be described, but nevertheless real.

Three Natives have passed from the anguish of an awakened conscience to the joy of a soul assured that its redemption was wrought on the Cross; while those

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works which are the fruits and the evidence of faith confirm the reality of their conversion. All polygamists, they have now conformed to the law of Christian Marriage; and set themselves, with intelligent and calm zeal, against the idolatrous usages of their country: they endeavour to let no day pass without doing some good to their countrymen. The names given to these faithful men, in baptism, were, Daniel, Abraham, and Moses. Two or three women, also, begin to give evidence of true conversion.

A good number of Gospels and of Select Chapters, printed at the Cape by Mr. Møder, have been bought by the people.

The progress of the Gospel in these parts has stirred up the enmity of the Prince of Darkness, whose most active agents here, the Engakas or Rain-makers, have taken the alarm; and have obliged the Missionaries to contend publicly, for the first time, against these depositaries of the superstitions of the Tribe.

Mr. Arbousset, being at Thaba Bossiou, reports, that Moshesh, who discovers great diligence in learning to read, said to him—

“Wait patiently: you will see that the Bassoutos will be converted. They were at first indifferent; but, for these two years, there has been a stir among them, and they willingly labour at learning to read.” Many of the people have made the same remark.—“How hard are our hearts! Consider well: for six years, you have spoken to us of faith and good works, of salvation and of punishment: during four years, we heard not, or we heard to no purpose, and did not understand these truths: but now every one begins to feel in his heart.”

These simple confessions occur almost daily, and I know not how to describe with what significant gestures.

Moshesh has now an excellent stone house, built on the mountains by an English mason, after the model of the Mission House: it cost him 500 francs. Many of his subjects are advancing in civilization, and dress as Europeans.

Moshesh continues to be one of the most regular hearers, one of the best friends of the Mission, and a strict observer of the Sabbath. Yet Mr. Casalis is obliged to say of him—

The intelligence and natural abilities of Moshesh have often excited our admiration. He makes rapid progress in the knowledge of the Truth, nor does he shrink from the difficult task of reforming the national customs. No evidence, however, yet appears of his real con-

version. If we required of this people only a simple adhesion to the truth of the Gospel and the adoption of the forms of Christianity, Moshesh and many hundreds of our hearers would soon acquire an undoubted right to baptism. May God guard us from being seduced by too easy triumphs, and from ever relying on the sentiments of an unregenerate heart!

The country has enjoyed perfect peace, but the political horizon was beginning to be troubled. The Dutch Farmers, conquerors of Dingaan, have invaded the Mantatee Country; while, on the other hand, the Griquas, attracted by the beauty of the Bassouto Country and jealous of the power of Moshesh, manifest a design of possessing themselves of the District of Orange.

LIGHOYAS.

Mekuatleng: four or five days' journey to N W of Morija—1837—Francis Daumas: Hagenbach, As.—P. 74.

The Station has been troubled by the disturbed state of the neighbouring Natives: but the Religious Services have been well attended; “the noise of war seeming to awaken the people,” the Missionary observes, “to draw near to Him, who willeth not the death of a sinner, but that he should be converted and live.”

Out of 15 candidates for baptism, seven, who gave evident proofs of a change of heart, were baptized. There is a class of about 30 who receive special religious instruction.

The School is always well attended, and the Scholars make much progress: all have great love for singing. They are eager for books; and readily purchase copies of the Gospels, according to their ability.

The people have built 18 stone houses, in European style, each 20 feet by 10, forming two rooms.

Mr. Daumas mentions a very edifying visit paid to the Station by Messrs. Backhouse and Walker, two of the Society of Friends, on their return from a Voyage of Charity made to Australia.

Mr. Lemue's Notices on the Mission.

Mr. Lemue passed some time at Mekuatleng. While there, he drew up these Notices, which throw light on the state and prospects of the whole Mission:—

I have seen each of the Stations occupied by our Missionaries. I have found them all happy in their respective labours—zealous in their work—and earnestly desirous to lead souls to the knowledge of our God and Saviour. The blessing of God rests on the labours of all:

already, most of them have the happiness to witness many conversions.

At Mekuatleng, I assisted at the baptism of Seven Adults, the first-fruits of the Ministry of our dear Brother Daumas. The interesting Tribe of Moshesh advances rapidly toward Christianity; and we cannot but agree with our Brethren, in not hastening the baptism of their candidates, until the Faith has taken deep root in their hearts; and until they fully comprehend the obligations under which they are brought by their profession of the Gospel.

The Bassoutos have given us the impression of great benevolence toward strangers. They manifest great respect for their Missionaries, and have little or no prejudice against the truths taught by them. This arises, no doubt, from the esteem which their Chiefs have always cherished for their Missionaries.

The relations which this country bears to the Colony appear to me to be another cause of the more early development of this Mission. Many of the poor Bassoutos enter into the service of the Colonists, where they continue till they have acquired a number of cattle sufficient to enable them to lead an easy life in their own country. Accustomed to witness the superiority of European Religion and Civilization, and endued moreover, as is the case with all uncivilized people, with great fondness for imitation, they love to relate what they have seen,

and often with high commendation: they commonly attend the Church.

The Station of Beersheba is almost entirely composed of these people; and we have seen with what success our Brother Rolland has there recently laboured.

This is an advantage which our Brethren have above us, who are fixed in the centre of the Bechuana Nation; and we see, that, in proportion as we advance into the Interior of Africa, we find the Natives more obstinately attached to their ancient usages. But there is a scourge which menaces the Bassouto Nation and the neighbouring Tribes, which the Bechuana Country seems likely to escape: I mean, the Emigration of the Farmers. The fine country of the Bassoutos is continually traversed by caravans of Emigrants, a great number of whom are already settled in their vicinity. The encroachments of these Farmers are always to be feared; and this may prove a thorn which will hereafter occasion much trouble to the friends of Missions.

It would give me much pleasure to impart to you the agreeable recollections which remain with me of all the Stations visited by me. I should have much encouragement to offer concerning the Batlapi Tribe, for instance, in the midst of which Br. Pellissier continues to meet with real and abiding success.

AMERICAN BOARD OF MISSIONS.

In the last Survey, Dr. Adams and Mr. Lindley were left in Africa, the other Missionaries having returned to America. Mr. Lindley opened a School at Port Natal, for the children of the Dutch Emigrants. Dingaan was driven out of the country. His successor and the Emigrants being favourably disposed, Mr. and Mrs. Grout embarked at Boston, on the 7th of March, and arrived at the Cape on the 12th of May, to resume their labours in the Mission—Pp. 74, 75, 352, 556; and see, at pp. 374—376, notice of the Suspected Treachery of Dingaan, and the State of the Natives and Emigrants near Natal.

The latest accounts of the Mission will appear in the following extract from a Letter of Mr. Lindley, of March last:—

Finding themselves ready for it, the Emigrants, not long since, assembled to the number of about 500, and went against Dingaan. In September last, Umpandi, a half-brother of Dingaan, fled for his life, and was followed by a large number of people. When the Emigrants this last time went out against Dingaan, the warriors of Umpandi went also against him—but by themselves; taking a different route from that pursued by the Dutchmen. The armies of Dingaan

and Umpandi met and had a battle, in which Dingaan was beaten; and report says that not less than 3000 men fell in this engagement. This was the last day of Dingaan's glory. The Boers chased him as far as they could well follow him; but not being able to overtake him, they had nothing to do but to return with as many cattle as they could drive. They collected 36,000 head: about 9000, however, of these were stolen from them by some people who lived near the way by which they returned.

Umpandi has behaved himself wisely, and has already established himself more fully in the confidence of the Emigrants than I ever thought he would be able to do. He will, doubtless, be allowed to occupy a part of the country from which Dingaan has been driven. He has probably not less than two-thirds of the people who were once subject to Dingaan; but a great proportion of these are women and children, as I think that from 6000 to 9000 of those who were able to go out to battle have been slain.

The Emigrants say that American Missionaries may establish themselves among Umpandi's people; and that they will give him orders to live in peace with all around him, and to receive the instructions which the Missionaries shall give him. Missionaries and their

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property will be perfectly safe with him; and the ignorant pride and superiority which they have been accustomed to affect over White Men must now be thoroughly cured. As it regards their views and feelings, they are much more promising, as a field of Missionary Labour, than when in their pride and strength under Dingaan.

But you will not imagine that there is nothing unfavourable in his situation. The country in which he lives is the property of White Men. Within the next ten years, should the British Government do nothing to prevent it, 20,000 people will have emigrated from the Colony. The extent of territory claimed by the Emigrants is nearly as large as the Colony; and is, I think, nearly ten times more productive of what men plant and sow. The Emigrants here have got into the Goshen of South Africa; and their friends are coming in thick and fast after them.

CHURCH MISSIONARY SOCIETY.

The Rev. Francis Owen and his Associates were left, in the last Survey, on their way to Mosika, in the Bechuana Country. This place they reached; but circumstances have occurred which have

I am now living with my family in the midst of all sorts of noise—that is, in a Boer's encampment, where we are as thick as we can well be crammed together. They have prepared me a house thirty feet long and twelve-and-a-half feet wide, in which I live very comfortably. I keep school five hours of five days in the week, and am assisted a few hours daily by Mrs. Lindley. We have 100 scholars, who manifest, in general, a laudable disposition to improve.

I have not engaged myself for any specified time; but encourage them to do what they can to obtain Ministers from the Colony, as I have been informed that four or five have lately arrived there from Holland.

Dr. Adams adds—

The Lord continues to prosper us in our labours at this Station. Our congregations are large, and Sabbath and Day Schools flourishing. I have lately put up the printing-press, and printed a few lessons for the schools.

led the Committee to relinquish the attempt to establish a Mission in that quarter. These are stated at pp. 285—287 of our last Volume.

African Islands.

MADAGASCAR.

THE intelligence continues of a very gloomy character. The persecution of the Native Christians, by the Queen and her Government, is unabated. In a Letter transmitted from some of the heroic sufferers, who are now in concealment in caves and deserts, they say—

We are continually in great jeopardy. The men sent by the Queen to search for us, have received orders to put us to a cruel death, wherever they can find us; and not bring us to the Capital, the Queen's Town, lest we pollute it with our sorceries which we have received from the White People. The Queen has ordered our pursuers to put us to death, after being found, by having a hole dug in the ground—then each to be thrown in, head downward—and then boiling water to be thrown on us.

B F Bible Soc.—Of the Natives who took refuge in England, it is said in the Report:—

Four of them presented themselves one day at a meeting of your Committee, to offer, on behalf of themselves and their countrymen, their grateful acknowledgments to the Society for the aid afforded in supplying them, in their own language, with the Word of God; now the only

outward support and solace of those, who, bereft of their Missionaries, are left alone in their conflicts with ignorance, and bigotry, and cruel oppression.

These interesting strangers also preferred a request, that the New Testament might be printed for them in a smaller and more portable form than that at present in use among their countrymen. On their representation, the Committee had much pleasure in ordering 1000 copies of the New Testament, and 1000 Luke and Acts, in the form desired.

Religious-Tract Soc.—Rev. David Jones forwarded a few copies of the "Pilgrim's Progress," mentioned at p. 76 of the last Survey, to the suffering Christians; one of whom, in a Letter to Mr. Jones, thus speaks of the profitable use which they made of the Work—

We read in the "Pilgrim's Progress," that when Christian saw Apollyon coming to meet him, he began to be afraid; and to hesitate whether to return or stand his ground: but, when he considered that he had no armour for his back, he thought that to turn his back on his enemy might give him greater advantage to pierce with his darts. Therefore he resolved to stand his ground; for, said he, "Had I no

more in my eye than the saving of my life, it would be the best way to stand." When Christian also entered the Valley of the Shadow of Death, he said, "Though it be a gloomy valley, yet it is the way to the celestial city." These words of Christian express in a few words our own feelings on this head.

The Refugees have received in England copies of the Society's "Commentary" and of other suitable Works. They write—

Should God, in His mercy, open the door for His Word in our country, and we should be spared to return, it is our desire to be able to make translations of some of these books into the Malagasy, for the good of our countrymen who are dwelling in darkness; and especially the "Commentary," for that is suited to assist them greatly in understanding the Word of God.

London Miss. Soc.—See, at pp. 76, 77, some particulars relative to the Mission—at p. 430, notice of Rev. David Johns' sailing for Madagascar, in the hope of rescuing some of the Converts in danger of martyrdom—and, at pp. 433—435, further particulars of the Martyrdom of Rasalama.

MAURITIUS.

B F Bible Soc.—The sum of 32l. has been transmitted to the Society; and 50 Bibles and 200 French and English Testaments have been supplied for the Schools—P. 77.

Religious-Tract Soc.—The Committee has granted Nine Pounds in books, at reduced prices, and 5390 Tracts and Children's Books, in French and English, for the use of the Teachers and Schools of the Mico Charity—P. 77.

London Miss. Soc.—*Port Louis*: David Jones: Edward Baker, Printer—With the assistance of Rev. John Le Brun, Services have been regularly held—3 Day Schools and a Sabbath School contain, collectively, 255 children—The Press has been kept in almost unceasing operation: the circulation of religious books is extensive—P. 77.

The present state of the lately-emancipated population of Mauritius is such, as to put forth strong claims on our zeal and compassion. Probably no body of people in the world, for whom any amount of Christian Exertion has been made, are so lamentably destitute of the Bread of Life. On account of numerous prior claims, and under the existing circumstances of the Society, the Directors can do little more than recognise the case; and they fervently hope that it will not long be suffered to remain in abeyance. The way of the Lord appears to be remarkably prepared in this Colony. Many and

formidable obstructions, which formerly existed, are removed; and the Gospel might now be proclaimed throughout this noble island to multitudes of waiting souls, with the most perfect freedom. A more favourable season could not be presented for bringing tens of thousands of our fellow-creatures, suffering at this time all the miseries of spiritual darkness, to a speedy acquaintance with the Truth. [Report.

Gospel-Propag. Soc.—Pp. 77, 78. No Report.

ZANZIBAR.

American Board—The vessel, which conveyed a late reinforcement to the Bombay Mission, touched at the Island of Zanzibar, on the eastern coast of Africa; about 7° South Lat., and adjacent to the vast unexplored region which extends across the equatorial portions of that continent.

While at Zanzibar, the Missionaries, aided by Mr. Waters, the United States' Consul at that place, enjoyed many facilities for obtaining information relative to the state of that part of Africa, and the practicability of establishing a Mission there. The late Edmund Roberts, Esq., Ambassador from the United States to Siam and Muscat, stated, in relation to the dominions of the Sultan of Muscat, including Zanzibar and the vicinity, that "all religions are not merely tolerated, but protected by his Highness; and there is no obstacle whatever, to prevent the Christian, the Jew, or the Gentile from preaching their peculiar doctrines, or erecting temples." Whether the Sultan would permit his own subjects to renounce Mahomedanism and embrace Christianity does not seem to be fully ascertained; and even if he should not adopt measures to prevent it himself, it is not improbable that such converts would be exposed to the fanatical violence of the populace.

The Rev. Ebenezer Burgess, one of the Missionaries, remarks—

The probability is, that a Missionary would be permitted to reside in the Sultan's dominions—to mingle with the people—to instruct their children, even introducing the principles of Christianity, until instances of conversion to the Christian Faith should occur. This would create a disturbance. Yet, owing to the commercial relations of the two Nations, such disturbance would probably not result in any thing very serious.

But allowing a Missionary should be well received now, the question arises, is the Government so fixed in its manner of being administered, that, on the death of the present Sultan, disastrous consequences would not be the result of a

American Board —

change of masters. The Government is one of despotism: there is no law but the will of the Sovereign, although the Sultan is assisted by counsellors and judges. It is impossible to say what a change of that kind would effect. Yet it appears evident, that it could not be so disastrous, either in kind or degree, as has been experienced in the island of Madagascar. The commercial relations between the two Governments would prevent such unhappy consequences, though there is nothing specific in the treaty respecting such subjects. The fact, that the Arabs are daily learning more and more of the Americans, and are becoming convinced of their superiority to themselves, would have great influence in preventing persecution, either of the Missionary or of those who should embrace Christianity. A Missionary, managing discreetly, might establish Schools; and the Mussulman must be more acquainted with science and literature, that he may see the real foundation of his own religion.

There is very little if any doubt, from what the Sultan has often remarked, but that a Physician would be well received. Perhaps if a discreet pious man of that profession could be located in Zanzibar, it might be sufficient, till the ground could be explored.

But it is the contiguity of the African Continent which perhaps, as much as any one feature, makes Zanzibar apparently a favourable place for a Missionary Station. It appears that this is the point from which to approach the eastern part of Africa. The number of free negroes in Zanzibar is estimated at about 17,000, and the number of slaves is probably about the same. These negroes, it is said, came from all the various tribes in that part of Africa. Slaves are brought over from the continent every month, and sold in the market of Zanzibar. Mr. Waters is anxious that a Mission should be established at Zanzibar. It is his opinion, that a discreet man would be tolerated, and have the prospect of exerting a good influence on the Arabs, and of doing much for Africa.

Inland Seas.

Red—Mediterranean—Black—Caspian—Persian Gulf.

A GLOOMY picture is drawn by the Missionaries in Syria, of the obstacles which the Benighted Churches of the East oppose to the entrance of Scripture Light into these regions:—

Another year's experience has deepened the impression which we have always felt, of the arduousness of our work. We contend against enemies to the Truth of no common character. We assail castles and fortifications reared high, and consolidated by the influence of ages. Mind, too, has almost expired, conscience become petrified, and the *Prince of the power of the air* reigns with most despotic sway. It is performing but a very small part of such a work, to acquire enough of the language to communicate religious truth; still less, to procure and distribute books. This may all be done, and schools may be carried on, houses of Public Worship opened, and men taught, and still only a very small portion of the work to be done be actually effected.

How powerless does Truth appear to fall on the leaden ears of this community! How securely entrenched, and strongly guarded, and vigilantly watched, is this prison of souls! How many adventitious props hold up the temple of error! How many foreign auxiliaries can the reigning lords of conscience summon to their aid! Reason, argument, and the Word of God, are weapons laid aside as useless. They are clad in a panoply of a widely-different character.

Besides ridicule and contempt and scorn, besides excommunication and cursing in the name of the Lord, the man who resolves to follow the Truth, listen to conscience, and obey God, must expect to be attacked on every hand, and at every available point. If he is poor and dependent, he is placed immediately under the screw of starvation: if he cannot be reached in this way, his family and friends are attacked; not from hatred to them, but to compel them to persecute and weary out the life of the straying member.

The power of these Churches to weary, annoy, and finally break down the spirits of their sturdiest members, is truly astonishing. These endless vexations are often ten times more efficacious than prisons, the rack, and even death itself. Many a man would brave open persecution of any kind falling on himself, who yet is melted by the tears of his wife, and the misery which he finds he is bringing on his family. But in addition to all this, brute force is resorted to, wherever it can be done. We have friends now around us, who tremble for their liberty and their lives.

It is not surprising, therefore, that our feeble labours are not crowned with large results. Such and so many are the obstacles, and so omnipresent and vigilant the enemies, which the inquirer after truth has to encounter at the very outset, before he has had time to grow strong in either knowledge, faith, or love, that the wonder is, how any are able to stand. The fire is never allowed time to blaze, but the first spark is extinguished with the utmost diligence.

Time and experience develop more and more the awful apostasy of all these Churches from the Word of God and the spirit of the Gospel. They cast fresh light, also, on the nature of the work before us. We see the firm, determined, and hostile attitude which the priests of all orders and all sects are everywhere assuming—the cruel persecutions which they carry just so far as they dare go, in all cases; and which they push to the last extremity, wherever the unhappy victim of their vengeance is not protected by the secular power. We are daily furnished with fresh evidence of the deplorable ignorance of the people, and of the strong hold which their superstitions have on their imaginations and affections. They are *mad upon their idols*. We see all these things; and we notice also the deep sensation, the wide-spread alarm, and the stern hostility, which the slightest success, in turning men from darkness to light, awakens; and we can scarcely mistake as to the influence of future and more decided progress.

We cannot hide from our eyes the approaching struggle—the gathering storm. We wish not to hasten it prematurely, but we dare not try to avert it. It will come—must come—and ought to come. Not one of our plans and your plans for the salvation of this people can be accomplished without it—not one of our hopes realized—not one of our prayers granted. We pray that God will pour out His Spirit on this people; but that cannot be answered without producing instant commotion. To avoid commotion, must the strong man armed be allowed to retain possession of his goods. This is the alternative. We give it as our deliberate and solemn conviction, that there can be no peace in or with these Churches at present, but the peace of spiritual death. Whatever else may be desirable, peace is not, if it is to be purchased at such a price. Do we not rather need heavenly wisdom, to teach us how to make war? We are commissioned to wage war—not with carnal weapons: our battles are not to be with confused noise, and garments rolled in blood. It is a warfare of light and love. But though spiritual and heavenly, it is to be real, active, aggressive, and perpetual. If, in this work, there should be commotion, it is not the fault of truth: nor need it be, in any sense, chargeable on those who make it known; but solely on those who hate and oppose truth.

At pp. 497, 498 of our last Volume, our Readers will have seen the Memorial to Government in behalf of the Jews, presented by the Committee of the General Assembly for Promoting Christianity among that People. To that Memorial, a reply was sent from the Foreign Office, dated the 24th of November, assuring the Committee that “the earnest attention of Her Majesty’s Government would be given to the subject of the Memorial.” The Committee say—

In connection with this communication, we solicit attention to the following condensed summary of the recent events which have taken place in that land; in which God is evidently making preparation for the *terrible things in righteousness*, whereby, as *the God of their salvation*, He is to answer His people.

We subjoin the chief part of this summary, which well deserves attention:—

The course of events, of late, in Syria has been attentively watched by all those who are anxiously looking for the restoration of Israel, and awaiting the fulfilment of the sure Word of Prophecy, which points to the Day-star that shall yet arise on the mountains of Judea, and gild once more the eastern shores of *the Great Sea*. It is true, that the Jewish Nation were in no degree involved in the cause of contention, and formed no part of the elements in collision; but who shall say what is the hidden meaning and intention of the array of emphatic events, which has lately passed before our eyes in the East? The present aspect of matters in Syria is favourable to the

contemplation of changes of vast magnitude ; but whether these changes will have any effect on the external condition or prospects of the Jewish People remains yet to be seen. But, assuredly, the time is approaching, when Jerusalem shall cease to be *trodden down of the Gentiles* ; and when the Mahomedan Powers, now tottering to their fall, shall no longer have even a name among the nations.

The capture of St. Jean d'Acre, the most important fortress in Syria, virtually destroyed the Egyptian Power, and put an end to the claims of the Pasha to the possession of that country.

It is not yet three months, since, strengthened by the councils of France, Mehemet Ali resolved to set the Four Powers at defiance, and to retain possession of the Turkish Fleet and of Syria, at all hazards. As a preliminary step, he was formally deposed by the Sultân from his Pashalic, and war was declared against him. His expulsion from Syria was necessary for the peace of Europe ; as that country is the key to Turkey, on the side of Egypt. As the Pasha paid no attention to the demands of the Four Powers, who, by the treaty of July, were bound to see Syria evacuated and the Turkish Fleet restored, an English Fleet, under Admiral Sir R. Stopford, blockaded the ports of Syria and Egypt ; the blockade having commenced on the 13th of October. From English Vessels, Turkish Soldiers were landed ; who took possession of the small maritime towns along the coast of Syria. Beyrout was taken and occupied by the allies. Jaffa, Caiffa, Djebail, Tripoli, and other places, soon fell into the hands of the British. The Maronites, the Druzes, and other warlike tribes, inhabiting Lebanon, the Haouran, and the mountains of Acre and Safed, and nearly as far as Jerusalem, appeared in arms against their Egyptian Oppressor. Ibrahim, the son of the Pasha, although at the outset he had a strong force, was unable to do more with it than keep in check the discontented natives in the neighbourhood of his camp—defend the road leading to Damascus—and keep his communications open with the interior. Owing to desertion, his army soon dwindled away to nearly one-tenth of what it was at first. One of his principal adherents, the Emir Beaschir, the head of the Druze and Maronite Tribes of Mount Lebanon, deserted Ibrahim, and surrendered to the British.

The English and Turkish Operations in Syria were prompt and successful beyond expectation. On the 26th of September, Saïda, with its garrison of nearly 3000 men, its immense store of arms, ammunition, and provisions, surrendered to the Anglo-Turkish Force. By the 9th of October, the greater part of Syria was in the hands of the Allies. On the 10th of October, the Egyptians, under Ibrahim and Soliman Pasha, were defeated in battle, when a great number of prisoners were taken. The "crowning victory," however, was the capture of St. Jean d'Acre, which took place on the 3d of November, when it was attacked by the British Fleet. This is the "great fort of the East," perhaps the most ancient in the world, which withstood thirteen desperate assaults led by Napoleon himself. During the action, a fearful explosion took place, which is thus graphically described in a Letter in the "Times:"—"At about three o'clock, the 'Revenge,' commanded by the Hon. Capt. Waldegrave, was ordered in, to support the 'Powerful's' division, and took up a position ahead of that ship. At 25 minutes past four, the action being at its height, a terrific explosion took place in the town, which for a time wholly concealed it and the southern division from view : its appearance was truly awful, and I can compare it to nothing but as if a huge yew-tree had suddenly been conjured up from the devoted town : it hung for many minutes, a mighty pall over those hundreds whom it had hurled into eternity ; and then slowly, owing to the lightness of the wind, drifted to the southward. It proved to be the explosion of the principal magazine of the place, one-third of which it has destroyed ; and, from a whole regiment having been quartered in a khan immediately adjoining, it is supposed from 1500 to 1700 soldiers perished in the ruins, besides a number of camels, horses, bullocks, and donkeys. After this fearful event, the fire from the southern batteries nearly ceased." The loss of the British on this occasion was, comparatively, small.

In consequence of the success of the allies, Mehemet Ali, after several interviews with Commodore Napier, has at length agreed to the whole demands of England ; consenting to abandon Syria, and to give up the Turkish Fleet ; he being secured in the hereditary government of Egypt.

The Sultân's authority is now re-established in Syria ; but those who have watched the continued and rapid decay of the Turkish Empire will be satisfied, that, unless

there is a sudden and extensive change for the better in its strength and resources, which there is no ground whatever to expect, his authority over Syria must be only nominal; while, among the various tribes now inhabiting the land, there is none which, from its numbers or power, is able to exercise any paramount authority over the thinly-peopled country.

The way, therefore, seems to be opening remarkably for the Restoration of the Jews. They are, perhaps, the most numerous and powerful race now in the Turkish Empire, and are known to have great influence at Constantinople.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

CIRCULATION—There have been forwarded to Mr. Leeves, 2000 Pentateuchs, 2000 Historical Books, and 2000 Psalms, in Modern Greek; 25 Testaments in Ancient Greek; 120 Italian and 100 English Bibles; and 100 English Testaments. The volumes issued by him, in the year, amount to 19,068; of which, 16,742 consisted of Greek Scriptures: by means of these, 1500 children in the three Missionary Schools of Athens, Syria, and Crete, are brought under the influence of the Word of God, all the books used for this purpose being granted by the Society. Of the volumes above mentioned, Mr. Calhoun, the Agent of the American Bible Society, received 5917 copies of Greek Scriptures at cost prices; which were put into circulation by the American Missionaries in Greece, chiefly those resident at Athens and Patras: the whole number of copies, in all languages, furnished to Mr. Calhoun, during the year, was 7195—to *Malta* there have been forwarded supplies in Hebrew, Italian, French, German, Arabic, Modern Greek, Coptic, Amharic, and English; in all, 6882 copies—Rev. F. C. Ewald, before quitting *Tunis*, reported a further distribution of 2719 volumes: he has since made a remittance of 60l. for books sold by him; and has received a grant of 600 Hebrew Bibles, and 700 in different languages, for circulation in various parts of Europe.—To *Smyrna* have been forwarded 1950 copies of the Scriptures, in Hebrew, Arabic, Armenian, and Modern Greek. Mr. Barker circulated in the year, 5101 copies of the Scriptures in various languages; and 468l. 8s. 4d. has been realized for copies which were sold. The Director of the Government Schools in Wallachia applied for and has received 500 more Wallachian New Test., having received 1000 before.—To *Syria*, a supply of Scriptures was sent by Mr. Asaad Y. Kayat, who spent some time in England:

1000 Psalters, 300 Bibles, and 500 Testaments, in Arabic, with 100 Hebrew Bibles and 50 Syriac Testaments, were placed at his disposal.

RECEPTION—Mr. Leeves writes—

I am thankful to have it in my power to report, that the number of copies issued from our dépôt at Athens, in the year, has exceeded that of any preceding year. I was scarcely prepared myself to expect this result, until I had examined all the documents: and you will, I know, rejoice with me, that the obstacles, which we have had to encounter have not been sufficient to check the circulation of the Sacred Volume; and that, although many speak against our work, there are, on the other hand, many who are friendly to it, and are glad to profit by it. Our books have, as formerly, gone through the land in various directions—visiting towns and villages, schools and families—doing their work of silent apostles, *through evil report and good report*. Some few have, no doubt, in different places, been committed to the flames, and, like martyrs, have borne testimony in favour of the Truth, and against the bigotry of their persecutors; but we need not fear the final result of such measures, especially in a country where a good degree of freedom exists, as in Greece, and where knowledge is rapidly on the increase. The greater part of these copies have gone forth directly from the capital, whither numbers of people from the provinces are continually coming. I have myself circulated a few in Negropont; and my Young Man, Soterios Berios, has been travelling for about three months in the Peloponnesus, chiefly in the interior mountainous parts of it, where he distributed about 1200 copies: he found everywhere, he says, the minds of the people diligently prepared by the adversaries, against our books.

The Report states —

Mr. Barker has been much engaged in correspondence relative to the circulation of the Scriptures among the German Colonists, in the South of Russia, for whose benefit a large grant of 1000 Bibles and 5000 Testaments had been made, as noticed in the last Report. Some practical difficulties have arisen in carrying out this measure, which, it is hoped, will soon be

British and Foreign Bible Society—

overcome: in the mean time, it is pleasant to be assured, that a strong desire is found among the people, to avail themselves of the benefit held out to them.

The first distribution of these books was made under the following affecting circumstances, as mentioned by a correspondent at Odessa:—

Last Sabbath was Confirmation here: 40 Confirmands received the New Testament. It was a solemn and delightful moment, to see them kneel round the altar, receiving from the hands of their Pastor the Word of Life. This was the first distribution of the kind. Next Sabbath, about 75 children will receive it in the country, on a like occasion.

TRANSLATIONS and EDITIONS—In *Modern Greek*, there have been printed in England 5050 Pentateuchs, 5059 Prophets, and 5000 Old Testaments complete; besides which, 10,000 Testaments are being printed at Athens. Unfavourable circumstances have led Mr. Leeves to postpone, for the moment, the intended publication, at Athens, of Mr. Bambas's and his New Translation of the New Testament.—The printing of the *Bulgarian N. T.* has been completed at Smyrna—A new edition of 2000 copies of the *Judæo-Spanish N. T.* has been ordered to be printed at that place—Pp. 82—84.

In the publication of the Old Testament in Modern Greek, for the first time, in a complete form, your Committee see great cause to rejoice. The work has been executed at the sole expense of your Society: it has occupied some years; and now they put it forth, with many prayers that it may tend greatly to the spiritual benefit of a people whose ancestors were among the first to receive and to diffuse the blessed doctrines of Christianity. [Report.

CHRISTIAN KNOWLEDGE SOCIETY.

In reference to the subject of Kurdistan (see p. 84 of the last Survey), it is said in the Report—

A communication was received from Captain Washington, R.N., Secretary to the Royal Geographical Society, accompanied by Letters which had recently arrived from Mr. Ainsworth and Mr. Rassam; from which it appeared that the travellers, in the course of their progress toward Kurdistan, had been compelled, by the state of the country, to take refuge with the Turkish Army; and that, in the great battle which had taken place at Nezib between the Turks and Egyptians, they had lost nearly the whole of their goods, and had suffered great hardships and privations. They therefore applied for some further means, to enable them to pursue

the object contemplated by the Society in making the original grant in behalf of the Christians in Kurdistan.

An additional sum of 250*l.* was accordingly granted for the purpose.

The Rev. C. F. Schlienz, in writing to the Board, thus speaks of the effect of the Liturgy in Arabic on the Coptic Clergy:—

I was quite struck with the manifestation of friendly feeling, expressed by many of the Coptic Clergy, and by their very Patriarch, after they had seen, and in part read, the Common-Prayer-Book in Arabic, as printed at Bishop's College, Calcutta; a copy of which Dr. Mill presented to the Patriarch, and which I have shewn also to Bishops, Presbyters, and Lay Members of that Church. The Priests, almost invariably, turned first to the respective Creeds. The three golden links of the Apostolical, the Nicene, and the Athanasian Creeds presented a pleasing attraction to their eye; and the catholicity of feeling, thereby evinced by our Church, gave them general satisfaction. They also seemed to be much pleased with our Communion Service; declaring, that it removed the prejudice from their minds which had existed, under the idea that we had no commemoration of the Lord's Supper at all, or only once in the year, and, even then, in a manner very unbecoming Christians: they now perceive the contrary to be the truth.

From the information which I have obtained in regard to the printing of the Common-Prayer-Book, I am inclined to the belief, that if it be published, with all the contents, as we have contemplated and prepared it, in intelligible, correct, and graceful language, it is likely to meet with acceptance among many members of the Eastern Churches in these parts; and to prove to them, in various ways, even in a public sense, highly useful. The Greek and the Copt, if they are at all acquainted with their own formularies, cannot peruse ours without discovering a striking similarity between both, in many important things.

What an improvement, and what a blessing would it be, should the Coptic Church be induced in future to adopt our formulary of Prayers and Rites! At present, they have only old disfigured MSS in Arabic and Coptic, from which they perform Divine Service; and these MSS, in many of their Churches, contain only parts of their Service; an inconvenience this, which becomes the more injurious to their congregations, as their Churches generally are very dark—the light of the wax candle as well as the eye of the reader, dim—and the minds of many, perhaps the majority of them, uninstructed in the art of reading well. May our Heavenly Father—to whose kind care and gracious providence we would commend our Sister Churches

in the East—soon illuminate their minds with the plenitude of Divine Truth, so as to render their path of duty in this important concern both straight and pleasant!

RELIGIOUS-TRACT SOCIETY.

At *Malta*, the translation into Arabic of the "Evidence of Prophecy," by the Church Missionaries, for which the Committee have paid 100*l.*, was near completion. Books, to the value of 67*l.*, have been sent on sale—From *Corfu*, the Rev. Isaac Lowndes states, that the "opposition which has been manifested for the last two years, added to the general indifference which has existed to a certain degree for a more lengthened period, has not totally extinguished, in the minds of the Greeks, their anxiety for knowledge"—To *Patras*, which is increasing in importance as a place of mercantile resort, Italian and Modern-Greek Books have been sent to the amount of 10*l.*—The sum of 10*l.* in casts of cuts has been granted, to assist two Religious Periodicals, at *Smyrna*, in Modern-Greek and Armenian—P. 84.

In the Eastern Countries, there is much opposition to the holy truths of the Gospel. The wide diffusion of Scriptural information, however, has been productive of important results; and many continue to receive religious publications. The Missionaries in Greece state:—"The people want religious books. They call upon us from a multitude of towns and small villages, from one to ten hours' distance from *Patras*, and ask for books: and when we inquire what books they want, their reply is, if they designate any in particular, 'The Scripture,' or 'Religious Books.'" They also remark:—"Your Tracts have gone forth like rays of light from a centre, in every direction, to every part of the kingdom; and have even lighted on some parts of the Turkish Dominions." [Report.

The Missionaries in *Syra* bear similar testimony. After detailing the number of Books and Tracts distributed, they remark:—

The people, to an extent which we did not expect, are eager to receive books: and although opposition and prohibition have been encountered, and are to be always expected, yet the people dislike the restriction; and very many receive books in open defiance of the orders of Patriarchs and Bishops. It is found that small portions of the Bible are the most acceptable. Tracts we can print; and we shall probably issue a number more, similar to those portions which we have already published.

EDUCATION SOCIETIES.

IONIAN ISLANDS.

The Rev. Isaac Lowndes, as Government Inspector of Schools, reports, that "no Public Institution for Education has this year at all failed. The number of Schools is as it was last year: a College is to be opened at *Corfu*, as an intermediate step between the University and the Secondary Schools." In the 113 Schools and Seminaries there were 5277 Scholars; which shews a decrease of 272: of this total, 530 are girls—P. 84.

GREECE and TURKEY.

The following view is extracted from the Report of the B F School Society:—

The number in the Boys' School at *Athens* is about 300. In the Hellenic School, the pupils vary from 250 to 300, who are instructed by eight Teachers. There is also a Normal School, which is supported by Government: the students are 58: no person is allowed to teach a School who has not been prepared at the Normal School; and those who are trained at the expense of the Government, are required to teach for at least three years—The Schools under Mr. and Mrs. Hill are flourishing: the Boarding School has been eminently useful in training Teachers—The School for Boys at *Patras* is conducted very efficiently: 238 are on the list. A School for Girls contains 150: it is taught under the superintendence of the Greek Clergy—The Schools in *Smyrna* are closed; but hopes are now beginning to be entertained that they will be, ere long, re-opened—Those in *Cyprus* are going on well—In *Candia*, a most efficient School of 400 to 500 Greek Boys and Girls is still carried on—The Schools in *Greece*, under the direction of the Missionaries, are still proceeding favourably, though called to endure much opposition—Of the Schools in the two Principalities of *Wallachia* and *Moldavia*, the most encouraging accounts are given: in all the principal towns, Schools are to be met with, which are very well conducted—*Bucharest* boasts of a College, which would be an ornament to many more-favoured cities. To this establishment is also attached a School, for the poorer classes of the community. In this, and most other Schools in *Wallachia*, the New Testament, in the language of the country, and printed at *Smyrna*, for the British and Foreign Bible Society, has been introduced.

EGYPT.

Eastern-Female Educ. Soc.—P. 85: and see, at pp. 220—222, notice of the Reception, by the Pasha, of Queen Victoria's Portrait, and the Formation of an Egyptian Society for promoting Female Education; and, at p. 370, notices of the proceedings

Education Societies—

of Mrs. Lieder in Egypt, and of Miss Holland at Smyrna.

The Committee are extremely anxious to take advantage of the influence so remarkably acquired in Egypt, and to strengthen their position there. To use the words of a Clergyman who has lately visited that country, it is "not one, but a dozen Agents, that are required."

The Rev. C. F. Schlienz, who has lately travelled through Egypt, strongly urges the importance of seizing the favourable moment; and, among other facts, states, that the Governor of Mansoura, Abderrahman Bey, expressed to him his unqualified approbation of Mrs. Lieder's proceedings; and the pleasure with which he would receive a Lady like her from the Society, for the benefit of his own family. [Committee.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

AMERICAN BOARD OF MISSIONS.

CONSTANTINOPLE.

1831—W. Goodell, H. G. O. Dwight, Wm. G. Schauffler, Henry A. Homes, Cyrus Hamlin: and 4 *Nat. As.* Mr. and Mrs. Dwight arrived on the 4th of September, on their return from their visit home—Pp. 85, 86, 272.

Peculiar Obstacles—Mr. Hamlin thus speaks on this subject:—

Though prepared to find many difficulties, one of the strongest impressions I have received is, that the obstacles to the progress of the Gospel are more numerous and formidable than has been supposed. The whole constitution of society is such as to form a double wall against the Truth. The Turkish Government is of itself not favourable for the development of the Gospel. But between the Turks and the Armenian Subjects stands an inferior despot, the Patriarch, who is the creature of, and who represents the policy of the Bankers and higher Clergy. The collecting of revenues, the disposal of many important offices, the management of the church, and the fees for priestly service, pass through the hands of this combination of Clergy and Bankers. Their importance, power, and wealth are advanced just in proportion as the people are kept in the servile subjection of animals to their masters. The Patriarch and Bankers are made responsible for the whole Armenian Community, and are clothed with great and almost irresponsible power by the Sultân. If the Patriarch wishes to dispose of a man, by imprisonment, banishment, or death, he has only to present the general accusation, that he is dangerous to the community, and forthwith comes the royal firman, which Turkish Officers are requested to execute. Thus, whatever may be the measure, the Turkish Government does not hold itself accountable: it comes from the Patriarch and Bankers. The Patriarch and Bankers profess to have no responsibility: it comes from the Turkish Government, and whoever opposes it is *not Caesar's friend*. Thus there are two despotisms; both professing to be governed by maxims of justice and benevolence, but both

placing justice, mercy, and often humanity, in some neutral and rarely-visited territory between the two. While this structure of society lasts, whoever goes forth among the Armenians to proclaim the Truth, without foreign citizenship, goes forth indeed like a sheep among wolves. God keep him, or he will soon be devoured!

Another great obstacle to the progress of Evangelical Religion, is in the power and influence of Papacy, which exists here in all its sleepless watchfulness and bitter hatred to Protestantism. Most of the foreign embassies are Catholics. Their dragomans, and the hosts in their employ, are Catholics. The Catholics, therefore, have the power of representing every thing to the Turkish Government according to their own interests. At the late persecution they were indefatigable: and should another similar opportunity occur, they will doubtless make a united effort to have all Protestant Missionaries expelled from the country. Should they never succeed in this, still they do great injury, by their unwearied misrepresentations of our objects and designs among the Armenians and Greeks in those lands.

We find another formidable obstacle in the confusion of tongues, for which this place is celebrated. I came with the intention of knowing nothing but the Armenian, but have been compelled to learn enough of Greek and French for common conversation; and, in acquiring the Armenian as it is used here, something of Turkish must be learnt. The Modern Armenian has entirely lost its ancient beautiful and philosophical structure. Its idioms and collocations of words are entirely Turkish. Its grammatical structure is broken up and marred, by the introduction of Turkish and Persian peculiarities. Its use of tenses, cases, prepositions, and other particles, is completely Turkish; and the opposite of what the genius of the language demands. Many of the words in common use are borrowed from the Turkish. The Armenians are beginning to cultivate their own language with more attention, and it is now improving; but still the Constantinople dialect cannot be

freely used without studying Turkish. If we could have free intercourse with the people, these obstacles would be comparatively trifling: but, as we are now circumstanced, we are compelled to learn the language from books and from intercourse with but few individuals—a slow, toilsome, and difficult work: and in books we have not the usual assistance; the Modern Armenian having neither dictionary, grammar, nor law. But it is not only necessary to study the Turkish, it is equally necessary to study the Ancient Armenian, which contains nearly all the literature of the Nation, and from which the modern tongue must be enriched and improved. Thus, instead of pouring all our energies into one language, they are distracted and divided among four or five; and, of these, the principal one is to be learned under peculiar disadvantages.

All these obstacles, however, disappear, when we look to Him from whom cometh our help. He has given to this Mission many cheering proofs that its labours have not been and shall not be in vain. He has given to His persecuted servants grace to bear a noble testimony to the Truth; and to others, whom persecution has not touched, He has given a spirit of faith and prayer: and now, as we have reason to believe, He is so ordering things in His providence, that persecution itself is advancing the Cause which it would destroy.

Mr. Hamlin mentions an occurrence, which illustrates the unhappy condition of the Christian Subjects of the Turkish Empire:—

My teacher in Armenian, in common with all the Christian Population who are without foreign citizenship, being afraid to appear in the streets after dusk, lest he should suffer violence from the Turks, I offered to accompany him, and laughed at his fears as idle. In our walk, we found a crowd assembled near a guard-house; and in the midst was an old but respectable Armenian, covered with blood and dust, beaten and bruised in a most inhuman manner. The Turkish Soldiers stationed near to preserve the peace, had thus abused him, for no other crime than his eagerness in drinking at a public fountain where they also wished to drink. I wanted my teacher to act as interpreter, in shewing the soldiers the baseness of their deed; but he was afraid, and turned from the painful scene with tears, remarking, "If Mahmoud was alive, that would not have occurred."

Jews—Mr. Goodell, under date of the 8th of February, writes as follows:—

There is, at present, some stir among the Jews of this capital. The chief Rabbies had led them to expect that, according to their books, the Messiah must absolutely appear some time during the present year. But several months

of THEIR year have already gone, and still there are no signs of his coming. A learned Rabbi, who assisted Mr. Schauffer in his translation of the Scriptures, occasionally visits me; and almost the first, sometimes the very first, question which I ask him, as he enters the door, is, "Has he come?"—"Not yet," has always been his reply, till his last visit a few days ago, when, laying his hand on his heart, he said, in a low and solemn tone, "If you ask ME, I say he has come; and if you will shew me a safe place, I will bring you ten thousand Jews to-morrow who will make the same confession." I replied, "The Apostles and Prophets had no safe place shewn them to confess the truth in; but they made the confession in the very face of stripes, imprisonment, and death. If you believe that the promise made to the fathers has been fulfilled, and that the Messiah has come, then receive Him with all the honour of which He is worthy: submit to Him: acknowledge Him: follow Him, and let the consequences be what they may. Act like Abraham, like Moses, like the Prophets, like all the holy and good of your Nation, though, like some of them, you be sawn asunder, though you be slain with the sword."

Education—An order had been sent to Cesarea for the return from exile of Hohnannes, the Armenian Teacher. It was obtained through the mediation of an English Physician with the Sultan: the Patriarch did all in his power to oppose it.

Mr. Hamlin had four or five choice Young Men, during the summer, learning English; and had, for some weeks, a daily exercise with them in the Scriptures. In this silent and unnoticed way, he was laying the foundation of an English School.

Mr. Dwight writes in July:—

We have decided to open a Boarding School in one of the villages on the Bosphorus immediately, provided a suitable house can be procured. The providence of God is putting scholars in our way; and the present posture of things among the Armenians encourages the belief that the Ecclesiastical Powers will, for some time to come, let us alone. The Armenian Patriarch has his hands full now in taking care of the Papists, who are endeavouring to make inroads upon his people; and he has no time to think of us.

GREECE.

Athens: 1831: Jonas King, D.D., Nathan Benjamin—Pp. 86, 87.

Dr. King gives the following view of the Mission:—

It gives us great joy to hear of the movement among the Druzes of Mount Lebanon, desiring to be instructed in the Christian Religion—of

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the movement among some hundreds or thousands of idolaters in India, wishing to embrace the Christian Religion—of the addition to the Church of multitudes in the Sandwich Islands—and of the turning of many from dumb idols to the service of the Living God in other islands of the sea; though we ourselves have little to communicate of such a nature. Here almost all are CALLED Christian. They have a FORM of godliness, but seem to know nothing of its power; a name that they live, like that once-celebrated Orthodox Oriental Church in Sardis, while they are dead. The most that I can say is, that we are endeavouring to use the means which God has appointed for their restoration to life—the preaching of the Gospel; and the translation, printing, and distribution of books which contain more or less portions of the *lively oracles*.

He states, on another occasion—

The Greek Mission, both here and at Mani, never seemed more important than it does now, as it respects both Greece and the countries all around us. As New England has an influence beyond the Mississippi, and even to the shores of the Pacific; so Greece will have an influence to the shores of the Danube, and perhaps to Kamtschatka.

Important principles are now being examined and discussed here, having a bearing, either directly or indirectly, on the subject of Religion; and if Greece comes to a right conclusion on these subjects, her influence will be felt, perhaps as far as her arms were under her mighty Alexander.

This, by some, is perceived, and is waking up enmity far and wide. The anathemas, which have been sent out lately from the "Head of the Great Church," as it is called, the burning of books, and the destruction of schools in Turkey, the establishment of a secret Society for the support of the "orthodox religion," shew what fears are entertained.

The secret Society, to which Dr. King alludes, was called the "Philorthodox Society." It was discovered about the beginning of last year, near the time when its plans were to be carried into effect. It is believed to have had no good designs toward those who are engaged in the intellectual and religious improvement of Greece.

The translation and printing of Baxter's "Saints' Rest," in Modern Greek, have been completed: it has undergone repeated and careful revision by learned Greeks. In the year 1839, the Missionaries sold and distributed at Athens 52,285 copies of the Scriptures, or Portions of them, Sunday-School Books, and Religious Tracts. Dr.

King estimates the copies of the Scriptures, and parts of them, distributed in Greece by all the Missionaries of the different Missions, during the year, at scarcely less than 20,000.

Dr. King writes of Christmas Day—

I went to Sir E. Lyons's, to attend the Episcopal Service; and united with the English and Americans there, in celebrating the death of our Lord Jesus Christ. It was a season peculiarly interesting to me. It gave me much joy, that we could all of us unite at the Table of the Lord, and feel that there was a bond which bound together the different members of Christ's body.

The Station in *Argos* has been discontinued.

ASIA MINOR.

Smyrna—1833—Daniel Temple, Elias Riggs: Homan Hallock, *Printer*; 4 *Nat. As.* Rev. John B. Adger was on a visit to England—P. 87.

From a late report by the Missionaries, we collect the following summary:—

MINISTRY—Mr. Temple has preached in English generally once each Sabbath, in the Dutch Chapel, to a congregation of from 30 to 50 hearers. Mr. Adger preached during the greater part of the summer on each Thursday Evening to an English Congregation at Bonjah, and was much encouraged by the interest manifested by those who attended.

The attendance on the Greek preaching is small. The average of the 25 Sabbaths during the year past, on which there has been preaching, has been about 27 persons; 20 of whom have generally been Protestants. Still we feel the importance of continuing the Service; both for the benefit of the Protestants who attend, and to give an opportunity to any others who may choose to come and hear the Gospel preached, as we trust, in simplicity and godly sincerity.

EDUCATION—Our attention has often been drawn to the importance of establishing in this city a High School, under a well-qualified teacher, sent by the Board for this specific purpose. It seems to us probable, that such a School, receiving, as Boarders, pupils from among the Greeks, Armenians, Roman Catholics, and Protestants, without distinction, would flourish, if well conducted; and we should hope, that, after a short time, a large portion of the expense, if not the whole, would be met by the pupils. The Roman Catholics have been making a similar experiment here, with much success, for the last three or four years. The children of Protestants here stand very much in need of such an Institution; and are, through the want of it, drawn into the High School of

the Roman Catholics. Many of the youth in the city and neighbourhood would be drawn into such a school from different sects, and the benefit of it would be very great.

PUBLICATIONS—Mr. Hallock has been fully occupied in the foundry, in completing the Arabic fount of type; and in supplying the defects in our other founts of Greek and Armenian, so far as the state of the printing department allowed. His success, in cutting the punches for the new and improved Arabic fount, was complete—The Greek Magazine has been issued during the year under the superintendence of Mr. Temple, and continues to meet with increasing encouragement and approbation: 1200 copies of it are now sent monthly to our subscribers and agents, and put into circulation; and the back volumes, which are bound up, are often called for—Mr. Adger left the "Mother at Home," in Armenian, ready for the press, on his departure for England—Mr. Riggs has prepared in Greek a few hymns, which have been printed at our press, and sung in the Chapel at the Greek Service: he has also ready for the press, besides some minor matters, a "Manual for Infant Schools;" and is at present engaged in preparing a work on the "Difficulties of Infidelity." This is deemed peculiarly necessary at present; particularly in Greece, where Deism has made and is making great progress.

During the year 1839 there were printed at the Mission Press, in Armenian, Armeno-Turkish, and Modern Greek, 65,700 copies of Books and Tracts; embracing 3,253,600 pages in all.

Of Mr. Riggs, it is said—

The attention of Mr. Riggs has been principally given to the work of preparing Books and Tracts for publication in Modern Greek; and to preaching in that language, so far as his health permitted. Early in the spring of 1839, he was prostrated by a fever; and the debility occasioned by it continued during the summer. This, together with severe and continued cankers in the mouth and throat, rendered it impossible for him to preach during the greater part of the summer. At length, after trying in vain a variety of means for the recovery of his health, in accordance with the best medical advice he could obtain, he made a voyage in company with Mr. and Mrs. Beadle, who had spent two months in his family, to Beyrout, and with Mr. and Mrs. Sherman thence to Jerusalem. The change of air, and the interest of the tour in Palestine, he found of great benefit; and, after an absence of a little more than five weeks, he returned, much invigorated, and able to resume his labours in both departments.

Areopolis: the chief town of the Province of Laconia: 25 or 30 miles from Feb. 1841.

Cape Matapan—1837—Sam. R. Houston, George W. Leyburn: one *Native Assistant*. Mrs. Houston, who went with her husband to Alexandria for the benefit of her health, died at Cairo on the 19th of Nov. 1839. Mr. Houston returned from Cairo in December—Pp. 87—89, 519.

In addition to the High School, which does much good, a commodious School House has been built, which opened with 50 or 60 Scholars, but has increased to 170 or 180. Mr. Leyburn says—

If the state of our funds will allow, I shall employ an Assistant Teacher, and place him with 40 or 50 of the smaller scholars in an adjacent building; thus enlarging the School, as we have already had to reject some applications. A number have already come to us from the villages of Mané.

Of their Teacher, who was procured from Athens, and of the religious instruction given, Mr. Leyburn writes—

A good deal of religious instruction is given in our School, and most of this is, in the strictest sense, Biblical. We are under some disadvantage on account of our not having gotten leave to use the translation of the Old-Testament Scriptures in our schools at this station: the pretence of objection to this being, that it was not translated from the Septuagint. The want of this, however, is supplied, in a good measure, by Koræ's Catechism; which contains a brief and excellent summary of Bible History and Doctrine, and an abridgment of Old-Testament History.

On the Lord's Day, on which the attendance, as in the other Missionary Schools of Greece, is voluntary, the Teacher expounds the portion of the Gospels which is that day read in the churches. He looks over with me, on Saturday Evening, the lesson for the succeeding morning; using the Commentary of Theotoki, which is in high esteem among the more intelligent of the Greeks, and which, with the exception of a few parts where he touches on certain points, is an excellent work, both in respect to exposition and practical remark. Being intelligent, and having a good acquaintance with Scripture and systematic Theology, which are regularly taught in the Government Institution for Teachers at Athens, our Teacher gives a very good exposition, and in a lively and interesting manner. Besides this Sabbath Exercise, we have the forenoon of Saturday almost exclusively devoted to the study of Sacred History. The Teacher gives usually an excellent exposition, both as to matter and manner. He has taught in the fullest manner the views which we hold, both in regard to the institution of the Sabbath, and its observance as a day of devotion—views, however, which are found in the writings of Platon,

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archbishop of Moscow, of Theotoki, and others of the more enlightened among the Modern Greeks.

Mr. Houston states, in May, that the School was going on prosperously, and applications for places in it were more numerous than the size of their School House would permit them to receive. The Teacher was succeeding well, and his Bible Lectures on the Sabbath were highly valuable.

On the circulation of Books, Mr. Leyburn says—

I still distribute some books, and in a way which I hope will make the books more useful than they were when we gave them more profusely and indiscriminately. They are not so much sought after now, since the novelty of the thing has passed away; but probably the smaller number now distributed is not much less useful. The schools under our care, and other good schools which may be established around us, furnish the best field for the useful employment of good books. Such a school has lately been established by Government in the neighbouring village of Cetylon, under the care of a Young Man who was for six months a pupil of our Hellenic School, and afterward, for a year, of the Institution for Teachers at Athens.

It is stated in the Report—

It is among the signs of the times, that one of the most learned of the Priesthood in Greece, and Secretary of the Synod, has published a book, in which he declares his decided opinion, that the Fathers of the Ancient Church were liable to err, and did err on a variety of subjects, and that the Holy Scriptures are the only infallible Rule of Faith. As a consequence of this, there is much cry of heresy.

The Missionaries appear to have gained the confidence of the Manliotes; and have reason to think that they are not labouring in vain among that remarkable people.

Broosa: at the western base of Olympus: 18 miles from the Sea of Marmora—1834—Benj. Schneider, Philander O. Powers: one *Nat. As.*—Pp. 89, 90.

In common with most other Stations in the Turkish Empire, Missionary Labours have been much impeded, as appears from the last Survey, by the strenuous opposition made by the Ecclesiastical Authorities. Of the present abatement of this opposition, and of the effect and hopes of the Mission, Mr. Powers says—

For several months we struggled hard for an existence here; and indeed were well nigh overcome by the violence of the tempest. We are still suffering from the unpleasant rolling of a dead sea; but it is grateful to reflect, that the

winds are hushed and the storm is abated. It is grateful to look out again, and behold the face of the sky, and find ourselves escaped from impending dangers, and our little bark, uninjured by the tempest, again headed before the wind. True, we are making but slow progress; but our sails are spread, to catch the first gentle breeze, and wait us on our way. We are now restored to our former personal and domestic quiet. Still, we do not forget the days and nights of anxiety, of alternate hope and fear, of running to and fro; nor those seasons of wrestling with God, when He seemed almost our only friend. These commotions have deprived us of the Young Man, who was preparing in our family to become a valuable helper. I am also cut off from regular intercourse with the few others, who have been more or less under my instruction for several years. I see them occasionally, however; and others of our acquaintance, to whom I impart instruction, and from whom I learn the state of things abroad. From all which I can learn, I am persuaded that the cause of Truth has been making silent but certain progress among these people, even during these troublesome times.

The Young Men, who have been under our instruction, are beginning to exert an influence on others. One of them spends many of his evenings in reading and expounding the Scriptures in his father's family; all of whom are now interested in the exercise, although it was not so at first. Another has had free and constant intercourse with one of the higher ecclesiastics on religious subjects; frequently spending many hours with him, reading the Word of God, and conversing on its saving truths: nor has this intercourse been in vain: a deep impression has been made on the mind of the individual, and apparently an honest conviction that what here passes for religion is not the Religion of Jesus Christ. Those, who formerly were on friendly terms with us, seem disposed to be friendly still; and would no doubt be again intimate with us, were it not for fear of the priesthood. The conviction that a thorough reformation is needed, is beginning to be felt; and, if I do not misjudge, the recent persecuting measures of the priesthood are contributing to extend and deepen this conviction. The people are beginning to see that the policy of their priests is to keep them in darkness; and that in all their zeal for religion, the love of filthy lucre is a much more active principle than the love of God and love for souls. A thirst for knowledge is increasing among the people; and their wishes cannot always be disregarded. One fact illustrates this point. A School for Girls has long been an object of desire by many of these people, and I have often urged its importance. The attempt has more than once been made to establish such a school; but eccle-

siastical influence has hitherto prevented any thing effectual from being done. In the past season, however, a promising school of fifty or sixty scholars has been established, much to the gratification of the parents.

In respect to the prohibition of our books, the more intelligent of the people say to us, "This is just what was done in respect to Catholic Books some years ago; and now, three-fourths of all the books in the library of every Priest or Bishop are those once-prohibited books. So it will be eventually with your books."

The influence of this persecution on the mass of ignorant people will be, no doubt, to confirm them in their prejudices, and widen the distance between them and us; but this will not be the effect, it is believed, on a considerable portion of the more enlightened. Our intercourse with the people may be diminished for months to come, as it has been for months past; but it is some consolation to reflect, that the leaven of truth is among this people; and our daily and constant prayer to the God of heaven is, that the whole lump may be speedily leavened. Our circumstances have led us to feel, most sensibly to feel, that in God alone is our help; and while all is dark around us, all is bright above.

At the latest date, in May of last year, it appears from a Letter of Mr. Schneider, that the opposition had not permanently been withdrawn: he writes—

The disposition of the Greek Ecclesiastics toward our operations is much as heretofore. Not only do they oppose us, but they harass and trouble all who would aid us, or are at all like-minded with us.

Mr. Schneider attended a general meeting of the Missionary Brethren, held at Smyrna; and, on his return to Broosa, took the route by land, and passed through Thyatira, Philadelphia, and Sardis. Of this journey he remarks—

We took with us some Tracts and a few Books for distribution by the way. We disposed of all which we had with us, and could have advantageously given away more. As so much opposition had been manifested against our books, we did not anticipate much opportunity for circulating any; but we were pleased to observe less suspicion and more readiness to receive them, than we had looked for. It was our conclusion, that a judicious effort might put in circulation a considerable number of books, and that it would be well now to make more exertion of this kind.

Trebisond: on the south-east shore of the Black Sea: inhab. 15,000; consisting of Moslems, Greeks, Armenians, and Palpal Armenians—1314—Thomas Pinckney

Johnston—Mr. Jackson has removed to Erzerroom—P. 90.

Some extracts from a Letter of Mr. Johnston, dated on the 3d of February of last year, will make known the state of this Mission:—

About a year ago the persecution commenced at Constantinople. The report of those proceedings produced a considerable fright among the few Armenians here who were known to be on friendly terms with the Missionaries. The consequence was, that, for a time, all our intercourse with them was suspended. The Armenian Bishop, who from the first had been well disposed toward us, was called by the New Patriarch to Constantinople. The charge of favouring our designs seems to have been the principal ground of his removal. His successor here came round with the orders of the New Patriarch. No one must visit the Missionaries, nor buy their books; and all who had received books from them must deliver them up.

We had never distributed many books here in Armenian, because the number of intelligent readers among that class here is small; and even among them, but little desire had been manifested for our books. Of those which had been distributed, some were now delivered up to the Bishop, but some were retained; and we have evidence that this very demand for them awakened in some individuals a desire to read them and know their contents, which they had not felt before. Only a few days ago I was applied to by a Village Priest for a copy of the New Testament: on reflection, he blamed himself very much for having been so foolish as to deliver up one which he had formerly received. The alarm has now passed away, and we again find the people as accessible as before; except the priests, some of whom we know to be very anxious to visit us, but refrain, from fear of getting a bad name.

During the past year, Providence sent the Armenians here a good Teacher for their School; and this I regard as the most propitious event for the Cause of the Gospel which has occurred in this place since the commencement of this Station. Hitherto, the small number of intelligent readers, a prevalent stupidity and ignorance, indifference to education, and a jealous suspicion of all attempts on the part of others to enlighten them, have been among the greatest obstacles with which the Truth has had to contend. These obstacles are now in a fair way to be removed to a great extent. The Young Man whom they have now at the head of their School is a first-rate scholar and teacher; having enjoyed the best advantages for fitting him for his profession at Constantinople. He has been the means of inspiring the people here with new life on the subject of education. But what is better than all, he seems also to have

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the spiritual welfare of his people much at heart. He wishes to see them grounded upon the Gospel; and, to that end, loses no opportunity of undermining their vain superstitions. He commenced under rather unfavourable circumstances, but has been regularly gaining the confidence of the people ever since. He is now invited to almost every wedding and social party, on all which occasions they say he talks about nothing but the Gospel. In short, I am greatly encouraged from having this Young Man here; and the longer he stays, the stronger persuasion I feel, that, in him, God has sent a blessing to Trebisond. This Young Man was formerly in the employ of the Station at Smyrna; and translated several little works into Armenian, which have been published. He came here with Mr. Jackson, when he returned from the Mission last spring; intending to remain in concealment during the persecution: but by a train of events, in which the hand of Providence was clearly manifest, he was brought into notice here, and placed in his present situation. He is employed by the people; but receives part of his support from the friends of the Mission.

In order to understand the value of such a Teacher, you must know, that in an Armenian Grammar-School the object is to learn to read so as to understand their own printed books, they being in the ancient language. In this study, the established text-book is the New Testament; so that, if the Teacher understands its doctrines, and knows how to appreciate them, he is, in effect, an expounder of the Scriptures to his pupils. It is, therefore, a matter of the highest importance to have enlightened and pious Teachers; for in the present state of things here, their opportunities for enlightening the people are superior to those of the Priests and Bishops even.

Among the Armenians here, I have reason to believe the Cause of Truth is gradually, though very slowly, gaining ground: there are a few among them who call themselves "Gospel Men"; that is, they reject all the doctrines and usages of their Church which have no foundation in the Scriptures. As to the Greeks, Catholics, and Turks, I see no encouraging signs among them: a few copies of the Scriptures were distributed among them, but I hear of none manifesting much desire to know the Truth.

Mr. Goodell visited Trebisond from Constantinople. A steamer passes weekly between the two places, in somewhat less than three days. Mr. Goodell says—

Trebisond is so seldom visited by the Christian Traveller, that the Mission Families there may be said to be almost entirely alone in the wilderness, being scarcely ever cheered by the countenance and voice of any of the household of faith.

But though alone, yet they are not alone; for He is with them, who *giveth songs in the night, and whose Spirit reviveth the hearts of the contrite ones*. Nor is there wanting evidence that He has thoughts of mercy for the perishing people around them; for already is the blessed influence of His Spirit beginning to soften the hearts of some of those with whom they have intercourse.

Erzerroom: the principal city of Armenia, in respect both of population and of trade: nearly south from the eastern extremity of the Black Sea, and south-east from Trebisond—1839—Wm. C. Jackson.

Mr. Jackson, in contemplation of removing hither from Trebisond, visited Erzerroom in April 1839, in order to make the necessary arrangements for the removal of his family, with the expectation that two additional Missionaries would be sent to these parts, one to be associated with him, and the other to supply his place at Trebisond. Having taken steps to obtain a house, which he was enabled, by the assistance of the British Consul, to accomplish, he returned to Trebisond; and set out for Erzerroom, with his family, on the 2d of September, and arrived on the 11th. The spirit in which he entered on his arduous work will be seen in the following extract from his first communication:—

We were very cordially welcomed by the English Consul, and other English Gentlemen residing here.

It is our earnest prayer that our entering in among this people may not be in vain. Worms as we are, Christ can, if He sees fit, use us in overthrowing these mountains of superstition and sin. Feeble as is the light which shines in our own souls, He can make us a light whose beams shall reach far and penetrate deep. But nothing but the Almighty power of God can do this. I never before felt more than I now do, that I am in a land of darkness. We are truly in the midst of a spiritual midnight darkness—so thick as to be felt, extending fearfully far on every side of us, and enveloping an immense portion of our fellow-men. We surely need your prayers and those of our Christian Friends at home, that, after all the sacrifice and toil incident to our coming hither, we may not prove but as a barren fig-tree in the midst of this desert land; but that we may see here, or if not here, in eternity, many souls savingly benefited by our labours.

Mr. Jackson was prepared to encounter opposition in his New Station, as he wrote on occasion of his first visit to Erzerroom—
'The storm of persecution, which has been

raging in Constantinople, has put the air in motion as far off as Trebisond and Erzeroom. On the Sabbath before I left Erzeroom, a Letter was read in the Armenian Church there, from the Patriarchate, warning the people against the Americans; and forbidding them to patronize any schools which we might open, or to purchase any of our books, and ordering them to burn them wherever found.

He determined, however, in favour of the attempt to establish a Mission in Erzeroom, for the following reasons, in addition to the healthiness of the climate:—

1. The number and character of the Armenians. There are in Erzeroom, of all classes, about 30,000 souls: of these, 3000 to 3500 are Armenians; and in the villages within a day's journey are 3000 to 4000 more. When we compare them with people of enlightened lands, they appear to share in the ignorance, superstition, stupidity, and perverseness of heart which characterize generally the Christian Sects of this dark land: but compared with the Armenians of Trebisond, and I should think of most towns in the interior, they may be called intelligent, and of an energetic and rather independent character. There is considerable wealth among them. An unusually large portion of them can read.

2. The commanding central position of Erzeroom. It has considerable trade and intercourse with other cities. A Missionary here might, by two or three days' travel, reach the city of *Erzingan*, situated in a beautiful and fertile country, and containing a large Armenian Population: this lies west of Erzeroom. In the south, lies *Moosh*, at about the same distance; also in a fertile country, and well peopled with Armenians. *Van* lies to the south-east, four or five days' journey; whose inhabitants are considered more simple and docile than those of most other cities in Asia Minor, and where a Missionary Family might reside in safety, under the protection of the Pasha. A large Armenian Community is found near *Kars*, about three days' journey to the north-east; but they are beyond the Russian Boundary, and I do not know whether a Missionary would find it possible to do much among them.

3. There are many Armenians, as well as people of other nations, who are inhabitants of other cities in Russia, Turkey, and Persia; but who, for trade and other purposes, reside for one or two or more years in Erzeroom. These would have less fear of the Ecclesiastics of the place than native citizens; and should a Missionary gain access to them, he might be sowing good seed among them, which would be carried to far distant cities, and to other empires.

Minor, which we shall here extract. Mr. Adger, in his journey mentioned in the last Survey, came to the conclusion that the following points are highly important in reference to that country—

—To prepare good Books in great numbers, suited to various capacities, on various interesting and useful subjects, especially on the GREAT SUBJECT; and they should be of the most attractive appearance, as to cuts, binding, &c.: and to gain for these as rapid a diffusion throughout this land, as cheapness of price, and zeal, energy, and wisdom in their distribution, can effect. Thousands of minds in Turkey are thirsting after knowledge.

—To establish, or aid in establishing, as many schools as possible throughout the interior, even if we cannot make these schools as good as we might desire, or even if nothing more than the elements of reading should be taught in these Schools—multiplying readers—increasing the power of the press. And having a Press and Readers, we have an apparatus for promulgating Gospel Truth, second only to that of Preacher and Congregation.

—To have Armeno-Turkish and Græco-Turkish Books prepared for immediate use. The generations to come of Greeks and Armenians will not derive much benefit from good books in Turkish; for that language is destined to pass into comparative disuse, as a book-language, among the Christians who dwell in Turkey. But the Greeks and Armenians in Turkey, of this age, can use intelligently no books in any language but that of the Mahomedan. Whatever we would do, therefore, for their benefit, must be done through this channel, and must be done quickly.

—To study the Turkish Language. It is the only spoken language of the greater portion of the population, Christian as well as Mahomedan. I enjoyed much less opportunity of speaking and hearing Armenian or Greek, during my tour, than I had anticipated.

Mr. Schneider, on his return from Smyrna to Broosa, says—

I was struck with one feature of the country in this tour, viz. the smallness of its population. While it is not as destitute of inhabitants as it might be, it certainly might support a much larger number. Large tracts of excellent land lie wholly unoccupied. At long intervals, the traveller meets with a few small villages. The population, compared with what it might be, and with what it is in many other countries, is a mere handful. It is painful, as you cast your eye over these hills and valleys, to observe such a scarcity of human beings to cultivate them.

I was also struck with the progress which intemperance is making among the Turks. I

Some notices occur in regard to Asia

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never saw so much drunkenness among Mussulmans before, especially among the lower classes. I had supposed that the habit of drinking spirituous liquors was principally confined to the higher classes; such as, from their situation, are more acquainted with Frank habits: but I found that *raki*, a very strong kind of drink, was freely and extensively drank by those in the lower ranks. We took every opportunity to condemn the practice, and to set forth its destructive consequences.

ISLANDS.

Cyprus—1835—James L. Thompson, Daniel Ladd: one *Nat. As. Rev.* Lorenzo W. Pease died Aug. 28, 1839—Pp. 90, 91, 224: and see, at pp. 502, 503, notices of the Concurrence of Greeks and Armenians in the Funeral of a Protestant Child, and of the Duty of conciliating Greek Christians; and, at pp. 521—523, an Obituary Notice of the Rev. Lorenzo W. Pease.

PREACHING—At Scala, Mr. Pease continued, up to the time of his sickness, the preaching of the Gospel at his own house, to a small company of Greeks: Mr. Ladd followed in the same place: the congregation has gradually increased; chiefly by the attendance of the older members of the Girls' School, and sometimes of their parents or friends. At Lefcara, Mr. Ladd read and explained the Scriptures, on the Lord's Day, to an average of 24 Greeks.

EDUCATION—Two Schools at Larnaca and Scala have been injured, chiefly by ill health of the Teachers: the Scala School has 50 scholars. Mrs. Ladd teaches 18 girls, from 8 to 14 years of age. Of the Schools supported by the Greeks themselves, the Missionaries say—

Through the counsel and aid of the Mission, a number of schools have been established in Larnaca and the vicinity, of which three Hellenic and three Lancasterian now exist, supported mainly by the Greeks themselves. At a recent meeting of those most interested in education, it was determined that these Six Schools should be sustained, and Four new Lancasterian Schools added; for the support of which 53,000 piastres were to be raised. To pay this, the Archbishop was assessed 6000 piastres, the three Bishops 3000 each, the Kykkou Monastery 6000, and 24,000 were to come from the Public Treasury: these, with other sums, amount to about 2500 dollars.

This looks much like a germ of a Free-School System in a portion of the Turkish Empire.

Of other measures adopted to give effi-

ciency to the system, the Missionaries remark—

Committees have been appointed in all the places where these Schools are established; whose business it is, to pay the Teachers, provide the necessary rooms and apparatus, and visit the schools. These schools will be established in each of the four Dioceses, and in six different places. Seven of the ten are now in operation, and contain 270 or 280 scholars. There is hope that the remaining Teachers will be secured at no distant day; as there are several Cypriots in Greece and the Ionian Islands, who have the requisite knowledge, and might probably be induced to return to their native country.

When we compare the present state of education with what it was when the oldest member of the Mission first landed here, a little more than four and-a-half years ago, it is pleasing to see the advance. Then, there were only one Hellenic and two Lancasterian Schools on the island: then the people but poorly sustained these; and now they find that they are able to support Ten Schools, besides the Priests' Schools in the villages. Then there was a deficiency of books, slates, and apparatus generally: now, those in operation are pretty well supplied, and others may easily be supplied. Let us seize every opportunity for awakening the minds of the people to the subject of education, religious and mental; and who can predict the results? We at least have no cause for discouragement.

Though the Greek Patriarch at Constantinople and some other Ecclesiastics are hostile to schools which have received the countenance of the Missionaries, or are furnished to any extent with books by them, or taught by those who have any intercourse with them; yet the mass of the people seem determined to have their schools of such a character, and so taught, as will be most likely to render them useful, without apprehension of evil from the foreign influence. The Ecclesiastics of the island appear to yield to the wishes of the people without much reluctance.

PRESS—It is stated in the Report—

The issues from the Depository during the last six months have amounted to 2341 books and 67 slates, making the sum total of books distributed since October 1835, exclusive of some few copies distributed previously by Mr. Pease, on his first arrival, 10,974. Of these, 926 were copies or portions of the Scriptures, in Greek, Arabic, Turkish, Italian, and English. A much larger amount of copies of the Scriptures, either entire or portions thereof, have been distributed during the last six months than usual: the

number thus disposed of is 351. The other books have, to a great extent, been composed of extracts from the Scriptures.

A large portion of the books disposed of were distributed during excursions made to different places on the island. To a general distribution of books among the people, the Bishops object; and seem to have adopted some measures to induce the Turkish Authorities to prevent it, but without much success as yet. This department of labour continues to prosper: not a week-day scarcely passes, in which people have not called to receive books; and the proportion of those which are purchased increasing, leads to the conclusion that the interest felt in them increases. A Bookseller is unknown in the island: the Missionaries, therefore, consider themselves, at present, as agents for providing the Native Schools in Cyprus with proper books: the charge of such Schools has, indeed, been assumed by the chief men of the island; yet no care seems to have been taken to secure to them the requisite means of carrying them on, further than the appointment and pay of Teachers. In reference to this department, Mr. Ladd writes:—

Our Books are applied for in person and by Letter, and paid for too, by the priesthood as well as laity; and neither now, nor at any former period, have they been burned or openly rejected by any in the island.

Each Proto-papas in Cyprus, as well as many of the other clergy and some laymen, has received a copy of the New Testament; and, speaking in general terms, every reader in Cyprus has received a Tract. This distribution was accomplished by Mr. Pease and myself. We travelled through every section of the island, mostly together, in order to explore, distribute Tracts, and preach; and have ever found that we could do just about what we wished. We first supplied the Dioceses of the Bishops of Citium and Paphos, in three tours; next the Diocese of the Archbishop; and I have now completed the distribution in the Diocese of the Bishop of Cerenia. I took 1000 books for this tour; and found, on arriving at Dicom, where the circuit of distribution was completed, that 800 copies had been expended.

I heard not a whisper of opposition against the books which I offered; but they were everywhere, in the thirty-four villages which I visited, received with freedom and gratitude. The Bishop of Cerenia himself set the example of receiving our books, and asked for select varieties for particular individuals; and when I arrived at the Depository, my first work was to put up

books at the order of the Archbishop's School in Nicosia.

PROSPECTS.—The Missionaries furnish a detailed account of the "Visit of a Picture of the Virgin Mary to Cyprus," which lamentably displays the character and depth of the superstitious feeling which pervades the public mind among the nominally-Christian Communities of the East. Of their apprehensions and their hopes among this people, they thus speak:—

We have heard that the Bishops, and some of their principal friends, have expressed some dislike to the Americans going into the country and teaching the people. They have taken no step on the subject, to our knowledge; nor do we apprehend any serious hindrance from them in this work immediately: not because we maintain any strong influence, nor because they would not be glad to circumscribe some of our operations; but because they can specify nothing in our proceedings which is wrong; and because they are too deeply involved in a struggle to maintain their long-inherited, irresponsible political power over the people, to allow of their introducing a measure which might not, at this time, be popular.

Opposition, originating from the people themselves, and from the lower Clergy whose interests are linked with theirs, is not to be expected, so long as we refrain from attacking their religion or peculiar superstitions, and dwell chiefly in our religious instructions on the inculcation of such Scriptural doctrines and duties as are contained in their theological books. We have an illustration in point, from the effects produced on the minds and conduct of the people and common priests by the religious instruction given on a late tour in Carpati. Not only did they sometimes express their wishes to hear the Gospel expounded, and always yield their assent to the truths which were delivered, but we have been pleased, since our return, to hear of the change which has taken place in a considerable village in Carpati. Before we went thither, the Sabbath was their chosen day for secular labour and merriment: but now, that labour has been laid aside; and the people assemble together on that day, to hear the reading of those books which we left there. We have learned, that, in some other places, priests and influential laymen have been waked up to engage in the same employments for the enlightening and improvement of the people.

Yet, notwithstanding the apparent favour shewn toward our humble labours in the country by the lower clergy and the people, we are not so sanguine as to believe that it would not eventually, to some extent, be withdrawn at

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the command of their spiritual rulers. We believe that a four years' residence among the Greek People has not diminished their confidence in the goodness of our intentions, notwithstanding these have been questioned by the Patriarchs. Their continued calls for our books and aid, in different parts of the island, seem to indicate this, as well as the reception which we meet with generally. Nevertheless, we know that the Greeks are a fickle, and, in Cyprus, a timid people, and easily bowed to the will of their superiors; and we should not be greatly surprised if something should occur, to hinder that free course which we have hitherto had through the island. Still, we hold no opposition to be an insuperable obstacle to the prosecution of the Missionary Cause. The oft-repeated maxim, "Truth is great, and will prevail," is held fast by us; and it is encouraging to see the Book of Truth held fast by the Greek People, and to enjoy such facilities as we still have for disseminating it among them. That they should expose themselves to suffer in its defence, cannot be expected, however, till their hearts have been sanctified by the Holy Spirit, through the belief of the Truth.

SYRIA AND PALESTINE.

Rev. Eli Smith and Rev. Isaac and Mrs. Bird are still in the United States—Rev. Elias R. Beadle and Mrs. Beadle, who embarked June 14, 1839, reached Beyrout at the beginning of October, and were accompanied from Smyrna by Rev. Elias Riggs—Rev. Charles S. Sherman and Mrs. Sherman, who embarked July 17, 1839, arrived at Beyrout in the beginning of October—Rev. G. B. Whiting and Mrs. Whiting embarked, January 24, 1840, on their return to the Mission; accompanied by Rev. Nath. A. Keyes, Rev. Sam. Wolcott, Rev. Leander Thomson, and their Wives, and Dr. C. V. A. Van Dyck: they arrived at Beyrout on the 1st of April—Pp. 91, 224, 311, 519.

Beyrout—1823: suspended, 1828; renewed 1830—Wm. M. Thomson, Story Hebard: Miss Tilden; 2 *Nat. As.*—Mrs. Hebard died on the 8th of February, having lingered from the 19th of November, when she was taken ill—Pp. 91—93; and see, at pp. 503, 504, notice of the Derangement of the Mission.

But little recent intelligence has reached us. Of the summer of 1839, Mr. Hebard says, in respect of Lebanon and the Druzes—

The Mission Families are in usual health; though some of us suffered considerably from the intense heat in Beyrout, before we left for the Mountains. We came up the last of July; and shall probably remain here till about the

last of October. What an excellent retreat from the sultry atmosphere of the plain is Mount Lebanon! I hardly know what we should do without it, as it would be dangerous to spend the summer in Beyrout. I doubt whether a more salubrious climate can be found in the world, than is enjoyed by the inhabitants of this goodly mount. Its cool and limpid waters gushing out of the rocks—its gentle and refreshing breezes, and pure and healthful atmosphere—brace up the system, and invigorate its impaired energies.

We regard Mount Lebanon as a very interesting part of our Missionary Field; but, at present, we are able to cultivate but a small part of it, for want of Labourers. I spend this summer in a village in which no Missionary has ever before resided. More than two-thirds of the inhabitants are Druzes, and the rest are Maronites. Mr. Thomson resides in Arayah, a Christian Village about ten miles north of us. We thought it best to spend the summer in different villages, that we might extend our acquaintance among the people, and have better opportunities to distribute books and impart religious instruction.

The Druzes of this village are very accessible, and exceedingly anxious to be instructed. Several of them meet at my house every evening, to hear the Scriptures read and explained; after which they join in prayer, with apparent devotion. They often spend the whole evening in conversation with me on the subject of Religion, and ask many questions about the Way of Salvation. Mrs. Hebard meets the females and children of the village two or three times a week, and reads to them the Scriptures: some of them are exceedingly interested; and sometimes are affected even to tears, while listening to the truths of God's Word.

All the Druzes on Mount Lebanon are accessible to the Missionary; who may preach the Gospel in most, if not all the villages, where he would be received with open arms. They are not, like the Nominal Christians in Syria, subject to ignorant and bigoted priests, who can excommunicate them for hearing the Truth or reading the Bible, and prohibit their receiving or perusing our books. In this respect they are free as their mountain air. True, they are ignorant, degraded, deceitful, and exceedingly wicked; but this is the very reason why we should endeavour to save them. The fact that, they are willing to hear the Gospel preached—to receive and read the Bible—should stir up the Churches to send them the Lamp of Life and Missionaries, to guide them to heaven.

Before the late events, which have changed the face of things in Syria, it was stated—

The Arabic Congregation, on the Sabbath, is from 50 to 100. Four adult Druzes, and ten Druze Children, and three other children, have

been baptized, making 17 baptisms in all. There have been seven admissions to the Church : others give some evidence of piety, and have applied for admission.

The past year has been signalized by an extraordinary religious excitement among the Druzes. For many months these people have been applying to our Brethren for religious instruction, from all parts of Lebanon. Not a few have come down to Beyrout to receive it. At the latest dates, Mr. Thomson had a class of thirty Druzes organized, and under religious instruction. This people has long been noted for deception on matters appertaining to Religion ; and their motives, in the present case, are believed to have been in part to secure some apprehended political immunities, by making a Christian Profession. But it is not easy to account in this manner for all that has been seen ; and, at any rate, it calls for devout gratitude to Him who gives the hearing ear and the willing mind, when a whole people, from any cause, place themselves in the way of hearing the Gospel.

Mr. W. M. Thomson, with Mr. Beadle and Dr. Van Dyck, left Beyrout on the 7th of May, on a tour in Northern Syria, for the purpose of examining some of the places which were most promising for establishing Missionary Stations, and which it was hoped that the recent reinforcement would enable the Mission to occupy without much delay. After spending a month in traveling in that quarter, they returned on the 5th of June, having selected, as the most desirable posts for locating Missionaries, Ladakia and Aleppo. Mr. Beadle and Mr. Keyes were expecting to take up their residence at Ladakia as soon as the heat of summer should be over.

The following is the last notice of the Mission which has reached us :—

Beyrout appears to have been destroyed during the month of September, by the ships of some of those Great Powers of Europe who are interested in preventing Mohammed Ali from becoming too powerful, by the permanent possession of Syria. There is no reason to think that the personal safety of any of the Missionary Brethren has been endangered ; but it is very possible that there may have been a destruction of Mission Property, by the native soldiery of the country, on their retreat from Beyrout. The Mission Houses are all situated out of the city. The latest date from the Mission is August 14th. The Missionaries were all absent from Beyrout, except Messrs. Thomson and Wolcott.

Jerusalem—1834—Charles S. Sherman : One *Nat. As.*—Mr. Lanneau has been obliged to return home, on account of the Feb. 1841.

diseased state of his eyes : he left Beyrout on the 11th of June. Mr. and Mrs. Sherman had arrived from Beyrout on the 24th of October preceding—P. 93.

Mr. Lanneau had sufficiently acquired Arabic to conduct Public Service in that tongue. A Chapel was in preparation, which would afford accommodation to females as well as males to attend.

PERSIA.

Mission to the Nestorians.

Ooroomiah—1835—Justin Perkins, Albert L. Holladay, Wm. Jones : Austin Wright, M.D. ; W. B. Stocking, *As.* "Our Native Assistants," the Missionaries write, "are Four Bishops and Three Priests—ALL the Bishops in this Province : they are all, of course, Preachers ; and, in general, have considerable knowledge of the Scriptures. Dr. Wright, who embarked for Smyrna on the 9th of March, joined the Mission at Ooroomiah on the 25th of July. Mr. and Mrs. Jones embarked at Boston on the 17th of July, and arrived at Ooroomiah on the 17th of November. Dr. Grant and his Son arrived at Boston on the 3d of October, with the intention of returning to the Mission in a few months, and hoping to be accompanied by two or three fellow-labourers—Pp. 64, 93, 94, 224, 311 ; and see, at pp. 160—162, a Brief Memoir and Obituary of Mrs. Grant.

Very ample details are given in the Journals of the Missionaries, from which a more accurate view may be formed of the state and feelings of the people, than from any of the customary channels of information : they occupy more than 70 octavo pages of small print. The Secretary of the Board has furnished the following view of the

Proceedings and Designs of the Board in this Mission.

It is now more than ten years since the Board sent two of its Missionaries, the Rev. Messrs. Smith and Dwight, to see what ought to be done for the benefit of the Nestorians. These Missionaries, after visiting Armenia, spent some time, in the spring of 1831, among the Nestorians residing on the plain which skirts the eastern base of the Mountains, in the Persian province of Aderbaijān ; but did not then find it practicable to visit the independent Nestorians in the mountains.

In consequence of their favourable report, a Mission was sent to the Nestorians, in the autumn of 1833 ; which began its operations among those residing on the Plain of Ooroomiah ; but with the design, on the part of the Society, of extending its operations to the mountaineers

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under the same Ecclesiastical Government, as soon as this should be found practicable.

Four Clerical and two Lay Missionaries have been sent into this field; and about 50,000 dollars have been expended on the Mission. All the Bishops in the Province of Ooroomiah, four in number, and several Priests and Deacons, have received much instruction from our Brethren in the doctrines of the Gospel; and appear to give to the Missionaries the full credit which they deserve, of not aiming to interfere with the forms of ecclesiastical organization and government which have been in their Church from ancient times—agreeably to our Instructions for Missionaries to the Oriental Churches inserted in the *Missionary Register* for February 1840, pp. 78—81.

A Seminary for Males has been put in operation, containing more than 50 pupils; who are boarded at the expense of the Mission, and taught by a Priest and a Deacon under the superintendence of one of our Missionaries. Besides this, there is a Boarding School for Females, containing about 20 pupils; and there are Twelve Free Schools in as many villages, supported by the Mission, and containing nearly 300 pupils. The only opposition which we have had to encounter, has been from Missionaries of the Romish Church.

The Nestorians of the Plain being subject to the ecclesiastical authority of Mar Shimon, the Patriarch, who resides near Julamerk, he has, of course, been acquainted with the proceedings of our Mission from the first; and he has repeatedly invited our Brethren to come, and dwell, and labour among his people in the mountains. But for several years it was supposed that the danger from the Kakary Koords, inhabiting the mountain ridges between Ooroomiah and the villages of the independent Nestorians, was too great to warrant the attempt. The whole field, however, is essentially one; and our retaining permanently the confidence and good-will of the Nestorians of Ooroomiah cannot be without having a branch of our Mission near the Patriarch.

We at length resolved upon going round the mountains, and attempting an entrance from the western side; and Dr. Grant, on the failure of his health in Ooroomiah, was instructed to proceed into Mesopotamia. The plan of this branch of the Mission was, to form a Station among Nestorians, erroneously supposed to reside on that side of the mountains; and to make that Station, if possible, a starting point for the interior. The instructions forwarded to Dr. Grant were dated November 1838. The published Report of the Board for the year 1837—38 stated it as being the expectation of the Board soon to form a Station on the western side of Koordistan, "by means of which a more regular

and certain intercourse would be secured with the Patriarch and his upland districts." Dr. Grant was delayed by severe domestic afflictions; and did not arrive at Mosul until the 20th of September 1839. Early in the following month, going by way of Amadiéh, he boldly entered the country of the independent Nestorians, traversing its whole extent till he came to the residence of Mar Shimon, by whom, for more than a month, he was hospitably entertained. He is believed to have been the first person, not an Asiatic, who traversed this route, or entered the country of these independent Christian Mountaineers, whom he characterizes as "the Waldenses of Koordistan." The Patriarch, in conversation, urged upon him the importance of our complying immediately with his own repeated requests to the Mission; and engaged to afford us every facility in his power for introducing schools generally among his people. So earnest was he in this matter, that he gave encouragement that he would himself make a journey to Ooroomiah for the purpose of conferring with the Mission; and, in point of fact, two of his brothers visited the Mission during the ensuing winter, and repeated the desire of the Patriarch, that the Mission would establish schools in the mountains.

On leaving the country, Dr. Grant proceeded to Ooroomiah directly through the Kakary Koords; the favour of whose Chieftain he was providentially enabled to secure on his way, by being the means of restoring him from sickness to health. His return to Ooroomiah was at the close of 1839.

In the month of May and June of the present year, Dr. Grant made a second visit to the Patriarch, Mar Shimon; entering the mountains from the eastward, and passing through the Koords, accompanied by two of the Bishops from Ooroomiah, and the two brothers of the Patriarch. He now spent ten days with the Patriarch, who received him, as the representative of our Mission, with every demonstration of kindness and confidence, and earnestly repeated his requests that a branch of the Mission might be extended into the mountains; which our Missionary felt himself at liberty to promise should be done. He left the mountains this time by a new route, going northward, by way of Van, to Erzeroom; from whence he proceeded to Constantinople, and thence on a visit to his native land.

Two Clerical Missionaries have, for several months, been under designation by our Board to that branch of our Mission which has the independent Nestorians for its object; and they are waiting only to hear of the restoration of peace to Syria, as they go that way to Mosul. Dr. Grant, who is just now in a distant part of the United States, is expected to be their associate.

We are prepared to do for the Nestorians, if such be the will of God, all which we suppose it is advisable for any Missionary Society to attempt to do among them. Our aim is, to enlighten them as THEY ARE. We have no wish to change their form of ecclesiastical government. Let their existing government and modes of worship remain. We will gladly aid, too, in translating their Liturgy into the modern tongue; as our oldest Missionary among them, the Rev. Mr. Perkins, declares it to be, in general, composed of unexceptionable and excellent matter; believing that, if it has any of the ancient superstitions, the diffusion of the light of Truth among the people will, through the Divine Blessing, lead, in due time, to the proper expurgations. I should say, also, that we have far more hope of seeing a reformation brought about among the Nestorians without the necessity of originating a Protestant sect, than in any other branch of the ancient Oriental Church.

Supposing that we act on the liberal policy enjoined upon our Missionaries in the instructions quoted in the Missionary Register for February, we can even see some advantages likely to result from our having no authorised repository for our doctrines, except the Bible; and from the very simplicity of our modes of worship and ecclesiastical organizations, presenting few points for comparison and jealousy. What the Nestorians need is, to have the Scriptures and their ancient Liturgy translated into their modern tongue; to have the spirit of Christianity revived among them; and to be blessed with the aids and influences of an enlightened education and sound learning: so that they may be qualified, through the grace of God, to resume those Missionary Labours, for which that branch of the Ancient Church was formerly so distinguished. These things form the object of our Mission among them. We should rejoice to see the Nestorian Church arise and shine as one body; with her Patriarch, Bishops, Priests, and Deacons; with her Liturgy, and with her modes of Worship, so far as yet known to us; standing up without a single dividing influence, and prepared for the work of Christ to be performed in Central Asia; and then, with gratitude to God, to recall our Missionaries from among them, the work having been accomplished for which they were commissioned and sent forth.

We extract from the Journals some recent notices on Education and Preaching. Mr. Stocking thus speaks of the state of the Schools:—

Feb. 6, 1840—There are now 13 Village Schools in operation, 10 of which have been established within the last few months. In every case, these schools have been requested by the Nestorians. The recent efforts of the Papists have emboldened the Nestorians to urge their peti-

tions for schools; with the hope that we might by furnishing employment for some of their ecclesiastics in the larger villages, prevent the Papists from gaining access to the people. The Schools embrace 340 Scholars, who are taught both the ancient and modern language. They all give evidence of decided improvement. In respect to all the Schools, there has been a great improvement in the method of teaching. But for want of books in sufficient numbers, we cannot give them all the order and system which we desire. The Scriptures written on cards are almost the only book read; and the schools are thus, in an important sense, preachers of the Gospel. They also furnish a valuable medium of access to the people, by shewing them the nature of our work, and removing any apprehensions in their minds of any other design on our part than that of a benevolent design to benefit them. As it is my practice to visit most of the Schools every two weeks, and to examine each scholar separately as to his progress, I am able to judge pretty accurately of their improvement; and the Teachers, by being closely watched, are stimulated to fidelity in their work.

Feb. 12—The present number connected with the Seminary is 66. Of these, 22 of the more-advanced are learning English. A class of 16, under the charge of a Native Teacher, are attending successfully to the study of the Ancient Syriac: all evince good improvement in their studies.

Mr. Holladay states an advance made in the exercise of the Ministry:—

Mar. 22, 1840: Sabbath—For the first time, held a meeting at the Nestorian Church, for the benefit of Natives, who could not find seats in our ordinary Place of Worship, and who have repeatedly expressed a wish to have preaching in the native language. We have long looked forward with deep interest to the time when the way should seem open for such a step. Forty or fifty Natives assembled, and listened in perfect silence, and with very encouraging attention, to an exposition of a few verses from the Fifth of Matthew. The two Priests of the city, and a Deacon, took part in the exercise; all adding something, in confirmation of what was said. Mar Yoosuf also was present, and spoke as follows: “Until now you have not heard preaching; but now you hear, and God will require it of you. Will you then say, ‘We have not heard?’ Will you call to witness that sun and the moon, these walls, and this church, and say, ‘We have not heard?’”

Mission to the Mahomedans.

The Rev. James L. Merrick is chiefly occupied with Mahomedans. He resides at Tebriz, and has married an English Lady who was resident at that place.

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A very friendly intercourse is maintained with the Missionaries by the Mahomedan Rulers of the country. They have urged the opening of a School for Mahomedan Youths. This has been accordingly done, and the Missionaries write—

It has begun under very good auspices, and now contains six very fine boys. We have felt constrained to commence this school, to requite, in some measure, the Mussulmans, particularly the Persian Authorities, for their protection and kindness—to keep them from becoming uneasy and jealous on account of our instructing their Nestorian subjects—and because we regard the undertaking itself as very promising Missionary Work.

To give English Instruction to this Mussulman School, and to assist in teaching English to the higher classes in our Seminary, the Mission now employs Robert Glen, a son of the Rev. Wm. Glen, of Tebriz. He is about 18 years of age, and very well qualified for giving instruction.

The Persians are making great efforts

The English are rapidly extending their conquests in Afghanistan. This opens an interesting prospect to the Churches. There will be no more difficulty in sending Missionaries to these wild remote regions, enjoying efficient English Protection, than in sending them to India. And the tide of European Light, which will speedily and rapidly roll up the Indus, by means of steam navigation, as English Influence prepares the way, will do much to civilize the inhabitants of Central Asia, and facilitate the progress of the Gospel. How interesting to watch the hand of Providence in the political changes in these Eastern Countries! A temporary rupture was permitted to take place between Persia and England, which has done harm to nobody, but has led to the conquest of the vast territory of Afghanistan by an English Army; and, doubtless, will result in the great increase of English Influence in Persia itself, and all these Eastern Countries. Thus is the Lord shaking down the power of the False Prophet, and preparing the way for Him whose right it is to reign in these and all other lands.

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AMERICAN EPISCOPAL MISSIONARY SOCIETY.

The Report of Proceedings in the year 1838-39 not having reached us in time for the last Survey, we shall now furnish an abstract of the two years, 1838-40. This may properly be introduced by some statements of the Committee relative to the Greek Church in these Seas:—

The progress of Missionary Efforts within the bounds of the Greek Church, and the nature of the opposition which they have in some instances produced, present, as the Committee believe increased motives for their prosecution on the part of more favoured Churches, subsisting under a substantially similar Ecclesiastical Polity. It is greatly desirable that the ignorance and superstition prevalent to so lamentable an extent, in that and other Eastern Churches, should be removed; and the Committee cannot but believe, both that it is consonant with the Divine Purposes that benevolent endeavour should be employed to this end, and that no agency would be so likely to be effectual as that of the Protestant Episcopal Churches of England and America.

Great wisdom and discretion are requisite to be used in all attempts for this purpose: but the Committee believe it practicable, studiously to avoid, on our part, an unhallowed compliance with corrupt usages, or an acquiescence in any points of erroneous faith; and yet to be instrumental in gradually informing the understandings and reaching the hearts of many.

The work is, in a measure, new. It is an advance upon previous efforts, placing our Church in a position to be known and recognised by the Greek Church, as a collateral branch of the same Church Catholic, and a Friend. It is sought, that its Missionaries should, if possible, be received and sanctioned as the representatives of their Church; and that a friendly intercourse should be maintained, and every cause of needless offence avoided. The Greek Church is to be approached

in favour of education. A Printing Office and a Type Foundry are in action at Tebriz.

The Romanists are labouring assiduously to gain a footing in Persia.

The Missionaries thus gratefully acknowledge the assistance rendered by the English Government:—

We are greatly indebted to the English Government, not only for the regular and safe transmission of our Letters to and from Constantinople, but also for the terms on which they are transmitted. When the German Missionaries resided at Tebriz, they were charged by the Russian post a sum not varying much from 250 dollars annually, for the transmission of their Letters. On the other hand, all the Letters of our Mission pass between Constantinople and Persia, by the monthly English courier, without the charge of a single farthing.

The Friends of Missions in America are indebted to the English Government for its protection and patronage of their Missionaries in Asia, in ways and to an extent which it is difficult for them adequately to appreciate.

as an Episcopal Church, and its integrity preserved. In all this, where circumstances may have combined to awaken previous distrust, it behoves the Missionary of the Church to make thorough investigation, and lay the foundation of his work broad and deep.

Moderation, and kindness, and a becoming respect to Authority, may be so blended with firm adherence to simplicity of Gospel Truth, as, by the grace of God, to win over many from error, and advance the arrival of that period, which a true faith cannot but anticipate as the designed purpose of God—the universal prevalence of the true light of the Gospel throughout our fallen world.

In all this, your Committee feel the importance of looking especially to the blessing of the Holy Spirit, and would seek the guidance of that Spirit at every step. Without His influence on the heart, the wisdom and prudence and experience of your Missionaries can avail but little; and while the success may, in time, be indeed great, a failure might, for years, prejudice the cause of Missions among the Greek People.

The Committee remark, generally—

At Athens and Crete the labours of your Missionaries have been most happily prospered, and their influence is extending.

In another department of Eastern Missions, a work has commenced, undertaken in faith and in love, and from which your Committee anticipate, under God, the happiest results. In pursuance of the great design of leading those Churches, as such, to become instruments of co-operation in their own spiritual reforms, two Missions of much promise, one at Constantinople and one at Mardin, are there growing up before us.

CONSTANTINOPLE.

1839—J. J. Robertson, D.D., Horatio Southgate—Dr. Robertson, with his family, arrived April 24, 1839.

The object of forming a Station at Constantinople is thus stated by the Committee:—

The Committee feel the importance of sustaining a Mission at Constantinople. Its central position—its important relations with other countries—its large Christian Population—the awakened spirit around—and its bearing on any future operations beyond—render a Mission here, at the outset, of the utmost consequence. While the valuable information obtained by our Exploring Mission to Persia has not led to a belief in the expediency of any present Missionary Operations in that country, the Committee believe much immediate benefit, and many prospective advantages, will arise out of an effort for the spiritual improvement of the Greeks at Constantinople and neighbouring places. The relinquishment of the Mission at Syra having left the Rev. Dr. Robertson at liberty to occupy some other sphere of usefulness, and the Rev. Mr. Southgate, though for the present not advising a Mission to Persia, being still desirous of employment in the East, the Committee have appointed these two Gentlemen to a residence, as Missionaries, in the Capital of Turkey. Dr. Robertson brings to this work the advantage of long experience and of learning. Mr. Southgate, by a year's residence at the seat of this Mission, and two

years more in general investigation, has well prepared himself to enter upon it. His recent Exploring Tour has been conducted to the entire satisfaction of your Committee: and although the inquiries have led to effort in a different quarter from that first proposed, yet there is much reason to rejoice that the tour itself was undertaken. The main question is at rest; and the attention of the Church, it is believed, far more intelligently drawn toward the condition and claims of Eastern Christians.

The unsettled state of political affairs at Constantinople, growing out of the war with Egypt and the decease of the Sultán, has prevented, up to the last dates, much of definite action on the part of your Missionary. It has been deemed advisable, also, that his experience should be applied more closely to preparatory investigation, previous to the arrival of his Associate, in order, that, on his arrival, joint plans of Missionary Labour might be better formed.

Such investigation into the present condition and wants of the Greek Church, and the disposition of Clergy and People toward such labours as are designed to aid them, has become the more needful, from the known existence of prejudices in the minds of some, and from the fact that the state of the Greek Church in Turkey cannot be satisfactorily ascertained from present sources of information. This preparatory branch of Missionary Operations will therefore, for some time, form an important object.

The establishment of a Press and of Schools forms no part of the primary object of the Mission. Such labours are left subordinate to any plan of operation which may hereafter be adopted, when our design is known and recognised.

GREECE.

Athens — Dec. 1830 — John H. Hill: Miss Mulligan, Miss Baldwin, two Misses Walsh, &c.; about 10 Greek Teachers—The Premises occupied by the Mission are now its own property, and have cost somewhat more than 1700*l*.

American Episcopal Missions—

There are, under the care of the Rev. Mr. Hill and his Associates, two distinct departments of literary and religious culture—the large Mission School, where instruction is daily given to between 500 and 600 pupils; and another branch, in a different-part of the city, where, as resident Beneficiaries, or as Pay-pupils in whole or in part, a number of Young Females are continually under a salutary family influence, and carried through a more advanced course of instruction.

When the older pupils of the Female Department have completed their education, they are furnished with appropriate diplomas: and where they desire employment as Teachers, these testimonials are their sure recommendations to the patronage of the Government, when it has occasion for instructors in the schools under the public charge.

The Committee have every reason to hope that many of these Young Females have, in the process of their education in our schools, received such enlightened views of Religion, and such impressions of Divine Grace on their hearts, as to become instruments, under God, not merely of communicating the light of secular learning, but of the pure Gospel of Christ, to many a juvenile and infant mind that may hereafter be committed to their charge. [*Report.*]

The several departments of the Mission Schools have been continued in active operation; the number in the Pay-School constantly increasing. On the Greek Christmas, the Scholars amounted to about 700. The Committee state—

The moral and religious influence of the well-sustained operations at this Station is gaining constantly in favour, not only in Greece, but throughout the Levant. The sentiment is often expressed by persons having the best means of information, that of the various instrumentalities now in operation for the moral elevation of the East, none holds a higher place.

Mr. Hill writes—

All the objects which we thought it desirable to attempt, or advisable to bring within the scope of our Mission, have been attained; and we have now reached a point beyond which we do not think it possible to advance, without some risk of losing by attempting too much. Our duty in future will be, to maintain our ground; and to keep the several departments of our Missions on such footing, as always to secure the same degree of confidence among the people of Greece as they now hold and uniformly have held.

But, although we consider that bounds are placed to our personal efforts, we are persuaded that what the Church has already, through

the grace of our Lord Jesus Christ, been enabled to effect, should be an additional incentive to greater exertion. The primary object of the Church, in its Mission to the Greeks, should never be lost sight of; viz. the spiritual renovation of our Mother Church.

Syra—The Mission Schools, begun Oct. 1832, were continued to Oct. 1, 1838; when the Scholars, in number 240, were dismissed: the Authorities of the island bore testimony to the past usefulness of the Schools, by continuing the principal Teacher, with a reduced number of pupils, at their own expense. The Printing Establishment has, also, been closed: the total number of pages issued had been 8,826,200.

In the review of the operations of the Mission at Syra, the Committee are persuaded that no inconsiderable good has been effected in both its departments. The Press has contributed largely to the spread of religious knowledge through Greece and the adjacent country, by its numerous publications. They have aided the interests of Education, and, we believe, tended to produce a salutary influence in favour of the principles of Gospel Truth: and frequent have been the expressions of gratitude from Bishops, Clergy, and Laity, for the benevolence exercised toward them. [*Report.*]

CRETE.

Canea—March 1837—George Benton: Miss Watson, *As.*; and some Greek Teachers.

The continued labours of Mr. and Mrs. Benton have been productive of evident good. A desire for schools has become prevalent, even in villages far distant from Canea. Feeble beginnings have in many instances been made; and frequent application for advice and for books have been received by Mr. Benton.

The Services of Miss Watson have now been added to the Mission. It has lost, however, the labours of Victoria, a Native Greek Teacher from Athens; who yielded to the entreaties of her parent, and returned home.

The number of pupils in the school is 460; of this number, 150 being of the Female Department. Several of the pupils are looking forward to the Ministry in the Greek Church, as their probable calling.

The Committee have highly approved the intentions of Mr. Benton in giving, now, increased attention to a limited number of Beneficiaries, under the constant care of the Mission Family, rather than to increase the number of pupils. By this means there will be gradually prepared, at the Mission, such as shall become well qualified to be teachers of the youth generally.

"We are labouring," says the Missionary, "to mingle with common instruction the seed of everlasting life. The first and the last book in the hands of the children is the Bible. Nineteen-twentieths of the pupils we found unable to read; and I have put the Gospel into the hands of more than 300, who, two years ago, could not tell who the Saviour was." [Report.

The Mission meets with no opposition from any quarter. The Archbishop of the island, since deceased, endeavoured for a time to prevent its benefits from extending to the Greek Church. As its object became known, the opposition subsided; and, with the approval of the Bishop of Canes, who from the first has been favourable, the Greek Children were admitted. "Now," Mr. Benton says, "the most perfect cordiality subsists between us and the Greek Clergy."

MESOPOTAMIA.

The Committee have arranged with Mr. Southgate to commence a Mission at *Mardin* in Mesopotamia. The peculiar state of the Jacobite Syrians, their supposed readiness to receive the labours of your Missionaries, and the invitation of the New Patriarch, have led to this projected Mission. Of greater purity than exists around them—already threatened with advancing schism in a secession to Romish Authority—occupying a relative position in the East, of great power—the happiest results may be anticipated from this Mission. The great object will be, to promote the circulation of the Scriptures—to prepare Teachers for the people—to educate for the Ministry—and otherwise to extend the blessings of an enlightened Mission, as a means of reviving true piety; and all, it is

(*The Survey will be continued in the March Number.*)

believed, may be accomplished in co-operation with the Patriarch and the Clergy. [Report.

The Committee add the following remarks relative to the

Rev. Horatio Southgate's Tour in Turkey and Persia.

The Committee, confiding in the faithful use made by Mr. Southgate of the facilities placed in his power for performing his tour, deemed the preparation of the published narrative of that tour of sufficient importance to justify his prolonged detention in America. Mr. Southgate resided nearly a year in Constantinople, consulting various writers on the countries over which he was to pass; and in acquiring the Turkish Language, more or less used throughout his whole route. This he spoke with ease, and then performed his tour; taking, at night, notes of each day's observations. On returning to Constantinople, he spent three months more in testing, by the observations of others, the accuracy of his own; and, returning through Paris, made a further selection of works relating to his tour, of which he had the constant use while preparing his narrative in this country. In selecting his matter, he has omitted a large amount, which, but for the inexpedient size of the work, would have added much to its interest. The whole of his observations on Turkey in Europe, so little visited by travellers, is among the parts thus suppressed for want of room. The profits of the work accruing to Mr. Southgate have been given by him to the cause of Missions.

The whole expense has been less than 5000 dollars, including the purchase of many useful Works for the Library of the Board.

Biography.

OBITUARY NOTICES OF HOPEFUL CHILDREN.

FROM the Letters and Journals of several Missionaries, we have collected a few brief Notices of the apparent influence of Divine Grace on the hearts of children, as exhibited in their dying hours.

SOUTH AFRICA.

Genâdendal—United Brethren.

Thomas Links, a Youth of 16 years of age, had been a diligent school-boy; and had a store of texts and hymns in his memory, which proved a great comfort to him in his long illness. A week before his end, he said—"I often beg our Saviour to forgive me for all whereby I have grieved Him. I have no wish to live

longer on earth. I can give up all; and heartily long to go to my Saviour. I am not afraid of death or eternity; for Jesus has died for my sins on the Cross, and He will receive me into heaven."

Of a Girl about 10 years old, Martha Fredericks, "Nothing," said her mother, "comforts me more regarding her loss, than the joy which she felt in the prospect of going to the Lord. She would not hear

of getting better; but spoke of her departure with the utmost pleasure."

Christina Wildschut, a Girl of 12 years, had been baptized on her sick-bed a few months before. Her conduct at school was exemplary; and she was especially distinguished by great tenderness of feeling. When she felt her end drawing nigh, she took an affectionate farewell of her relations, and exhorted them to continue faithful to the Lord. She embraced her mother with peculiar tenderness; and gave her a message to one of our Teachers, to thank him for directing her to the Saviour, and tell him that she had joyfully departed to Him.

Judith Wildschut, a gentle, modest Girl, and one of our most attentive scholars, during the slow decline which terminated her days below, read much in the Bible, and various suitable Tracts, with great blessing. She appears to have lived in childlike communion with her Saviour; and has been known to rise up in the night to retire for prayer.

INDIA WITHIN THE GANGES.

Allahabad—Calcutta Ladies' Nat. Fem. Ed. Soc.

Under many discouragements, the efforts of this little School have been the means, through Divine Grace, of bringing a poor Mahomedan Girl to the knowledge of the Saviour. Her death, in a measure, was hastened by the distress caused by the late inundation. I regret that I was not able to make a memorandum of all which she said, in her own words: I can now only record, that she gave me full testimony of her faith and belief in the Lord Jesus, and died a happy death—felt no fear—and said repeatedly, that it was far better for her to die and go to Jesus, than live in such a world of sin and sorrow. She often wished for baptism, would her parents, for whom she had great reverence, only consent: and I believe the fear of displeasing her mother was the only cause of her not having made a public profession of her faith. [Mrs. Hepworth.]

Vizagapatam—Lond. Miss. Soc.

We have lost a very fine Boy belonging to the School: his disease was dysentery, with which he was afflicted for about three months. During his painful and lingering illness, I had many opportunities of conversing with him about his soul. I asked him one day, "Would you like to go to heaven, when you die?" "Yes, Sir."

"Why?" "Heaven is a fine place, Jesus Christ there—good people there—God there."—"Who is Jesus Christ?" "The Son of God."—"What did He do for you?" "He died for our sins."—"Do you love Jesus Christ?" "Yes, Sir."—"Do you know that you are a sinner?" "Yes, Sir."—"How do you think you will get to heaven, if you are sinful?" "Jesus Christ take away all my sin."

This was the purport of my conversation with him, and it was at different times repeated. It has been a source of great comfort to our minds, to think that this poor Lad was taught the way to heaven in our Orphan School; and that he has died leaving some pleasing hope that he is safe for eternity. He was about 10 or 12 years old, and always gave us satisfaction from his good behaviour. He had made pleasing progress in English and Teloo-goo; and I fondly hoped, that, being a Goamsur Boy, he would some day become a preacher of the Gospel to his countrymen in that benighted part: but the Lord, whose ways are not as ours, has ordered otherwise. [Rev. J. W. Gordon.]

We had an affecting instance, a short time since, of the deep hold of idolatrous prejudices on the mind, even at an early age. A poor Girl, about 10 or 11 years old, was brought to us, who appeared an amiable child, very obedient and tractable. She was not in good health when she came, and shortly after grew worse: when she was told she must pray to Jesus, she turned her head away, and said, "No! no! Umoor! Umoor!"* This poor child was constantly calling for a goat to be sent to Umoor. It was truly distressing to see how much fear, amounting to terror, prevailed in her mind: she was constantly calling to some of the older girls not to leave her, but to send a goat to Umoor. Poor thing! it was in vain we told her that "the blood of goats would not wash away sin." Her case greatly distressed us. The scholars met for prayer: the children were much affected; and so were we, to see the tears rolling down their little black faces, weeping over an idolatrous sister. I asked them, "Can Umoor do her any good?" "No, no, Ma'am: she

* A goddess worshipped by the lower castes, who, they suppose, sends sickness; and whose anger they hope to appease by sacrificing goats or fowls, or offering rice or plantains.

must go to Jesus." One little Girl said to her, "If you die, where will you go? Umoor cannot love you." Another said, "We must pray for her." Another said, "We must tell her of 'Gentle Jesus.'"

They all knelt down and prayed for her. Much fervent prayer was offered for her; and we have reason to believe, that, before she died, the eye of faith was directed to the *Lamb of God which taketh away the sin of the world*. She had not been in the school long enough to obtain much knowledge, and died six weeks after she came. A little Girl who died of cholera some months before manifested a striking contrast, and died with the greatest composure. [Mrs. Porter.

Seebpore—Bapt. Miss. Soc.

To one of our oldest and best scholars, Luckye, this Institution has been eminently blessed. She was without doubt a Christian indeed. She was received at her own request; being, at the time, through poverty and ill health, in most miserable circumstances. After her admission, she applied herself diligently to her lessons, and soon manifested both her capacity and desire to obtain knowledge. For the first three years, her general deportment was very good; but no particular signs of piety appeared in her character. Soon afterward her general health began to fail; and then it was that she began to manifest a concern for the salvation of her soul. Being, however, a timid and retiring child, she did not open her mind to us for some time; not, indeed, until she applied to Mr. Pearce for baptism and admission into the Church, which was probably a year and a half after her mind became subject to serious impressions. At length, the evidence of her conversion became so apparent, that Mr. Pearce felt it his duty to comply with her wish, and administer to her the ordinance of baptism; which he did, with much satisfaction, in the spring of 1836.

From that period to the time of death, her conduct was very pleasing. Great was her love to the Word of God. The Bible, it might be said, was her constant companion; and her progress in Christian Knowledge corresponded with her diligent perusal of the Scriptures. She was also punctual in the worship of God; praying, I believe, regularly twice a day, and sometimes oftener. She often expressed her thankfulness to God that she had been brought into the school. She was much
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respected by the other children; and exercised, there is reason to think, by her conversation and deportment, a very beneficial influence among them.

Her end was rather sudden and unexpected. After being ill with spleen for about two years, she began to amend; and at length became so well, as to induce in us the hope that she had got quite over her complaint: but, in August, she was taken with fever, which ended in her dissolution in about eight days. She seemed during her illness to feel that she should not recover, and spoke of her end with composure and pleasure. Once or twice, on our visiting her, she spoke of "going to her Father," and of "going home." In her dreams, or the wanderings of her mind, her thoughts seemed fixed on heaven.

NEW SOUTH-WALES.

Wellington Valley—Church Miss. Soc.

Aug. 2: *Lord's Day*—Marshall has been too ill to attend church to-day: on the whole, he appears to be worse. He has great difficulty in swallowing, and is considerably weaker. He spoke this evening about dying. He said, he believed that he should die, and he hoped that he should go to heaven. I inquired, "Who go to heaven?" He replied, "Those that love God."—"Do you love God?" "Yes; sometimes I feel that I do."—"Why do you love Him?" "Because He is good to me"—intimating, that God was good in keeping him, and in giving His Son Jesus Christ to die for him.—"Do you love me?" "Yes, sometimes."—"Why?" "Because you teach me."—"But have you not got a new heart?" "No."—"And can you go to heaven without a new heart?" "No, I am a wicked boy. Billy Black used to tell me I was a wicked boy."—He speaks very little: indeed, talking seems to be either irksome or painful to him.

Aug. 3—Marshall seems to be near his end. He is very weak, and at times appears to be a little delirious. This afternoon, he said that he would go for the cows, a part of his daily work when well; but, poor child! he is not likely ever more to fetch them up. This evening, he expressed thankfulness that he had been baptized; and said that he did not wish to live: he desired to die, and go to heaven.

Aug. 4—Poor Marshall is no more! He died this morning about nine o'clock. I was up with him most of the night. He

was very restless; but during the whole of his sickness he never complained, and always readily took the medicine which was presented to him. I had this morning been attempting to give him some medicine; but his power of swallowing was gone. He said, he wished to sit up. I raised him; and he immediately rolled his eyes, and died in a moment, in the most easy manner conceivable. The stroke is to me a very heavy one: he was very useful in many respects; but I trust that he has found redemption through the blood of the Covenant. It is not, indeed, from what he said during his short illness that I am led to hope of his salvation, but, in some measure, from those tears of penitence which sometimes, under religious instruction, flowed very copiously. While we are daily mourning over the unfruitfulness of our labours, may we not say, in reference to this child, *Is not this a brand plucked out of the burning?* [Rev. W. Watson.

WEST INDIES.

Newfield, Antigua—United Brethren.

I called to see Jane Joseph, one of my day-scholars, a black child, six years old; and found her very ill in body; but her soul was well indeed, having been cleansed in the blood of her Saviour. On putting the question to her—"Jane Joseph, are you afraid to die?" she replied, with a look of joy, "Oh no!" Continuing my questions, I said to her, "Not afraid to die? Will our Saviour take you to heaven?" She answered, "Yes, He will; for He has said, *Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.*" I said to her, "If you had your choice between a world of money and our Saviour, which would you rather have?" She said, "Our Saviour." "But why do you love Him so much? what has He done for you?" "He has taken away all my sins." After a few more questions, I sung part of the hymn which commences, "Jesus was once despised and low;" in which she joined so heartily, that, fearing her strength would be exhausted, I offered up a short prayer, and left her.

The following afternoon, while dismissing the children, her elder sister came to me, with tears in her eyes, saying she did not expect to find her alive when she went back. I hastened to little Jane's dwelling. On my entering her room, I drew near the bed, and sat down by Jane, who at this time brightened up wonderfully. I

said to her, "Jane, where are you going?" She then raised her hand with her voice, and, with her finger pointing upward, she cried, "Schoolmaster! I am going to heaven." She appeared to have been in great pain of body, but her soul was ready to inherit immortality. I spoke much of Jesus, which greatly delighted her, for His love was her constant theme. I observed to her, "Jane, you are in great pain now, but will you always feel it?" "No," said she, "it will soon be ended." Between five and six o'clock, Mr. and Mrs. Morrish called on her, and put several questions to her about her soul, all of which she answered most satisfactorily; and they then asked her if they should sing a hymn: she replied, "Yes," and mentioned, "Jesus little children blesses." I gave out the first verse, which she joined us in singing. While we were praying, a change was observed in her: after prayer, her spirit appeared to be swiftly passing away: she fell asleep in the arms of her Redeemer.

NORTH-WEST AMERICA.

Red River—Church Miss. Soc.

Oct. 4, 1839—A destructive fire, carried by a strong south wind, came rolling down the plains, spreading desolation for miles in every direction. A large quantity of hay was burnt, and several persons in our vicinity had a very narrow escape. One woman and her three children are so severely burnt as to render their recovery hopeless.

Oct. 7—Rode up the Settlement, to attend the funeral of one of the children who was burnt on Friday. Called on the mother; and exhorted her to trust in the mercy of God, through His Son, with whom He is *ever well pleased*.

Oct. 14—Attended the funeral of the poor woman, who died from the wounds inflicted by the fire. It was truly a melancholy scene. Her two other children will quickly follow her.

Oct. 24—Was sent for, to visit the last of the children who were burnt. She is a child of a pious disposition, and one who loves instruction. Every person who calls upon her, and whom she knows to be piously disposed, she asks to pray with her. On my arrival, I found her perfectly sensible: she knew me instantly; and told me that she had sent for me to talk to her about heaven, where all the good serve God day and night. She said, "My father and little sister are there,

I and I expect soon to go and see them." I read to her that part of Revelation vii. to which she alluded; and explained to her how all the sins of the Christian are washed away through faith in the blood of Christ, so that when he reaches heaven he appears clean, without a single spot: that he is made like the angels, immortal, incorruptible, and neither hungers, nor thirsts, nor grows cold, nor weary in doing good. After I had talked to her a long time, she said, "Do sing to me 'Jesu, lover of my soul,' to the same tune to which you used to sing it in church."

We, of course, readily complied; and, after having sung the hymn, she said, "I cannot kneel to say prayers: I am obliged to lie on my back night and day; but be so kind as to pray for me, and ask God not to be angry with me, but to pardon my sins, and to take me to heaven through His Son." I then commended her to our Merciful Father, in prayer; and our unfeigned thanks were rendered for His goodness in imparting spiritual desires, which could only be satisfied by His presence, where there is fullness of joy.

[Rev. W. Cockran.

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Committee have issued the following notice:—

Further Reduction to Schools and the Poor.

A reduction having been made, on the part of the Authorised Printers, in the price of Bibles, and a similar reduction in the price of Binding, since the publication of the Monthly Extracts for December, the Committee have the satisfaction to announce, that they are now prepared to offer several editions of the Scriptures at the following Reduced Prices, for the supply of Schools and of the Poor, through the medium of Auxiliary and Branch Societies and Bible Associations:—

		s.	d.
Nonpareil Bible	12mo. <i>sheep</i>	1	6
Ruby Bible	24mo. ditto	1	6
Pearl Bible	24mo. ditto	1	6
Brevier Testament,	12mo. ditto	0	8
Nonpareil ditto.	12mo. ditto	0	6

On these books, no allowance will be made in the way of privilege to Subscribers; but the other editions, superior to them both in paper and binding, will continue to be issued on the usual terms.

Bible Statistics of Liverpool.

The Committee of the Town Mission thus report to the Auxiliary Bible Society—

The last statistical account which was presented to your Committee included 100 streets: this is now extended to 179; and the result will be seen in the sub-joined view. The number of families

destitute of the Scriptures, in each of the streets yet canvassed, is also written in figures on the inclosed card; this card containing about 320 streets, of which about 140 remain to be visited.

In presenting this Report, I am instructed by the Committee of the Town Mission to urge on you the vast importance of still further efforts toward supplying the destitute poor of the town with the Word of God. Your grant of 500 Testaments was, indeed, a liberal grant; but when they are all distributed, there will remain 5000 families, in the 179 streets which have been visited, who are still destitute, of whom more than 3000 have expressed their readiness to receive the Word of Life. Our Committee feel assured of your co-operation in this great work: and having stated our case, it only remains that I should respectfully ask, in their name, a further grant of at least 500 Loan Testaments, or whatever larger number you may feel justified in placing at our disposal.

Number of Families, Catholics and Protestants, in 179 streets	15,043
Number of Adults	42,141
Number of Adults who cannot read	13,559
Number of Families destitute of the Scriptures	5571
Families willing to receive Testaments in loan	3515
Number of Children	20,500
Number of Children, between two and fourteen, not at School	10,108
Number of Catholic Families	4621
Catholic Families destitute of the Scriptures	3530
Catholic Families willing to receive Loan Testaments	1595

The same Committee give the following evidence of the

Gratitude of the Poor for Loan Testaments.

The whole of the 500 Testaments, having been first stamped as "Loan Testaments" belonging to the Town Mission, have been distributed. The eagerness of the destitute families to possess the Sacred Volume, and the thankfulness expressed by the few whom we have been enabled to supply, are gratifying in a very high degree. It would be tedious to repeat all the instances by which this remark may be illustrated: the Report of one of the Agents, who has canvassed the whole of his district, may be taken as a specimen of the rest.

Mr. Humphreys says—

I have visited several of the families to whom I lent Testaments; and it was indeed delightful to hear the people testify what pleasure they received from perusing the Word of God. In one house, a Chapter is read in the family every evening since they had the Testament. In another, as the parents could not read, the daughter read a portion out of the Testament after the father came home from his work. In another, a woman said, "My husband cannot read; but when he comes home from his work, I sit down and read to him, sometimes for hours." Another woman told me, that since they have had the Testament, her husband, when he comes home from Church, reads the Chapter containing the text. One woman said, "We used to think the Sunday as long as two days; because we had to sit in the house all day, and had nothing to do: but now we sit and read the Scriptures, and spend the Lord's Day very happily." Another woman said, "I am very thankful to you for the Testament: it has done a deal of good here. My master reads a Chapter or two every evening; and on Sunday last, he sat down all day to read with the children, instead of going to the alehouse." I lent a Testament to an aged woman, who gets her living by selling cockles; and when I met her the other day, she said, "Oh, Mr. Humphreys, I am so thankful to you for the Testament you lent me! When I get home, after being about all day with these cockles, I sit down and read a chapter or two; and I get such pleasure to my soul, that I forget all my troubles. No one," said she, "would think how sweet the Word of God is, till they begin to read it."

All the Reports are in this strain. Mr. Green says, that some persons have come to his Adult School to learn to read, on purpose that they may be able to read the Testament. Mr. Robinson says, that five persons to whom he has lent Testa-

ments have commenced subscribing for Bibles; and Mr. M'Cay reports, that he has obtained 25 Subscribers while taking this account.

JEW'S SOCIETY.

THE Committee have circulated an urgent

Appeal for an Increase of Missionaries to the Jews.

One of the main difficulties, with which the Society has from its commencement had to contend, has been the unwillingness of Christian Men to devote themselves to the work of preaching the Gospel to the Jews. For many years, however, the doubtfulness of the result of Christian Missions to God's Ancient People, the general apathy of the Christian Church in reference to Israel's salvation, and the consequently limited extent of the Society's funds, prevented the want of Missionaries from being so keenly felt as it ought to have been. But now, the blessing of God on past labours, the zeal of His believing people, the increase of the Society's funds, the general awakening of the Jewish People from the torpor of centuries, and the Signs of the Times, press on the Committee the necessity of a speedy increase to the number of their Missionary Labourers.

In asking Christian Men to devote themselves to the work, they feel now that they call them to a labour of love, which the grace of God has proved not to be in vain. The existence of many hundreds of converts, gathered within the last twenty-five years, offers a practical comment to the apostolic words, which before assured us that *God had not cast away his people*, and attest that *the time to have mercy upon Zion* has commenced. The universal movement of the Jewish Mind, and its desire, or expectation, or presentiment of some coming mighty change, points out the time for diligent labour. The Society would gladly obey the call—but where are the men, whose love for perishing souls, whose pity for outcast Israel, and whose zeal for the glory of Christ constrain them to bear *glad tidings to Zion*, and to say unto Judah, *Thy God reigneth*? After an existence of thirty years, the Society has not been able, at any one time, to obtain fifty Missionaries. The death of some, and the retirement of others, now leave it with only about forty Labourers; and, of these, only six are

Englishmen. Let the friends of Israel say whether this number is sufficient to make known the unsearchable riches of Christ to six millions of Israelites; and let them endeavour to account for the extraordinary fact, that so few of those, who profess to believe in the Prophecies, and in the blessing promised to those who do good unto Israel, should have been found willing to be messengers of salvation? The Mission in the Holy Land requires help. The tens of thousands of Jews on the North Coast of Africa have only three Missionaries. The Jews of Greece, Moldavia, Wallachia, the East and West India, have not one. The fields of Asia Minor are totally uncultivated: the 1,700,000 Jews of the Russian Provinces are left without a single preacher. The Word of God commands that to all these the Gospel should be preached: Christian Liberality furnishes the means of sending the Gospel; but the Men are wanting. The Society needs—

I. Graduates of our Universities, who are prepared for Ordination, or Clergymen already ordained. The object of the Society being to have a Clergyman as Pastor at the head of every Mission, their first and most urgent want is that of those who may soon be prepared and speedily proceed to the field of labour.

II. Those who need a more extended preparation—believing Israelites, who, possessed of Rabbinic Learning, require instruction in Christian Theology—and Gentile Christians, who, though anxious to devote themselves to the service of the Jewish Mission, have not hitherto had an opportunity of making the necessary acquirements. For this second class, particularly, the Society has commenced the Hebrew College; though there the former class also would have an opportunity of pursuing those Hebrew and Rabbinic Studies which are needful to their usefulness.

The Committee desire, however, strongly to express their conviction, that fervent piety and single-eyed devotedness are the first, the great, and the indispensable qualifications in candidates for Missionary Service. They want men, who fear not to be *instant in season and out of season*, who are ready to *endure hardness as good soldiers of Jesus Christ*, and whose one object it is to *finish their course with joy, even the ministry which they receive of the Lord Jesus Christ, to testify the Gospel of*

the grace of God. Such men the Jewish Missions now require; and surely such there must be in England! Now, then, let them come forward, and make known their desire to proclaim salvation to the Jews. The time seems short—the mystery of God appears to develop itself with rapidity—the old fortress of Rabbinism totters—and the Jewish Nation already wavers between the Gospel and Infidelity. Now, then, is the precious moment—now the accepted time for proclaiming salvation. A little delay, and the Lord may call other Labourers; and those who have shut their ears against the call—yea, their Church and Nation perhaps, also—may lose the promised blessing.

Continent.

France.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE following particulars are furnished by Mr. de Pressensé, the Society's Agent in Paris.

Bible Prosperity, in France, of the Year 1840.

During the month of December there were issued from the dépôt, 1495 Bibles and 16,362 Testaments;—a result for which you will doubtless be grateful to the Lord.

During the last nine months of the past year—namely, from the 1st of April 1840 to the 1st of January 1841—the number of copies distributed from the dépôt has been 10,490 Bibles and 97,001 Testaments: and here again I feel persuaded that you will unite with me in praising the Lord for this proof of His mercy.

The issues of the above nine months exceed those of the corresponding period in the previous year by 9413 copies, notwithstanding the latter period surpassed the corresponding period of every year before. I cannot refrain from making allusion to this circumstance in every Letter, for the purpose of directing attention the more to the magnificent work of the Lord carrying on among us; and that, too, at a time which appeared peculiarly unfavourable for the circulation of the Holy Scriptures in a country so grievously afflicted as ours is, by calamities of various kinds, and in which the minds of men are so strongly carried away with the fleeting

interests of time. The year 1840, which is considered by some as a disastrous year for France, ought rather to be regarded as a year of blessings, over which the angels in heaven rejoice.

These are the weapons which the Almighty has placed in the hands of our dear colporteurs: hence it is that they succeed in a manner so astonishing; and, notwithstanding the difficulties of the times, and the unceasing opposition which they have to encounter, continue to SELL the Sacred Scriptures in such numbers, that if their journals and accounts did not attest the reality of their success, one might almost be led to suppose that they were throwing away, gratuitously and with heedless profusion, the hundreds and thousands of New Testaments which they actually dispose of for money.

And here it may be proper to introduce the remark, that, at present, when the Distributions of your Society are so greatly increased in France, a great increase is also visible in the Returns obtained. Formerly, and before the era of the colportage, such friends in the Departments as were disposed to lend us their aid, were of opinion, that it was useful and necessary to circulate large numbers of Bibles and New Testaments altogether gratis; a proceeding which, under all circumstances, tended not a little to augment the sacrifices made in carrying on the work. In illustration of this, it may be stated, that, among the 107,491 copies which have been issued during the last nine months, only the small number of 2322 have been GIVEN AWAY; and, of these, 2000 were grants, made by special Resolutions of your Committee: so that it is evident, that, as far as my own operations are concerned, only about 300 copies have been distributed without bringing any returns into the Society's funds.

Difficulties and Encouragements of the Colporteurs.

Of the Difficulties which they encounter, they give some instances:—

Because we sell the Word of God, we are derided as if we were the greatest villains. Of this we do not complain: on the contrary, we rejoice that the Lord deems us worthy to suffer for His name. A person told my companion that his books were tainted: he answered the other with meekness; but still, if he had not made a speedy retreat, he would have met with blows. A woman told us we were going about

infecting the country with our books. A troop of children followed us from house to house, hooting after us: notwithstanding this, we pursued our course, till we reached the house of the Vicar; whose servant overwhelmed us with reproaches, shook her fist at us, and eventually shut the door in our faces.

Wherever we go, we are quickly known; for the Vicars take great care to apprise their parishioners, by inveighing against us from their pulpits: but, in spite of all opposition, we go on distributing New Testaments.

You may form some idea of the embarrassments into which we are sometimes thrown, when I state, that the people are so stirred up against us, that the landlords often refuse to take us in. Very recently, in two villages which we visited, we called at six inns, but without finding one in which the owners would accommodate us. In short, if I were to recount all the instances of bad treatment which we experience, I should never have done. We have, indeed, great need of your prayers, that the Lord may grant us patience, prudence, and charity; and thereby render us more and more fit for the service to which He has called us. Our consciences bear witness to us, that hitherto we have endeavoured to do our duty, in humble reliance on the Lord. Oh, may He vouchsafe to us His blessing! and, as He is pleased to renew the year, may He also renew our hearts; and may He perfect His strength in the weakness of His poor and unworthy servants, that His Holy Name may be glorified! Amen.

The following may be quoted as a specimen of the Encouragements afforded to our friends. A colporteur writes—

It was the village feast when we arrived; and I had a fine opportunity of addressing some suitable exhortations, as I offered my books for sale. Several persons seemed pleased with what I said, and called on me at the inn for the purpose of buying New Testaments. Before I set out for this place, two Ministers had expressed their fears lest I should experience bad treatment here: but the Lord watched over me, and blessed my humble endeavours; for, in the end, I found that I had not Testaments enough to satisfy all applications. Several made me promise to send them copies from the next place which I visited; which I accordingly did. When I returned, I was even more favourably received than at first: and it happened again that the increased supply which I brought with me was not sufficient. The landlady of the house at which I put up was at first inclined to treat me with no great civility; but after hearing me, and when she found out what books I was endeavouring to sell, she and her husband both bought one, and afterwards were very

kind to me. Some weeks ago, a Cantonnier (an Inspector of Roads) bought a New Testament of me, with the intention of learning to read by it. I have seen him since; and have found him to be a man whose sentiments have been thoroughly changed, and who is become devout. He told me, that since he had obtained the precious book, he was able to read with much greater ease, and that the perusal of it greatly benefited his soul.

Western Africa.

CHURCH MISSIONARY SOCIETY.

Journey into the Timmanee Country.

IN our Volume for 1834, at pp. 302—309 and 338—360, copious details are recorded of a Visit, by Rev. C. F. L. Haensel, among the Timmanees. He resided chiefly at Magbuelly, and had constant intercourse with Pa Suba: his Visit occupied nearly five months, at the end of 1833 and beginning of 1834; and his narrative contains much information relative to the state of the Timmanees.

Another Journey has been taken among them, the account of which, as given by Rev. J. U. Graf, we here subjoin:—

With a view to gather some information on the general state of the Timmanee Country, and to find an eligible spot on which to begin our contemplated Missionary operations, I left Fourah Bay with my Brethren, the Rev. J. W. Weeks and Mr. H. P. Stedman, accompanied by Mr. W. C. Thomson, the Society's Translator, on the 15th Oct. 1839.

Medina.

As an introductory step, it was thought desirable to pay a visit to a Chief at Medina, on the shore opposite Freetown, whose name is Dalamodoo. After we had given him a handsome present, and while we were sitting at table after dinner, the object of our visit was explained to him by Mr. Thomson; who assured him that we did not intend to interfere with the Slave Trade—the only objection started by Dalamodoo; but that our object was simple—to teach the people the principles of our Religion, and to impart to them other useful knowledge.

After this explanation, the Native Chief expressed his approval of our intentions, promising to recommend our object to those of the Timmanee Chiefs with whom he had influence. Dalamodoo professes Mahomedanism, and keeps a chaplain of that religion; who, besides his ministerial duties, superintends, at Medina, three Mahomedan Schools.

Yongroo.

In the evening, we left Medina by water, and reached, rather late at night, Yongroo, the residence of Bey Sherbro, the King of the Bulloma, and formerly the scene of the Rev. G. R. Nyländer's labours. The inhabitants seemed to speak both the Bullom and the Timmanee Language; but I could not ascertain which of the two they preferred. We did not here see much of the interior of the country, except a few villages of inconsiderable size. We paid a visit to the King, who was crowned about six months ago. He appeared about 55 years of age, had a very rustic appearance, and was sitting in a hammock within his farm, with no other covering than a country cloth thrown about him. His head was adorned with a shabby old naval hat, the only mark of his high rank. Having briefly disclosed to him the object of our visit, he appeared to be favourably disposed toward it; saying, that ever since he had been crowned he had felt anxious for a Missionary to settle among his people, and to teach their children. From what we saw of the old man, our impression was, that he really meant what he said; and that he would be willing to protect and assist, as much as in his power, any Christian Missionary settling on the Bullom shore. Many of the inhabitants, heads of families, expressed a wish for a Religious Teacher. Gross superstition and idolatry seem to have prevailed here not long ago; and but a few years since, human sacrifices are said to have been made. It is also reported, that slaves pass here in bands, chained together, on their way to the coast.

Port Logo.

From Yongroo, we went up the Sierra-Leone River; and passing several islands, one of which was Bunce Island, formerly the famous slave-mart, we reached Tomboh in the evening.

Next day, in the afternoon, we left Tomboh, and rowed up the Port-Logo River, a fine, large, though not very rapid stream,

bordered on both sides with mangroves, a tree particularly injurious to the health of Europeans. Its roots being closely interlaced, contain a great quantity of mud, which at low water, exposed to the rays of the sun, emit an almost pestilential vapour, peculiarly offensive to the smell, and injurious to the constitution. Stopping overnight at a small village, remarkable for nothing but the swarms of musquitoes which sadly tormented us, we reached the following day, at 10 o'clock A.M., Port Logo. Here we met with a very friendly reception from the Chief of the town, Mamananoduh, who is a very agreeable, active, little old man. He seemed well pleased with the object of our visit; and, after having given us a house for our reception, made us a present of a bullock, which was immediately slaughtered for our repast. The town, which we visited after dinner, is rather large, forming a semicircle on the top of a hill, from which several rivulets supply the Port-Logo River. About half of the population are Mahomedans: yet they seemed not quite so bad as those of other places; for the very man with whom we were most pleased, and who proved a most useful and faithful guide to us, was a Mahomedan; though, I must confess, I have not found another Mahomedan like him.

Romoboorèh.

Considering it of importance everywhere to apply to the highest authority first, we determined to visit Ali Karlie, who claims the regency of this town, and of the neighbouring country. The following day, therefore, we set off in the morning for Romoboorèh, the camp-town of his majesty. Through bush, forests, grass-fields several miles in length, on narrow and crooked, stony and thorny footpaths, through mud and water, over stones and felled trees, drenched all the morning by the heavy dew and parched at noon by a burning sun, cut by the long sword-grass, and otherwise injured by thorns and thistles, having with difficulty to press through the thicket as if in search of game, we at last reached, after two days' march and much fatigued, the residence of Ali Karlie; having been greeted with the salutation "Welcome" by the inhabitants of the many villages through which we had passed on our road. Ali Karlie himself, who had been previously informed of our arrival, received

us in a friendly manner. In the several interviews which we had with him, he graciously gave us permission to settle in any part of his country, provided we gave him previous notice of our coming. He gravely expressed his regret at our meeting him just then engaged in a war with the Locco Tribe: he asserted that he had several times attempted to make peace with them, but all in vain; and gave us, at the same time, a more than gentle hint, how exceedingly acceptable our assistance would be, in getting him ammunition to carry on the war. We however told him, explicitly and unequivocally, that if we ever settled in his country, we should, generally, never think of having any thing to do with politics, and should particularly never render any assistance in furtherance of war, having it sincerely at heart to be found men of peace. After a stay of two days at this noisy, crowded town, inhabited by a set of people rather robbers and plunderers than warriors, we left, accompanied by the King, the Mahomedan Priest, and a crowd of people, and amidst a wild noise of music and the discharge of cannon, &c. in honour of the white strangers. Upon the whole, it appeared to us at the time, in which opinion we were but too fully confirmed afterward, that Ali Karlie was not so reluctant to carry on war with his neighbours as he professed to be. The town of Port Logo (properly Port Locco) formerly belonged to the neighbouring "Locco" Tribe, from whom Ali Karlie took it. The people of this tribe are now determined to resume it; and hence has arisen the war between the two parties—a war which is but a system of irregular plundering, the two parties not being allowed to meet fairly face to face, and a regular battle, to decide the destiny of each nation. This is the general character of the protracted petty hostilities which are carried on between the native tribes of Africa.

Magbuelly.

Ali Karlie gave us to understand that he was the King of another large town, called Magbuelly, on the right bank of the Rokelle River; and kindly promised to send on a messenger, to prepare a more comfortable reception for us, to introduce us to the Chief of the town, and to dispose him favourably toward our object. All this sounded very well, and bade fair to

make the remainder of our journey prosperous. Accordingly, we came back to Port Logo, ran down the river, touched at Tomboh, and went up the Rokelle, calling at several places on both sides of the river: but when we reached Magbuelly, a week after our visit to Ali Karlie, no messenger had arrived, although the distance by land was not quite two days' walk for a native. We were even still more surprised and concerned, when we found, that, on announcing ourselves as coming from and as recommended by Ali Karlie, such strong suspicions were raised against us in the minds of Pa Suba (the Governor) and of the Elders of the town, that for several days we could not obtain a satisfactory answer to our inquiries about their willingness to receive Religious Teachers. The son of Ali Karlie, who felt for the honour of his father, immediately despatched a messenger to him, to inform him of his good name being at stake in the town: the consequence of which was, that Ali Karlie thought proper to send a forerunner, to inform Pa Suba that his messenger, alluded to by the white strangers, would reach Magbuelly in two days: he, however, never made his appearance. The fact was, that Ali Karlie possessed no authority whatever at Magbuelly, or in the neighbourhood. We afterward found that the town and its vicinity belonged to King Bey Koboolo, who lived at a distance of about 45 miles inland, N.E. To him we therefore desired to pay a visit immediately, expressing our regret for having been misled by the deceitful Ali Karlie. This had the desired effect. Pa Suba and his Elders (counsellors) became favourable to us: and after having held a second grand *pahaver* (court discussion) on the subject of our visit, they gave us full permission to settle in the town, and teach the people; expressing their satisfaction at our intention to get a final consent from the King.

Magbuelly contains a great number of Mahomedans, most of them foreigners, who have settled there, and who appear intent upon making proselytes of the Timmanees. Mr. Weeks having gone to Freetown for medical advice, in consequence of a sore leg occasioned by the bad roads, we had to spend a whole week in this town, waiting for his return. During this time, we found it difficult to procure even the common necessities which the country produces, owing partly to the Mahomedans holding their fast, when they eat so im-

moderately during the night that food becomes scarce and dear, and partly to their great enmity to the Christian Faith; influenced by which, their charges to us for food were most exorbitant, constantly endeavouring to impose upon us in some way or other. To commence a Mission in this town, although with the sanction of the Chief and his headman, would be to begin, from the very outset, an open and arduous warfare with these deluded followers of the Impostor of Mecca, by which they would not be likely to be won, nor the Timmanees much benefitted. The craftiness and malice practised by these Mahomedans toward Christians, and toward the native inhabitants themselves, is probably not only the effect of their religious superstitions, but also of their intercourse with immoral and unprincipled Europeans in the Colony of Sierra Leone. Hence it would appear, that to begin a Mission in the interior of Africa successfully, the best plan would be, to find out a class of Natives uninfluenced either by the Mahomedans or by self-interested Europeans. This would involve many difficulties with regard to the outward circumstances of a Missionary's life and health; but, keeping the grand point of Missionary operations in view, the advantages in training and instructing the inhabitants, while in their native simplicity, to religious knowledge and habits, would far outweigh the difficulties. On this ground, it many years ago struck Major Laing that the Soolima Country would be best suited for Missionary operations, the inhabitants professing neither Mahomedanism nor Fetish worship. This country appears to be about 400 miles N.E. from Sierra Leone.

Charampah.

I proceed with our journey. After a stay of seven days at Magbuelly, we were informed that the complaint of Mr. Weeks had assumed too malignant an appearance to allow his joining our party again. We immediately therefore set out on our journey, by land, eastward toward Charampah, the residence of King Bey Koboolo; where we arrived, with sore legs and much fatigued, after a march of one day and a half. The road was as bad, if not worse, than the one on the Port-Logo side. At Charampah we met with the King at his residence, and also another Chief, King Massapooky, whose territory lies more to the N.E. They both received us in a very friendly manner; and appeared much pleased at our visit, of which they had

been previously informed. The day after our arrival, Bey Koboolo called all his Elders together; and a palaver was held in the Bahy (Town-hall), in order to hear what errand the "King's white strangers" had brought to the town. (By this name we were called everywhere, signifying that we were the King's protégés.)—When all had been seated, the King, in the name of himself, the Queen, and his brother King, made us a present of a sheep, a kid, and some rice: after which, we offered him the presents which we had brought with us, consisting of blue baft and tobacco, with which he seemed well pleased. Having then invited us to bring before the Assembly the object of our visit, we stated, as on former occasions, that we had been sent by a benevolent Society, to see whether he (the King) and his people would be willing to receive Religious Teachers to settle among them; and whether such Teachers might rely on his assistance and protection: and having further stated that our object was totally foreign to trade and politics (it being difficult for a native to connect disinterestedness with a white man), we left the whole meeting freely to deliberate on the subject. We had not been long absent, when we were recalled; and the Kings and their Elders, joined by all present, expressed their cordial acquiescence in our wishes, very particularly desiring us to carry our good intentions speedily into execution. They promised protection and friendly treatment, as well as assistance in building houses and schools; while we, on our part, repeated the assurance of having nothing in view but the welfare of their country. To remove a slight feeling of embarrassment existing on their part, they asked us what would be our conduct if, for instance, a slave were to run away from his master, whether we should think proper to afford him protection under our roof? We told them, that we should never think ourselves justified to harbour any of their servants (slaves); but that, on the contrary, we should endeavour to make the servant sensible of his wrong, and to bring him back to the path of duty; though that, in every case of this nature, we should act among them as unintruding peace-makers, exhorting, with the precepts of our Religion, that the servant be obedient and faithful to his master; and that the master be kind to his servant, and have his comfort and welfare at heart. They not only expressed their full satisfaction at our explanation, but

seemed pleased with this just and benevolent principle, upon which we promised to act. We left the meeting much pleased with our interview.

I must bring in a circumstance here, very characteristic of the feeling of respect which the subjects entertain here toward their King. In one of our walks through the town, we were struck with a little old man, who appeared so old that we all thought him above 100 years; indeed, he was bent down, stricken with age, but yet full of life, and very friendly. We wished to learn, from his own statement, how old he was; but not being able to give us a correct idea of his age, we endeavoured to help him, by asking him whether he was born before or after the King, who appeared to be above 80 years of age. He very cautiously told us, in a low tone of voice, lest he should be overheard by his countrymen, that certainly he remembered being a full-grown man when the King was but a little boy; "but," added he, "it would be impertinent for me to say that I was born before my Sovereign." The Sovereign is considered the father of all his subjects, and therefore they attach to his person the imaginary supposition of having been born before them all.

Massimerah.

On the evening of the day of our interview with the Heads of the people, we left Charampah, notwithstanding the King's invitation to us to stay till the next day; and, pursuing the same road N.E., we reached, in about two hours, a neat little town, called Mammassoh, on the right bank of the Rokelle. The Headman of the town is son to Pa Suba, the Chief of Magbuelly. He appeared uncommonly friendly toward us: but meeting from about 40 to 50 Mahomedans at their evening devotions, prostrating themselves on the ground, with their faces turned eastward, who, after sunset, greedily take a hearty supper on the same spot, we left the place; and, crossing the river, walked on in the dark, through bush and mud, with sore feet and damp clothes, till we reached, a little after 7 o'clock P.M., Massimerah, the capital of Bey Simerah's territory. Here we remained over Saturday and Sunday.

On Saturday, Bey Koboolo came over from the place which we had left the day before; and on the Sunday morning, King Bey Yoloh came from his town, distant about seven miles. Bey Yoloh is a fine-looking, noble-minded man: he is affable

and kind, like a father; appears to be strong, is broad-shouldered, and not far from seven feet in height. He is said to have distinguished himself as a valiant warrior; but what struck me most, was his mildness and good humour. The following circumstance gives one instance of his character, and of the feelings of parental care and sympathy which he entertains for his subjects. Early on Saturday, two messengers were despatched from us, to express to him our wish to see him; requesting him to come over to Massimerah, to prevent our extending our journey any further, as we were fatigued, and anxious to return to Sierra Leone. His answer was, that he could not possibly leave his town just that day, as a woman had murdered her husband; and that if he were to leave his people before the corpse was buried, they would say that "he was no father to his people." On Sunday morning he came: and in the forenoon the three Kings met, in order to settle our business at once: but we declined settling any business on that day; telling them, that it was a day set apart by Christians, on which they abstained from their worldly concerns. They took our explanation in good part; and went on speaking of their own concerns, and offering mutual congratulations upon their happy meeting. Among other things, one of the speakers mentioned, as a remarkable circumstance, which he could not help looking upon as a good omen, that three of the Timma Kings had met as good friends, while they were at the same time visited by three white men, who had also come on friendly terms.

On Monday morning, after we had got ready for our return home, the Kings and Elders met again; but as the object of our visit had been the subject of their private conversations, we had only to repeat very briefly what we had stated at other places; accompanied by a description of our Schools for children and adults at Sierra Leone, with an invitation to any of them to come and see our proceedings in that Colony. One of the orators, the first Chief after the King, answered in the name of all present, expressing their joy and readiness to receive us among them. As, however, we expressed a wish to know the mind of the other Chiefs present, the same speaker repeated, that all of them—Kings, Chiefs, and subjects—were of one mind on the subject; not only cordially acceding to our wishes, but very anxious that we should

come to teach them, hoping it would be very soon: and when we appealed to them for the truth of what they had spoken, they made the house resound with a hearty "Yáo! Yáo!" (meaning, "Yes"); while the son of King Yolah, with another Chief, promised to be our very first scholars.

Return to Sierra Leone.

Much pleased with these prospects of a hearty reception among these benighted Heathens, as well as with their original simplicity, and after a warm shaking of hands, we took leave of them; and, turning our steps toward Sierra Leone, travelled along the left bank of the Rokelle as far as Rokon, formerly a considerable town. Here we took a canoe, stopped a short time at Magbuelly, and, running down on the rapid stream, reached Tombol Island after midnight; where we rested a few hours, harassed and fatigued, and enjoyed some refreshing sleep. We then left Mr. Thomson at his residence; and after a few more hours on the Sierra-Leone River, landed again at Fourah Bay, on the 27th of November, praising God for His manifold mercies.

Commencement of a Mission among the Timmanees.

From this Report, it is evident that a great desire for instruction exists among the Natives in the neighbourhood of Sierra Leone: and there is good reason to expect that the same readiness to receive Teachers will be found to exist among the various Tribes who inhabit the banks of the Niger. It may even be hoped that more promising openings will present themselves there than can be found in the neighbourhood of Sierra Leone. Mr. Graf refers to the demoralizing effect produced upon the Natives by unprincipled Europeans from that Colony; and quotes, with approval, a suggestion of Major Laing, that the Soolima Country, in the interior, would prove suitable for Missionary operations. Should such openings present themselves in the course of the Niger Expedition, the Committee will gratefully avail themselves of them to the full extent of the means placed at their disposal. In the meanwhile, it has been resolved to make a beginning among the Timmanees in

the neighbourhood of Sierra Leone; and measures have been taken to secure the erection of buildings capable of furnishing temporary shelter to the Missionaries on the banks of the Port-Logo River.

Expedition to the Niger.

This expedition is appointed to sail on the 1st of March; although it is possible that it may be delayed until a somewhat later period. Its success is so entirely dependent upon the Divine Blessing, that all Christian friends of Africa should frequently give it a place in their supplications, and should entreat the Lord that it would please Him, through its instrumentality, to bring about the set time when He will have mercy on that long-benighted continent; so that the Ethiopians' land may soon stretch out her hands unto God. The Committee have obtained permission from Her Majesty's Government for two members of the Sierra-Leone Mission to accompany the Expedition; and they have selected for this duty the Rev. J. F. Schön, and Samuel Crowther, one of the Native Catechists, who is an Aku by birth. Mr. Schön, in a Report for the quarter ending September 25, 1840, gives an interesting account of his endeavours to acquire, and reduce to writing, two of the Native Languages which are most likely to be useful in the expedition.

Remarks on some of the Native Languages of Africa.

By an arrangement of the Parent Committee, my labours have been chiefly confined to the study and reduction to writing of Native Dialects, preparatory to the expected journey into the interior of Africa, by the River Niger, at the close of the present or the commencement of next year. I have ever felt the importance of the charge thus committed to me, and have used the means at my disposal toward qualifying myself for it, God's grace helping me; but still I feel that the undertaking is one which requires more than a few months' time, and greater powers of mind and body than I possess.

I am comforted, however, by the consideration, that I am employed in the service of my Lord; that, small and insignificant as such first attempts to reduce Dialects and prepare Translations naturally must be, they are, notwithstanding, to be considered as stones collected for the building of the Temple of God, and may be of some service in accomplishing those benevolent objects so much agitated at present—the Abolition of the Slave-trade, and the Civilization of Africa.

I shall now mention a few particulars relative to my labours. I first made choice of the Ibo Language, for the following reasons:—From the Journals of Messrs. Laird and Oldfield, I perceived that the last expedition came much in contact with both Chiefs and people of the Ibo Nation: I also learned, from Ibo People, that their language is very extensively spoken and understood at the entrance of the river, and even by the people at Fernando Po: and the great number of Ibos located in Sierra Leone seemed to me an additional reason why some attention should be paid to their language. Yet the Ibo is not the only language which must be studied. The Hausa seems to me of equal, or even of greater importance; and the Aku and Bornu, too, claim attention. But it is impossible for one person to acquire a knowledge of all these dialects in so short a time: and, as the Local Committee have appointed Samuel Crowther to accompany me, there is no absolute necessity for me to devote my time to the Aku Dialect; and the Bornu I must postpone until I shall reach the country in which it is spoken. It has been my object to collect as many words and phrases in Ibo as possible, and to practise them in speaking. My Vocabulary contains above 1600 words, and daily receives some addition. I have made but few Translations: they are these:—The Ten Commandments, the Creed, the Lord's Prayer, and the parable of the Prodigal Son. All these I have repeatedly read to the Natives, and have had the pleasure to perceive that they were understood by them. I gradually learn to express my thoughts, and to understand the Natives when talking to me: the latter, I perceive, is much more difficult than the former.

I have commenced the Hausa, and find it a soft and sweet language. My Hausa Vocabulary contains about 500 words: for a great number of them I am indebted to the Rev. J. Raban, whose collection of

words, I find, has been made with very great care. I trust I shall be able to say the same of the Hausa next quarter as I have above said of the Ibo, and be able to converse in both by the time we shall reach the countries in which they are used.

I am convinced that we shall never be able to fathom the native character until we are able to speak to them in their own languages. When we are able to do this, we find that the man at whose ignorance we either smile or grieve when he attempts to express his thoughts in a language which he but partially understands, is possessed of wit and sense when he expresses himself in his own tongue. This shews the necessity of devoting much more of our attention to the cultivation of the native dialects.

Benefits to the Interior from the Return of Liberated Africans.

Mr. Schön, in the same Report, also notices the strong desire manifested by large numbers of the Liberated Africans to return to their own country; and hence reasonably anticipates, that Sierra Leone may yet prove, not merely an isolated spot which the Lord hath blessed, like Gideon's fleece, while all is unblessed around; but rather like the fountain-head of the river of life, which hereafter may carry the blessings of the Gospel to the hundred million inhabitants of Africa:—

Another feature in the character and disposition of the Liberated Africans deserves our attention, as it intimates the course likely to be pursued by them. I have had repeated opportunities of observing the love which they feel to their own countries, and their earnest desire to return to them; and have no doubt that hundreds would be ready in a few days, to embark for their native land—that spot so dear to every heart—could they be protected against slavery, and have the advantages of education continued to themselves and their offspring. And may we not trust, that the same Lord who delivered Israel, with a mighty hand and a stretched-out arm, from bondage in Egypt, will finally bear the cry of poor long-oppressed and afflicted Africans, and deliver them from their bondage? And if that be once effected, we shall see that

Sierra Leone has been the nursery of Teachers for a considerable part of this benighted continent. I feel persuaded in my own mind, that although Sierra Leone has often been considered as a complete failure, both in a political and religious point of view, futurity will yet shew that its earliest founders have not trusted in vain in the Lord, and that their benevolent designs and intentions have been dictated by the unerring Spirit of God. This consideration, that we are labouring for Africa, often revives my drooping spirits: my mind is comforted under privations and bereavements, and disposed to endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus, with eternal glory.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

Further Report of the State and Prospects of the Krishnaghur Mission

THE substance of answers, given by the Rev. Wm. J. Deerr, to questions by Archdeacon Dealtry on the state of the Mission, appears at pp. 504, 505 of our Number for November. We subjoin other documents in further evidence on this subject.

Answers of the Rev. Messrs. A. Alexander, C. H. Blumhardt, and C. T. Krauss, to the Questions of Archdeacon Dealtry.

1. "What number of villages are there in your district?"

A. Alexander. "There are thirty-one villages in my district, in which there are Christians."

C. H. Blumhardt. "At present, it is difficult to state the exact number of villages in my district, not having a correct map to shew this; but I should think there are about twenty-four, in twelve of which I have inquirers."

C. T. Krauss. "There are eighteen."

2. "What number of souls do you suppose to be in them?"

A. A. "The number of souls is about 5000."

C. H. B. "The number of souls in each village is, I suppose, on an average, about 400; counting men, women, and children."

C. T. K. "Nearly fifteen thousand."

3. "What number of Christian Fami-

lies are there? and how many in each family?"

A. A. "There are about 200 Christian Families, or parts of families: average, four to a family."

C. H. B. "There are not more than three Christian Families in my whole district; consisting of 3 men, 2 women, 2 boys, and 2 girls."

C. T. K. "In Ranabund there are 47 Christian Families: in others, various numbers. The total number is 211. The average number of souls in each family is from four to five."

4. "How many inquirers are there?"

A. A. "Partly belonging to families already baptized, and partly not related, 100."

C. H. B. "The number of Inquirers in the above-named twelve villages amounts to 81 families; consisting of 103 men, 100 women, 86 boys, and 69 girls."

C. T. K. "There are 391 Inquirers, or, as they are commonly called, Christians, who are not yet baptized, including men, women, and children."

5. "How many Catechists and Readers are there?"

A. A. "Seven Readers, and two Catechists."

C. H. B. "I have no Catechists; but six Readers."

C. T. K. "There are four Readers in my district at present; but no Catechist."

6. "What number of Children are receiving regular instruction?"

A. A. "There are 75 boys and 73 girls receiving regular Christian instruction."

C. H. B. "I have not as yet been able to make proper arrangements for instructing the children."

C. T. K. "I am sorry to say there is not one at present receiving any instruction, as I have neither houses nor Teachers, nor any books for them; but I trust to be able to begin with this principal part of the Missionary work as soon as I shall be settled among them."

7. "How many Places of Worship have you?"

A. A. "Six villages with Chapels, and three other villages in which I have Morning and Evening Prayers, by Readers or Catechists."

C. H. B. "There are three Places of Worship—mud Chapels—in my district."

C. T. K. "There are four mud-walled, thatched Chapels."

8. "In how many villages have you

Divine Worship on the Lord's Day, by yourself, your Catechists, and Readers?"

A. A. "I have, by Readers and Catechists, Divine Worship morning and evening, daily, at seven villages; and every Lord's Day, at 11 A.M., I have Divine Worship on the Mission Premises; at which time I endeavour to collect as many of the converts as possible from every direction: in addition to which, some of the above places, and others intermediate, are visited by myself during the week."

C. H. B. "I have not yet been able to perform regular Divine Service myself in any of the villages; partly owing to my deficiency in the language, but chiefly on account of my not being able to reside in the district, and from not having a Catechist to assist me in this sacred duty."

C. T. K. "Being yet unable to speak the language as fluently as is required for addressing the people, and not having a Catechist through whom to speak, the whole must be left to the four Readers."

9. "Do the Christians continue to manifest a desire for instruction; and are they docile?"

A. A. "They do. Some are docile; others are not."

C. H. B. "There is not so much desire in my district for instruction among the Christian Inquirers as I could wish; but I think most of them are capable of, and wish for, instruction. When the Gospel shall be fully laid before them, in its threatening as well as in its consoling principles, it will manifest the secrets of the heart; and we shall then discover whether the preaching of the Cross of Christ is foolishness to them, or the power and the wisdom of God. In proportion as the truths of the Gospel shall touch their hearts, and change their lives, in the same degree will their desire to know and to learn more about it increase."

C. T. K. "I have no hesitation in stating frankly, that I have not yet perceived among the Christians any mark of desire for instruction, nor after the Living Bread which came down from heaven, and that meat which endureth unto everlasting life. On the contrary, whenever I come in contact with them, they speak of the meat which perisheth, and ask for money."

"Ascribing this, however, to their profound ignorance in religious matters—since they are not able to comprehend as yet the spirit of Matt. vi. 31—34, on account of not having yet received instruction—I am not at all prepared to say that

they never will ask for instruction. On the contrary, I hope and pray that the time may soon come, when all shall be taught of God, knowing the Truth as it is in Jesus, and walking more circumspectly, even as it becometh Christians.

"I have not yet found out whether they are docile; but can only make the general remark, that none are truly teachable but those who know that they need to be taught."

10. "Do you find any difficulty in getting their children for instruction?"

A. A. "No."

C. H. B. "I have not yet actually endeavoured to get the children for instruction, as I have been in want of the means for doing so; but judging from the answers I now and then receive from the parents, when questioned on this subject, I think the difficulty will not be nearly so great as has been supposed, especially if the children be not far removed from their home, and if it be left as much as possible, for the present, to the spontaneous will of the parents."

C. T. K. "However difficult it may be at present to give a precise answer to this question, as there are not yet any arrangements for receiving their children under instruction, not the least doubt can be entertained of the probability of getting them for instruction, especially if they can live at home, and if they shall be provided with the various things requisite to school-keeping in this country. I remember well, that when I asked the Christian Parents at Ranabund, some time ago, if they would like to have all their children instructed, they replied, on the above conditions, in the affirmative."

11. "Do you, on the whole, believe that this is the work of God?"

A. A.—"I have no doubt that it is: but, at the same time, I believe that many have found their way into the Church for the loaves and fishes only."

C. H. B. "It is very difficult, if not impossible, for any human being in our time positively to assert of a religious movement whether or not it is the work of God. Any one who knows the heart of man will acknowledge this. There may be sometimes a good beginning in a person—an apparent sincerity and disinterestedness; and yet time may prove that selfish and worldly motives were the leading principles which actuated him. A striking instance of this we have in Simon the Sorcerer, in the Apostolic age. The tree is

known by its fruit; but of this we can say very little yet. Surprising, however, it is, that, with hardly any exceptions, none of the Christians or Inquirers have come to me purposely for instruction, or only for the sake of being made acquainted with the outlines of Christianity; but always on account of some temporal ailment. I own, however, that in some of them, perhaps in many, there is more than a mere desire for a temporary relief of their trials. The plans and purposes of God for a lost world are unsearchable, and far beyond our understanding; and the means which He employs for accomplishing His divine counsel frequently appear very inadequate. Yet He knows how to make every thing—even unholy desires—subservient to good. We know that it was His divine providence which ordained the temporary distress of the people of this district, in such a manner as that they might both need and meet with an adequate help both for their temporal and spiritual wants; and therefore we feel compelled to acknowledge that this is the finger of God, who has visited this district with His saving mercy."

C. T. K. "There is little ground, or none at all on my part, to disbelieve that this is the work of God; who alone is able, not only to search the hearts and try the reins of men, but even to bring good out of evil. It will become me, therefore, to follow the example of our Master, who did not despise the small things of His day: and as secret things belong to the Lord, and we know not but that some, of whom we have at present little hopes, may at last be brought to the knowledge of the Truth, we should be patient and forbearing, after the pattern of our Heavenly Master; and endeavour, by every probable and prudent means, to stir them up, and excite them to a life in God through Christ. I am therefore called on to watch over the weak, feeble, and young unestablished converts, to comfort all the feeble-minded, and to be gentle, compassionate, and long-suffering toward them; till at last the work itself will prove whether it is of God or of men. If it be of God, it will remain; but if it be not of God, it will perish."

12. "Since you undertook this district, have there been any facts of an encouraging nature? any fresh Inquirers? any pleasing instances of piety among your Christian flocks?"

A. A. "Some very pleasing facts have come to my knowledge: for instance, some

of our people were beaten some time ago, purely, I believe, because they were Christians; and when the subject of seeking redress was hinted, they replied, 'What sort of Christians shall we be, if we complain, and do not offer the other cheek? We will pray for them.' I perceive, also, a love of truth, and a hatred of falsehood, increasing: prejudice, old customs and habits, are passing away. Witchcraft had fearfully prevailed in these parts: this is also falling into disrepute. Many are the little instances which cheer the way; although, in the constant course of duty, they are little noticed, except at the moment.

"The other evening, after Worship, several of our women, and nearly all the girls, cast away their paltry ornaments, and appeared to feel that the ornaments of the mind only were worthy to be worn. New candidates are coming forward from time to time; and I am in the expectation of many from the northward and west. I find, almost invariably, that an appeal to the Word of God at once settles a dispute—a great comfort! I could, indeed, wish to see more sorrow for sin; yet I have often seen the congregation in tears."

C. H. B. "I believe I have partly answered this question in the foregoing. I have only to add, that last Saturday a new Inquirer came to me, from Doompoka, wishing to be put under instruction. He was formerly a Mahomedan; and I was really pleased to find him, as far as I could judge, a sincere man. He was the first who has left my house without asking for money, for which I esteem him very much. He told me that many more in his village were ready to come forward to embrace the 'true Religion'; and I have little doubt that many more will join the Church, as soon as we can reside in the district."

C. T. K. "Setting aside for a moment what has been said in Ans. 9, I look not on their backwardness and slow progress in believing, and their not being desirous for instruction—in consequence of which, they are, in general, not able to shew the Christian character in their actions, lives, and conversations—as facts of a discouraging nature; but I look on their willingness to be told what they ought to do as a fact of an encouraging nature.

"Besides, if I look with an eye of compassion on them, seeing multitudes fainting and scattered abroad, *as sheep having no shepherd*, there are certainly reasons enough on my part to go on with encour-

agement; taking hold, at the same time, of the promise of God, that He will be with us and our work, and that our labour *shall not be in vain in the Lord*.

"In respect to fresh Inquirers, I am able to state, that, two days ago, four men, desirous of becoming Christians, came to me from a new village in my district, which I have already marked down as a Christian village.

"I can, I think, with confidence say that there are some pleasing instances of piety among the Christians at Ranabund. I know, at least, two individuals who are our glory, our joy, and crown of rejoicing."

Journal of a Visit to Krishnaghur, from 13th to 22d July, 1840, by the Ven. Archdeacon Dealtry.

We left Calcutta on Monday the 13th; and arrived at Krishnaghur in time for breakfast the next morning, Tuesday the 14th.

I issued a Circular to the European residents, notifying that there would be Divine Service on the following evening, preparatory to the Holy Sacrament on the Lord's Day following. In the mean time, I arranged with the Missionaries several matters of local interest, connected with the division into districts of the whole Mission, which had been carried into effect.

We visited the new School and Mission House which are preparing; and I thought them admirably calculated for the purposes for which they are intended. After considerable discussion, it was found, that, owing to the season of the year and the shortness of my visit, I could only visit two Stations, Solo and Chupra. Orders were accordingly sent to have the Christians collected on Friday and Saturday at these places.

July 15, 1840 — In the evening, I preached a Sermon to the residents, preparatory to administering the Holy Sacrament. I believe every one in the Station was present—above thirty—most attentive to the Service, and most anxious, it struck me, to be edified and blessed. May it be found that it was for the good of all present!

July 16 — In the evening, Mr. Steerr, Mr. Deerr, and myself, set off for Solo, where we arrived the next morning in time for breakfast. The Christians, with the children, were then assembled; and after Prayers, and an address on the subject of their daily walk and conversation, we catechized the young people, and questioned the old ones, on the great

truths of the Gospel, especially with reference to their application to themselves. Their behaviour during Service, the manner in which they made the responses, and the satisfactory nature of their answers to the questions proposed to them, gave us all the conviction that the work was going on as well as could be expected. Indeed, I never saw a congregation in England more alive to what was going on during the Service, and whose hearts seemed more in the service of God. A class of poor people promiscuously taken in an English village would not, I am persuaded, have given more proper answers to the questions proposed.

This village of Solo did, indeed, fill our hearts with the most overpowering idea of God's goodness and grace. Here, where but a short time ago little was known except idol worship, we saw the neat Mission bungalow with its delightful garden, the School-room with nearly 200 boys and girls, and a little Puckah Chapel built by the munificence of a friend, the whole giving one the literal impression of the wilderness and solitary place blossoming as the rose. Our hearts could not but feel that it was a striking emblem of the moral change that was taking place. Instead of the darkness, ignorance, impurity, idolatry, and wretchedness of the natural condition, there are now arising light, and information, and holiness, and joy. May God grant that the transformation may be speedy and complete! The Missionary, Mr. Alexander, seems to be well adapted to the situation in which he is placed, and most happy in his work.

July 18, 1840—I met the Rev. C. H. Blumhardt at the village of Chupra, where we met with about sixty Christians. I addressed them; and then we catechized them. I regret to add, that in this village they did not appear to have been so well instructed. There was evidently the earnest desire; but they were, for the most part, in a state of great ignorance. The Catechist had not been attentive to his duty, and the people had been much neglected; but still, there was in the people the same devout attention, during the Religious Service, as at Solo.

July 19: *Lord's Day*—I preached here, and administered the Sacrament; and out of the thirty-one Christian residents and strangers at the Station, twenty-six were present at the Holy Communion; and almost every one present at the Service, both in the morning and in the evening.

Feb. 1841.

It is of the utmost importance at this Station that the Christian community should be favourable to the promotion of Religion. In this respect, God is dealing very graciously with this people.

July 20—This day I met the Association Committee. They expressed their earnest desire to do all that they could to aid the work; and, among other things, it was resolved, that it was most desirable that every facility should be given to get the bungalows for the Missionaries raised without delay;—that much depended upon their getting among the people, and watching over the Catechists. It was also resolved, that a plan which Mr. Blumhardt had given for his bungalow should be immediately sent down to the Corresponding Committee at Calcutta, with an earnest recommendation that they would give it their immediate sanction. But the most important resolution of the day, was, to raise a little neat Church at the Sudder Station of Krishnaghur, to be used both by the Christian residents and the Native Christians. A thousand rupees, which the Lord Bishop of Calcutta had placed at the disposal of the Local Committee, they were sure he would be glad to see so appropriated. About 600 rupees more were raised upon the spot; and the Secretary, Mr. Steerr, engaged to send an appeal round to the Indigo Planters in the district. I hope, therefore, soon to hear that a neat little temple is being raised to the honour of God, and as an evidence of the piety of the Christian residents.

Archdeacon Deatry's Summary View of the Mission.

The Archdeacon concludes his account by describing the present state of the whole Mission, as far as he could ascertain it either by personal observation or by inquiry. Our Readers are doubtless aware that the Archdeacon was styled, in former times, the "Bishop's eye": and assuredly it will gladden the heart of the excellent Bishop of Calcutta, and of thousands of Christian friends at home, to read the following valuable summary from the pen of one who has now, for the second time, visited and surveyed the whole work officially in the Bishop's stead.

General State of the Mission—The district is now divided into five portions:

Missionaries, Catechists, and Readers, are appointed to each.

1. There are more than 100 villages in the whole district, in which there are baptized converts: in some a greater, in some, a less number of families.

2. There are about 500 families which have already been brought into the Christian fold: these families contain upward of 2000 souls.

3. There are nearly 3000, who are at present Inquirers, under Christian instruction, and desirous of baptism.

4. There are now, in all the divisions, six Missionaries, five Catechists, and twenty-three Leaders.

5. There are in all, in the different villages, sixteen mud-built Chapels, and one puckah built, in which there is Service every Lord's Day. Besides these, there is Service in eight or ten other places, conducted by the Readers.

6. There are no children under regular instruction, except at Solo, where there are 148 boys and girls under the care of the Rev. A. Alexander. The system, however, of taking them away from their own villages to Solo will not answer, as the Society cannot bear the charge of their support. There must be regular Schools in all the principal villages; and little good will be done with the young until this be carried into effect. The Missionaries are all of this opinion.

7. The Missionaries think that the baptized are desirous of instruction, and wish to know the way of Truth. Some of them speak more decidedly upon the subject than others; but all agree that there is abundant encouragement to proceed in the work. Mr. Deerr and Mr. Alexander spoke more strongly on the subject than the other Missionaries; but all are persuaded, that whatever ignorance, wordliness, and dulness may prevail, there is great cause to thank God and take courage.

8. They are all anxious that their houses should be completed in the villages, and think they cannot do much good until this is effected: but there is every reason to hope and believe, that when they are placed among the people the work will go on satisfactorily.

This short but instructive Summary calls for a few brief remarks. Two years ago, the Archdeacon visited Krishnaghur for the first time. At that period, Mr. Deerr was the

only Ordained Missionary at the Station; and every thing, though holding out the most encouraging hopes, from the very magnitude of the work, unmethodical and unarranged. Now, in so short a space of time, the district has been regularly divided; and the Committee are enabled to announce, that there are 6 Ordained Missionaries, 5 Catechists, and 23 Readers. But then it must be remembered, that each of these Missionaries needs a Bungalow, a Church, and School-rooms, in order that he may be located among the people, and efficiently carry on his work. Surely all our friends will perceive how large are the increased demands thus necessarily made upon the funds of the Society; and will not shrink from renewed and increased exertions, that the income of the Society may be raised to a level with its increased and increasing expenditure. The want of Places of Worship is very urgent; and it strikes rather painfully on the Christian ear, that there are sixteen mud-built structures for the worship of God, and but one of more durable and becoming materials—the Puckah Church, which has been erected by the pious munificence of a Christian friend at Solo. Would that many might be led to imitate the generous liberality of an unknown Benefactor, who, about a month ago, entered the office, and placed in the hands of the Secretary two bank-notes: “Donation A. 300*l*.” “Donation B. for the Krishnaghur Mission, 200*l*.”! The cost of such a church as that erected at Solo does not exceed 300*l*.

Remarks on the State of the Mission.

However much these statements may fall below the anticipations of many of our friends, they are nevertheless exactly of such a character as most plainly demands, and most strongly encourages, faithful, persevering, concentrated, and well-directed Christian Effort at Krishnaghur.

Let our Readers picture to themselves a large district containing 120 villages and hamlets, even in England, where the people had never previously received any instruction; and then, if a few foreigners, of whom only two understood the language, were sent forth to labour among these people, let them ask themselves, whether, even supposing that a work of divine grace were really going on, the discouragements would not in all probability have been to the full as great as they now are at Krishnaghur?

The experience of Ministers who have received a large blessing on the use of the abundant means of instruction which are within our reach, among those who speak the same language, would lead them, if we mistake not, to answer this question in the affirmative.

The just notion, then, of the present state of the infant Church at Krishnaghur appears to be this—that there is a very large body of persons who are willing, and many who are desirous, to be instructed; that there are also many who have attained to a considerable knowledge in the simple truths of the Gospel, and who have been baptized; and that, among these, there is a small body who already bear the true fruits, as far as man can judge, of the faith of Christ.

This view accords with that so admirably expressed by the Bishop of Calcutta, in his two valuable Letters; and is further most pleasingly confirmed by the observations which were made by the Archdeacon, on his late visit to Krishnaghur.

The Archdeacon visited Solo and Chupra; and the striking contrast exhibited between the two places, while it is just what might have been expected from the fact that Mr. Alexander knows the native language, and Mr. Blumhardt has not yet had time to acquire it, encourages the hope, that the harvest may

be plenteous at Chupra too, as soon as Mr. Blumhardt shall be enabled assiduously himself to till the soil. But perhaps the most encouraging part of the Archdeacon's Journal is the account which he gives of the religious state of the European residents at Krishnaghur. Indeed, among the bright parts of the prospects of the Church in India must ever be reckoned the growth of true Religion among the Europeans. And it is our duty to thank God and take courage, that He should have excited such a religious interest in the residents at a Station which, humanly speaking, is really the most important to the cause of Missions in the whole of Northern India. Whose heart hath not sometimes glowed with the holy and lofty hope that Krishnaghur may yet prove the field for seed-corn for a large portion of that vast Presidency? Oh, may it indeed be, in the language of the Psalmist, *an handful of corn in the earth upon the top of the mountains!* and then after a while, in God's own time, *may the fruit thereof shake like Lebanon!* The Lord grant the increase!

North-West America.

Red-River Settlement.

CHURCH MISSIONARY SOCIETY.

Rev. John Smithurst, who sailed June 2, 1839, arrived on the 21st of September, and is settled in the Indian Village. The following extract from his Journal will be read with much interest:—

Baptism of Three Indians.

Feb. 2, 1840.—In the afternoon, I preached at the Indian Settlement from Ephes. iv. 29, 30. After Service, I was informed that there were in the church two Indians from Norway House, who were anxious to see me. They were two of those who came with me from York. I was much pleased to see them; for I can never forget their kindness to me on that voyage. Though I was twenty-one days travelling with them, we could not exchange a word, from

my not having an interpreter. This evening, when telling them how deeply sensible I was of their kindness to me, I was both surprised and affected at their answer. They told me, that knowing I had come to teach their countrymen the Word of God, they thought it was right that they should do all they could for me. This, be it remembered, was the language of two Heathens: alas! how many Christians may it not put to the blush! Was not their kindness the giving a cup of cold water to a disciple of Christ, though an unworthy one? which I pray may not lose its reward.

One of them was here last winter, and was at church once or twice. What he heard at that time made so deep an impression upon his mind, that, though he has continued a Heathen, from want of some one to give him instruction, yet he has, he says, abandoned all his heathen practices, and is desirous of learning what he must do to be saved. After the Evening Service, I took them both home; and endeavoured to give them an outline of the leading doctrines of the Gospel.

They listened with the utmost attention to all I said; and, after asking a few questions on one or two points which they had not fully understood, they told me that it was their sincere desire to give up their former practices, and to serve the Great God whom we worshipped. They further said, that this was not only their wish, but the wish of many others at Norway House; and that, unless some one could go there to teach them, they would leave, and come to this place. I am told, that, besides women and children, there are between 200 and 300 Indians at Norway House, all wishing to be taught the Word of Life.

March 11, 1840—This morning, one of the Norway-House Indians came to my residence, for a final examination as a Candidate for Baptism.

I baptized him, in the presence of the congregation. He was one of the boat's crew with whom I came from York to Norway. I then little thought that the first Indian whom I should baptize would be from among those who had the toil of conveying me about 600 miles, and with whom I travelled twenty-one days. Many a prayer I offered up for them; that being all I could then do, since we could not understand each other a single word. I now heartily thank the Father of Mercies, that one out of the seven has, by my ministry,

been received into the fold of Christ.

March 14—I had appointed to-day, at noon, to see two Candidates for Baptism: one was an Indian from Norway House, and the other a Half-breed from Berin's River. The former has been in the Settlement some time. I have had several conversations with him; and trust that he is sincere in his profession of belief in the Lord Jesus Christ, and that it is his intention to forsake all his heathen customs. Upon the whole, I had every reason to be satisfied with both persons. As they are to leave with Mr. Ross on Monday morning, and were unable to come down here to-morrow, I baptized them at my own residence. There is in the case of the Indian something to me both interesting and affecting. He is one of the seven Indians with whom I came from York to Norway. On the morning of the eighteenth day after leaving York, he was taken suddenly ill, and was to all appearance dying. I gave him such things as I deemed most likely to be of service; and it pleased God in a few hours to abate his excruciating pain. During the rest of the journey he was unable to do any thing; and I was obliged to attend to his wants myself till he reached Norway, where I left him. I shall never forget the anxiety which I felt when he was first seized. We were at that time a hundred miles from any human habitation: I was unable to say a word to the poor sufferer, or to understand a word from him, having no interpreter; all our communication was by signs, which availed nothing for religious purposes. My feelings at that moment I cannot describe; for I knew that he was a Heathen, and expected that he would expire in my arms, without my being able to point him to the *Lamb of God who taketh away the sins of the world*. With uplifted eyes he surveyed the blue expanse of heaven, and uttered a piercing shriek. If ever I prayed sincerely, it was then, that God might spare him till he should be privileged to hear the Gospel. How mysterious are Thy ways, O Lord God of Hosts! that this poor Indian should have been brought, in thy providence, a distance of 300 miles to hear the Gospel, and that I, thy unworthy Minister, should be permitted to admit him, by baptism, into the Church of Christ! Keep him, O merciful Father, by thy grace, through faith, unto everlasting salvation!

May 3—After the Service, I had a very

long conversation with the Adult Indians whom I was to baptize during the Evening Service. I trust they are truly anxious to forsake their heathen practices, and to rest entirely upon the Lord Jesus Christ. One of them belonged to the boat's crew which brought me from York to Norway. This is now three out of the seven that I have baptized. How shall I rejoice, if I should be privileged to see the whole of them embrace Christianity! At the Evening Service, instead of explaining a portion of the Liturgy, as is my usual practice, I delivered a short address on the nature of Baptism, and the obligation of the baptismal vow. I then baptized the Indians. May God, by His grace and Holy Spirit, lead them into all truth, and bring them safe to His heavenly kingdom!

We extract from Mr. Smithurst's Journal some notices of the

High Estimation in which the Prayer-Book is held by the Indians.

Jan. 5, 1840—At the Evening Service, except on particular occasions, it is my practice to take a portion of the Liturgy, and have it translated and explained for the benefit of such as do not understand English. As the Indians have a great respect for the Liturgy of our Church, all take a deep interest in hearing it explained.

Jan. 21—When the Christian Indians are out on a hunting excursion, they usually spend the Lord's Day together, and abstain entirely from the chase. One reads the Church Service to the others who assemble; and after singing, they all talk over what they remember of the Word of God, taught them either in church or in school. The hunters are never absent on a Lord's Day, when it can be avoided: they, for the most part, contrive to come in on the Saturday evening, and go away on the Monday morning.

June 21: *Lord's Day*—The part of the Litany which I had this evening to explain was very appropriate—"That it may please Thee to preserve all that travel by land or by water, &c." At the present time, numbers have a personal interest in this petition, as some of the families have gone to the plains for the purpose of hunting buffalo. During these excursions, they are in considerable danger from the Sioux Indians, a hostile tribe, who are continually making war upon the Muscogees and Saulteaux. Others, again, are

gone with the boats to York, or other parts of the country, and will be absent for some weeks. Since I commenced explaining the Liturgy on Lord's-Day evenings, the attendance at church has been very good. The Indians think that the men who made it must have been wonderfully good and wise, since they seem not to have forgotten a single thing. During the reading of the Prayers I have often been affected, even to tears, at seeing the striking reverence manifested by the whole congregation, and on hearing the devout responses of such as understand English.

Submission of the Old Chief Pigwys under a severe Trial.

The notices relative to Pigwys, at pp. 554—556 of our Volume for 1838, will have prepared our Readers to hear of his patient submission to the will of God under a very severe trial, which has been brought upon him. Mr. Smithurst gives the following particulars:—

Jan. 11—I was just about to break-fast this morning, when a message was sent to me by the Chief, informing me that one of his sons had committed suicide. I was quite shocked at the intelligence, and went to the old man's house. I found him, as might be expected, in great distress; but manifesting a degree of Christian resignation which was highly gratifying. There was, however, something to my mind truly painful. The unhappy man lived and died a heathen, and that of the very worst description. There is not a crime, even in the dark catalogue of heathen enormities, of which he had not been guilty. He had exerted his influence with the Saulteaux Indians, to prevent them from embracing Christianity; and from the time that his father and three younger brothers were baptized, he had been unceasing in his attempts to deprive his father of the Chieftainship. These, however, in the good providence of God, had been defeated; for the Hon. Hudson's Bay Company, together with the Christian Population, had supported the old Chief. I could not but feel for him, as he appeared to have lost sight of the injuries done to him by his son, and in the course of conversation never once alluded to them. Parental affection is a most remarkable feature in the Indian character, and was strikingly

exhibited in the conduct of the Chief on this occasion. It is also singular, that though Wusasquato was destitute of every thing like filial affection, excess of parental affection is said to have been the immediate cause of his crime. One of his children died in the early part of this week; and he is stated to have said repeatedly, since its death, that he could not bear the loss of his child, and that he would put an end to his own life. Being intoxicated when he thus expressed himself, little notice was taken of it: he, however, carried his fatal design into execution, by hanging himself upon one of the trees behind his tent. I cannot but tremble when I reflect upon the awful circumstances under which he has gone.

The Chief had already buried his youngest son in the church-yard, and expressed a wish to have this one buried by his side. I told him, that it was contrary to the English practice, and the laws of the Church, to bury Heathens in a Christian burial-ground; and that though I felt deeply grieved at having to refuse his request, I knew that he did not wish me to act contrary to my duty, in order to oblige him—that I was willing to do all our custom allowed in such cases; which was, to permit him to bury him behind the church. He listened with great attention to all I said; and at once told me, that he gave up the point, since I had shewn him that what he wished for was wrong; and that his son should be buried where I thought proper. I pointed out a place, with which he appeared satisfied.

Labrador.

UNITED BRETHREN.

We continue the notices of this Mission from p. 63 of our last Number.

Notices of the Temporal and Spiritual State of the People.

—*Nath.*

1839—On Easter Morning the appointed Litany was prayed in the Church, and not in the Burial-Ground, the thermometer being 4° under 0, with a cutting wind. In the afternoon, we kept the usual parting love-feast with our flock, previous to their annual dispersion for the hunting and fishing-season. They were affectionately admonished to demean themselves on all occasions as believers, and to beware of whatever might injure their souls.

The next day, *April 1st*, 26 families, consisting of 132 persons, set out in 19 sledges, attended by our prayers, that the Lord would preserve and prosper them, both spiritually and temporally, at the various places to which they were bound. Several families had no provisions to take with them, but such as we gave them from our stock. In a day or two after, most of the remaining families followed, leaving with us few beside widows and children.

May 23—We were able to plant our first potatoes. A few days after, most of the reindeer-hunters returned: they had shot 185 head; several of which, however, had been carried off by the numerous wolves. On the 26th, old Br. Leonard, who is very lame, and for whose success we were the more anxious on that account, arrived here on foot with his daughter: he had captured a seal, on which we congratulated him; but, on the other hand, he had lost his fur cap and shot-bag, which a fox had made freewith, while Leonard was cautiously creeping over the ice toward the seal.

1840—To the praise of our merciful Redeemer, we are able to declare that the Word of His cross and passion has not been preached in vain during the course of the past year. Some hearts, once stubbornly closed, appear to have been opened by it, through the powerful operation of the Spirit of God; and we have, in consequence, had questions like these not unfrequently addressed to us by awakened and contrite sinners—"What shall I do to be saved?"—"Will Jesus still have mercy upon me?"—"Will He be gracious even unto me, who have so often grieved Him by my transgressions?" To some of these penitents, the Gospel of Salvation in the blood of Jesus has, indeed, approved itself a message of peace; and they have experienced, that He is both able and willing to save to the uttermost all who come unto God by Him.

—The past winter was a season of much blessing to ourselves and our Esquimaux Flock. We were enabled to meet together, and to build one another up in our most holy faith, without any interruption of our ordinary Services, or omission of the solemnities which, in the Brethren's Unity, accompany the celebration of the great Festivals of the Christian Church.

—*Okkak.*

1839—On conversing individually with

our people for the first time in the New Year, we were gratified to perceive in many of them an earnest desire to devote themselves unreservedly to the Lord. A Young Man observed — "My life has passed in indifference to my soul's salvation; but last autumn Jesus had mercy upon me, and roused me from this careless state: from that time to the present, I have enjoyed many happy hours in converse with Him, and it is my wish to cleave to him in future like a little child." Another said—"I seem to myself to have been like one standing still or asleep; but this winter my desire after Jesus has been very great." Similar declarations were made by several others.

—Though we long to see more of the fruits of the Spirit, a greater deadness to the world, and a more intense desire after heavenly and eternal things, we are thankful to be able to testify, that there is a general disposition to listen to the voice of exhortation and reproof, when these are rendered necessary by the indifference of some to the Means of Grace, and the deviations of others from the narrow path of Christian Holiness. Of a refractory or contentious spirit we have not, in general, to complain.

—The Lord has been graciously with us, and assisted us in the performance of our several duties during the year past. We can declare with truth that He has been our Counsellor in seasons of difficulty, and our helper in every time of need. The state of our congregation has been, on the whole, encouraging to us; as may be inferred from the fact, that we have not been under the painful necessity of excluding a single individual from our fellowship. In the early part of the winter, the meetings were diligently attended: as the season advanced, we remarked however, to our sorrow, that some fell into the habit of absenting themselves occasionally, even on the Lord's Day. We did not neglect to set before them the danger as well as the sinfulness of such indifference; and our admonitions and warnings were not without effect. The declarations of many, at the individual speaking, were satisfactory, inasmuch as they testified of a sincere desire to live unto the Lord who had bought them with His precious blood. Although we cannot say that the practice of all corresponds with their profession, we rejoice to be able to believe that the conversation of many is such as becometh the Gospel of Christ.

—The Christmas Festival, which we celebrated with glad and thankful hearts, was followed, on the 26th, by the Festival of the Married People, and, on the 28th, by that of the Children. The latter festival is long and eagerly expected by our little-ones; and, to make them a special treat on this occasion, we distributed among them a number of little Tracts, with which the kindness of Pastor Barth, of Möttlingen, had supplied us.

—Hopedale.

1840—Many of the communicants had come to us from their provision-places, some of which are at a great distance from the Settlement. Their expressions of gratitude to the Lord for the temporal benefits bestowed upon them, and of earnest desire after the enjoyment of His spiritual mercies, were very affecting and encouraging to us. We may truly say, *The people returned to their tents, joyful and glad of heart, for all the goodness the Lord had shewed unto them.* The festive seasons of Christmas and Easter were likewise much blessed to all who were able to attend, and the Word of Jesus' patience, and the history of His bitter sufferings and death, which occupied our minds and hearts during the Passion-Week, made an evident impression on our hearers.

—Our household has been favoured to enjoy a remarkably good state of health; nor was this seriously affected by the failure of our accustomed supply of fresh meat during a considerable portion of the winter, and the consumption of a greater quantity of salt provision than we have been in the habit of using, or than is accounted wholesome in this climate.

—Our Esquimaux were favoured with much success in their endeavours to provide for themselves and their families. As far as we are aware, none of them suffered hunger. During the summer and autumn of last year they succeeded in taking above 700 seals, mostly in kayaks; and this supply proved more than sufficient for their actual necessities during the progress of the ensuing winter.

—Hobron.

1840—During the period which we are invited to review, we have received many mercies, both spiritual and temporal, from the hand of our gracious God. The blessing of health has been vouchsafed to the several members of our Mission-Family; and we have been enabled to proceed in our allotted work with diligence and cheer-

fulness. For our temporal comfort, as well as for our bodily wants, abundant provision was made, through the blessing of the Lord.

—We can give our people the testimony that they have shewn their desire after spiritual blessings, by a faithful attendance on the Means of Grace. Nor have we been without cheering proofs that our testimony of the meritorious death and atoning blood of Jesus, though delivered in weakness, has been accompanied with power and with demonstration of the Spirit to the hearts of our hearers. Meanwhile, it is our continual and fervent prayer that the happy hour may soon arrive, in which the mighty efficacy of the transforming and converting grace of God may be fully apparent among our dear Esquimaux; and that they may be altogether freed from the pressure of those bands of sin and chains of natural depravity, of which, by their own confession, the majority are painfully sensible.

—Having received authority from the Elders of our Church to appoint such of our Esquimaux Brethren as we might judge to be properly qualified, to the office of National Assistant among their countrymen, we had great pleasure in conferring

this important charge upon our Brother Renatus; who, for many years past, has performed the services of a chapel-servant with equal faithfulness and acceptance. After he had been introduced to the congregation in this character, and been commended by them to the grace and blessing of the Lord and the guidance of His Spirit, with a view to the discharge of the duties he was about to undertake, he held his first address to the children on the 1st of April, directing them, with much simplicity and affection, to that Saviour who loves them so tenderly. We have reason to hope that his service in the Lord's House may be attended with abiding benefit; and most thankfully shall we afford him every opportunity of speaking a word in season to his countrymen; not only to the members of our congregation who are necessarily absent from us for a considerable portion of the year, but also to the Heathen who have never yet heard of a Saviour, and to whom we may have access. Help us to pray, Dear Brethren, that this our first Native Assistant may be preserved in humility of spirit and lowliness of mind, and that he may escape the snares of the great enemy.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—Rev. J. W. Woodcock and Mrs. Woodcock, with Mr. and Mrs. Pollitt, left Kingston, Jamaica, on the 16th of November, and landed at Dover on Jan. 26.

Jews' Society—On Sunday Evening, the 21st of February, four Jews were baptized at the Episcopal Jews' Chapel, Bethnal Green: the converts were, a Pole, a Dutchman, a German, and an Englishman, of the respective ages of 44, 33, 30, and 23 years. The inquirers are now very numerous: many attend Sunday-Afternoon Service, when the Hebrew Liturgy is used. Prayers in the Hebrew Language are also read in the Chapel every morning during the week, at seven o'clock; and are attended by orderly and inquiring congregations.

London Miss. Soc.—Rev. Wm. Ross and Mrs. Ross, with Rev. David Livingstone, appointed to the Lattakoo Mission, embarked for Cape Town on the 8th of December, in the "George," Capt. Donaldson.

Parker Society—The names of Subscribers delivered in, amounted, on Friday the 26th instant, to the unexpected and unprecedented number of THREE THOUSAND FOUR HUNDRED. No names would be received after Saturday, except such as should arrive by Monday's post.

Niger Expedition—The Expedition has not yet left England; it having been ascertained that there will not be sufficient water, for some months to come, to enable the vessels to ascend the Niger.

Liberated Africans—The "Hector," Capt. Rob. Freeman, has sailed for Sierra Leone, under engagement to convey Mr. Barclay, the Agent-General for Jamaica, in order to offer the Natives of Africa in that Colony a passage to the West Indies, as Free Emigrants. They are to be unfettered by engagements before embarkation, and free to choose their employers and make their own terms.

INDIA WITHIN THE GANGES.

Baptist Miss. Soc.—Mr. G. B. Parsons (p. 177 of our last Vol.) died at Calcutta on the 13th of November, in his 28th year. His course was thus short; and it was one of much suffering, but ardent and laborious: he is the third member of the same family who have been called to the Heavenly Rest from the Baptist Mission in the East. Just one week after his death, arrived the "Jessie Logan," which conveyed his younger brother, Mr. John Parsons, who embarked (p. 430 of our last Vol.) at Liverpool, with Mrs. Parsons and Mr. and Mrs. Evans, on the 17th of July.

CEYLON.

Church Miss. Soc.—Rev. J. T. Johnston (p. 350 of our last Vol.) arrived at Colombo on the 17th of Nov., and at Kandy on the 30th.

WEST INDIES.

Wesleyan Miss. Soc.—Rev. Wm. Lee, Missionary in St. Vincent's, departed to his Rest, after a few days' illness, on Nov. 13.

Missionary Register.

MARCH, 1841.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD,

IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 95 of the Number for February.)

Inland Seas,

(Concluded.)

CHURCH MISSIONARY SOCIETY.

MALTA—1815—Christ. Fred. Schlien, Sam. Gobat: Peter Brenner, G. Badger, *As.*: Fares Shidiac, Hanna Gauli, *Nat. Translators*; John Matt. Weiss, *Printer*. Mr. and Mrs. Schlien left London on the 23d of April; and arrived at Malta, on his return to his labours, on the 10th of May—Pp. 121, 222, 311.

The services of the Rev. C. F. Schlien have been interrupted by severe illness; but his health is now re-established. He continues his Revision of the Arabic Version of the Scriptures; and it is one principal object before him, in his return to the Mediterranean. The translation of the Book of Genesis is to be put to press immediately, as a specimen of the work: it has received high testimonials from eminent Oriental Scholars. The Arabic Prayer-Book is in course of being printed in Malta.

Some Turkish Tracts have been printed at this press by the Rev. P. Fjellstedt, who visited Malta, from Smyrna, expressly for this object.

[*Report.*]

Through God's mercy, I have been able to bring several of our Maltese labours to some perfection; so that printing goes on with considerably more despatch than in former years. The newly-established Type-Foundry, though in its infancy, gives constant proof of its utility. The Lithography has also made some progress.

[*Mr. Fjell.*]

It has been intended, ever since the first establishment of this Mission, to form, so soon as might be practicable, an Institution in Malta, for the purpose of giving a sound and Christian Education to Young Persons from the Levant, who might give hopeful evidences of piety and intelligence.

The Rev. Samuel Gobat, whose state of health has rendered it necessary for him to leave Abyssinia, March, 1841.

since, has settled with his family in Malta, and is about to commence this work. [*Report.*]

GREECE—*Syra*—1827—Fred. A. Hildner, John Theoph. Wolters: 1 *European Teacher*, 5 *Native Schoolmasters*, 6 *Native Schoolmistresses*—Pp. 121, 122; and, at pp. 219, 220, see notices of the Government and Mission Schools, with Mr. Hildner's Reflections on the Mission at the close of 1839—The last Return of Scholars in the Mission Schools is 305 Boys and 312 Girls.

ASIA MINOR—*Smyrna*—John A. Jetter, Peter Fjellstedt: one *Translator*—Pp. 122, 429; and see, at pp. 287—297, details of various Journeys. Of these Journeys it is stated in the *Report*—

The Missionaries, being prevented by the opposition of the Greek Hierarchy from prosecuting the work of Education, have travelled extensively in the Southern and Northern parts of Turkey. The Rev. J. A. Jetter has visited Ephesus, Patmos, Samos, Cos, Rhodes, Scio, and Constantinople: the Rev. P. Fjellstedt has travelled along the northern boundary of Bulgaria. In these tours, the distribution of the Holy Scriptures, the promotion of edifying discussion and conversation, and the study of the circumstances of every place, were their leading objects. Deplorably destitute of spiritual light and temporal happiness are those regions which they visited. They explored countries on which Providence has showered every natural resource, but which the sin of men has degraded, impoverished, and ruined.

Mr. Fjellstedt has, moreover, been diligently engaged in his revision of the Turkish New-Testament, and in preparing various works in Turkish. He states, Jan. 9, 1840—

Church Missionary Society—

With regard to our work during the last year, we have fallen short of what I had hoped to accomplish, because we spent four months in travelling, and a considerable portion of time in printing our books. We have translated, during the year, the Four Gospels, part of the Acts, and the Book of Genesis; and a Bible History, which will make about 300 pages when printed.

EGYPT—*Cairo*—1826—Wm. Krusé, John R. Theoph. Lieder: 6 *Nat. Schoolmasters*; 3 *Nat. Schoolmistresses*—Scholars: Boys' Seminary, 10 Boarders, and 14 Day Scholars; of whom 10 are Mahomedans, 2 are Jews, and the rest are Christians of different Churches: Boys' Day School, 85; of whom 65 are Copts, 13 Mahomedans, 5 Roman Catholics, and 2 Armenians: Girls' Day School, 114; of whom 77 are Copts, 17 Greek Catholics, 6 Roman Catholics, 5 Greeks, 5 Armenians, and 4 Mahomedans. The total number taught from the beginning is 101 Seminarists, 694 Male Day-Scholars, and 196 Females—Pp. 122, 123; and see, at pp. 269—271, notices of the Progress and Enlarged Prospects of the Mission, and of a Proposed Native-Christian Institution, with Indications of a Religious Revival; and, at pp. 297, 298, the Results of the Plans of Education, and notices of the Favour of the Egyptian Government.

Of the promising state of the Seminarists, the Missionaries write—

The elder lads of the first class have now committed to memory all the Catechisms printed at Malta: they have also read more than once all the Arabic Books issued from that press; and have several times read through the whole Bible. We are glad to observe, that, besides Morning and Evening Prayers, when the Word of God is read and explained, the pupils delight in reading it again privately in their leisure hours; and, as we have various translations of the Arabic Bible, they frequently compare the one with the other, for their further instruction. They have also often expressed a desire to have a Commentary on some parts of the Scriptures, like that excellent explanation of the Parables of our Lord, which they have not only read, but studied over and over again with great delight.

The Explanation of the Parables here mentioned was issued, in Arabic and in Modern Greek, from the Society's Press at Malta.

Nine Mahomedans and fourteen Christians applied, in the course of the year, for admission into the Seminary; but the state of the funds did not allow the Missiona-

ries to receive them as boarders. Some of them entered one of the Day Schools, in the hope of being hereafter received into the Seminary.

Of the Sunday School, Mr. Lieder says—

I spend in it many a pleasant hour. The progress which the children make in religious knowledge is encouraging. Though the boys are inferior to the girls in respect of quickness, especially in reading, yet it is evident that their understanding is clearer, and their minds of a more reflecting nature: and when I catechize them, or explain to them a portion of the Holy Scriptures, especially treating on our fallen nature, repentance, and Christ our Saviour, many of them shew, not only great attention, but also much seriousness.

Mr. Lieder had made a visit, with Mrs. Lieder, to Mount Sinai. The excursion had given him the opportunity of distributing the Scriptures, and of making many valuable observations; and was the means of restoring him to a degree of health, such as he had not for a long time before enjoyed.

ABYSSINIA—1831—John Lewis Krapf: John Muhleisen, John Christian Müller, &c. Rev. C. W. Isenberg arrived in London on the 30th of April. Mr. Muhleisen and Mr. Müller left London on the 21st of January last, to proceed, by way of the Continent, to join the Mission—Pp. 120, 123, 272; and p. 64 of the present Volume.

Mr. Isenberg and Mr. Krapf spent about five months together in Abyssinia, from June to November 1839; during which time they were continually occupied in preaching and discussion, and in obtaining a great variety of information: a part of this information, given by Mr. Isenberg since his arrival in London, appears at pp. 50—54 of our present Volume. The details of their Journey to Abyssinia, in April and May 1839, are given in an Appendix to the last Report of the Society. Their communications tend to throw great light on the geography of that part of Africa.

From the communications of the Missionaries, it plainly appears that the Papacy is following up with vigour its plans for occupying an important position in this country. [Report.]

Summary of the Mediterranean Mission.

Missionaries, 9—European Assistants, 5—Printer, 1—Natives: Translators, 3; Schoolmasters, 11; Schoolmistresses, 9—Scholars: Boys, 414; Girls, 426.

The Mediterranean Mission is still in its infancy; yet the progress of translation, the extension of sound Scriptural Education, the decay of Mahomedanism, the toleration in Egypt, and the growing spirit of inquiry in the East, call upon your Committee to persevere. [Report.

JEW'S SOCIETY.

At pp. 311, 430 of our last Volume, notices appear of cruelties inflicted on Jews at Damascus and Rhodes, in order to extract confessions of the alleged murder of Christians by them, for the purpose of using their blood in secret religious rites. The subject has awakened deep interest throughout Europe and the United States, among the Governments and the People. A large collection of documents relative to it are given in the "Jewish Intelligencer" for the latter half of last year. The scenes of these persecutions falling within this division of our Survey, and the Society especially directing its attention to the Jews of these parts, we shall here call the subject to the notice of our Readers, as it is a remarkable Sign of the Times in reference to that Nation.

The "Times" Newspaper has entered at large into this matter; and thus states the facts of the case with relation to Damascus:—

A Roman-Catholic Priest, named Father Thomas, suddenly disappeared from the quarter of Damascus, in which he resided on the 7th of February last. Having been seen on that evening near to the shop of a Jewish Barber, the latter was apprehended, and questioned, and finally subjected to torture; when he made what was termed a confession, and accused several of the principal Jews in Damascus of having put Father Thomas to death. This declaration was accompanied with various details, confirmatory, in the opinion of such judges as Damascus could furnish, of the guilt of the persons accused. They were seized, committed to prison; and also tortured, to extort a confession of what they had done with the body: even young children, for the same purpose, were subjected to similar atrocities. It need not be stated, that, before such a tribunal, what was deemed an entire and satisfactory proof of guilt was elicited.

In this stage of the affair, an appeal was made to the Pasha of Egypt by the Jews of Damascus, to put an end to the application of torture as a means of procuring evidence in criminal process, and to permit the further investigation of this affair to take place at Alexandria. To the first part of this application, Mehemet Ali immediately assented; and, in a manner which does him honour, prohibited the use of torture against the accused persons: he refused, however, to have the process referred to himself, but directed that it should be removed from the jurisdiction of the Damascus Authorities, and conducted before a tribunal composed of European Consuls specially delegated for that purpose. Thus, as the affair now stands, the Christian Monks are the accusers, and Christians also judges; but the population and the Authorities of Damascus are prejudiced against the accused persons, and eager for a conviction. For their defence, European advocates of eminence are engaged, and are now on their way to Damascus; accompanied by Sir Moses Montefiore, who is specially deputed by the Jews of London and Paris to encourage the persons under trial by his presence, and to afford them such assistance in money and advice as they may require.

Nothing more important than this subject, in its present bearings and future consequences, has probably arisen in our time, apart from the great political questions of the day. This accusation, however, has brought with it another, in which all persons of the Jewish Religion throughout the world are involved; and which imputes to them the commission of such murders, as that alleged to have taken place by the Jews of Damascus, as a regular practice and rite of their religion, sanctioned and prescribed by their Priests and Ministers—a revival this, undoubtedly, of the practice of the barbarous ages—the plea or excuse for those persecutions to which the Jews, on account of their wealth, were exposed; but not to be regarded, nevertheless, by the Jews themselves with indifference, since this is a prejudice which has taken deep root all over the East, where appeals to human reason are so weak as to render its extirpation necessarily a slow and painful task.

However necessary to the justification of the persons immediately implicated may be a searching inquiry into this particular case, its importance, therefore, is chiefly derived from the wide scope given to the accusation brought against the Jewish Religion, and the still wider scope of the measures contemplated for its vindication, for the protection of the Jewish People, and for the elevation and improvement of their character and condition in Eastern Countries. As the matter now stands, it is not isolated individuals belonging to an obscure synagogue in a single city who are charged with the horrid crime of human sacrifice as a religious rite, but it is virtually th

Jews' Society—

whole Jewish Nation which is thus arraigned at the bar of public opinion. The charge is placed on those broad and general grounds, which, if substantiated, affect the entire race continuing to profess and practice the religion of their fathers, whether in the more or in the less civilized countries of the world. The earnestness, the zeal, the self-sacrifice with which this subject has been taken up by conscientious and enlightened Jews, are therefore by no means uncalled for.

Again, whether the Jews of Damascus have been justly or unjustly accused, they are entitled to a fair trial; instead of which, they have been subjected to the most cruel tortures to wring confessions of guilt and mutual recriminations from them, their wives, and their children, their friends, their neighbours, and their servants. Now, although this is an extraordinary case, both for the peculiar circumstances belonging to it, and for the notoriety which it has acquired, yet it is only a part of a general system of proscription, persecution, exaction, and contumely, to which Jews are exposed in Mahomedan Countries, and, to some extent, even in Christian. In both, there has been a tendency in many respects to a milder treatment: but, in Mahomedan Countries especially, the relaxation has been more nominal than real; the state of public opinion and social feeling, as well as the nature of existing political institutions, being adverse to their enjoyment of full civil rights, and of perfect protection to person and property. In the United States of America, in France, and in Great Britain, Jews possess a nearer approach to civil equality than elsewhere.... In proportion as they succeed by the efforts now making or about to be made—in defining their own civil condition—in enlarging their civil privileges—and in hedging themselves round by guarantees of protection, by forms of procedure stipulated and recognised, and by the various checks which may be devised and conceded against the abuses of power—they will not only be securing their own happiness and prosperity as a distinct people, but conferring signal benefits on the countries in which they dwell and the races with which they are in contact.

We are thus led to take another view of this case, directly bearing on existing and prospective political combinations. All who have paid any attention to the history of Modern Judaism know that, especially in recent years, the minds of Jews have been earnestly directed toward Palestine; and that, in anticipation of a reconstruction of the Jewish State, many are prepared to avail themselves of the facilities which events may afford to return to the Land of their Fathers. It is not Jews only, who anticipate this result: Christians are become equally impressed with the conviction—are endeavouring to create facilities, and to remove obstructions—and are intently watching those coming events, whose shadows are believed to be now passing over the political horizon. The Scriptural grounds on which this belief rests do not belong to our province; and we notice the proposed Restoration of the Jews solely as what may be deemed a new element of the Eastern Question. Until this element shall assume some more definite form than has yet been given to it, it can scarcely be considered ripe for public discussion; nor can any satisfactory judgment be formed, whether its introduction will tend still further to complicate the question, or to facilitate its adjustment. The Jews, although bereft of their temple, their city, and their country, have never ceased to be a people. In the East, they are found scattered, wandering, oppressed, despising, and despised—cultivating a peculiar literature, divided into hostile sects, cherishing hopes ever disappointed and never abandoned. In Europe, an Asiatic People, they partake largely of European Civilization; but, amidst the diversities of language, of custom, of occupation, and of opinion, they seem with invincible tenacity to adhere to all essential distinctive national characteristics. It is for the Christian Philanthropists and enlightened Statesmen of Europe to consider, whether this remarkable people does not present materials which, when collected and brought into fusion under national institutions, might not be advantageously employed for the interests of civilization in the East.

A similar charge to that made against the Jews of Damascus was brought by the Greeks against those of Rhodes. A Greek Boy was said to have disappeared; and confessions were there also extorted from miserable Jews, by the application of cruel tortures.

Both these cases have been determined in favour of the accused. On the 20th of July, that of Rhodes came on for final judgment before the Council of Justice at the Porte: after a full investigation, the Jews were honourably acquitted; and the Porte, to shew its justice and the abhorrence which it felt of the cruelties exercised against the Jews by the Pasha of Rhodes, deposed him, and thus did all in its power to atone for the misconduct of its servants. On the 28th of October, Sir Moses Montefiore and some Gentlemen who accompanied him were admitted to an audience by the

Sultân, and were very courteously received: a Firmân was issued on the 6th of November, of which the following is an extract:—

An ancient prejudice prevailed against the Jews. The ignorant believed that the Jews were accustomed to sacrifice a human being, to make use of his blood at their Feast of the Passover.

In consequence of this opinion, the Jews of Damascus and Rhodes (who are the subjects of our Empire) have been persecuted by other nations. The calumnies which have been uttered against the Jews, and the vexations to which they have been subjected, have at last reached our Imperial Throne.

But a short time has elapsed since some Jews, dwelling in the Isle of Rhodes, have been brought from thence to Constantinople; where they have been tried and judged according to the new regulations, and their innocence of the accusations made against them fully proved. That, therefore, which justice and equity required, has been done in their behalf.

Besides which, the Religious Books of the Hebrews have been examined by learned men, well versed in their Theological Literature; the result of which examination is, that it is found that the Jews are strongly prohibited, not only from using human blood, but even that of animals. It therefore follows, that the charges made against them and their religion are nothing but pure calumnies.

For this reason, and for the love which we bear to our subjects, we cannot permit the Jewish Nation (whose innocence of the crime alleged against them is evident) to be vexed and tormented, on accusations which have not the least foundation in truth; but that, in conformity to the Hatti Scheriff, which has been proclaimed at Gulhané, the Jewish Nation shall possess the same advantages and enjoy the same privileges as are granted to the numerous other nations who submit to our authority.

The Jewish Nation shall be protected and defended.

To accomplish this object, we have given the most positive orders, that the Jewish Nation, dwelling in all parts of our Empire, shall be perfectly protected, as well as all other subjects of the Sublime Porte; and that no person shall molest them in any manner whatever (except for a just cause), neither in the free exercise of their religion, nor in that which concerns their safety and tranquillity. In consequence, the present Firmân, which is ornamented at the head with our "hoomaïoun" (sign manual), and emanates from our Imperial Chancellerie, has been delivered to the Israelitish Nation.

CONSTANTINOPLE—1835—S. Farman: Albert Gerstmann, who has removed from Jerusalem, and arrived on the 24th of November—Pp. 124, 125.

The Committee have been occupied, during the past year, in the endeavour to promote greater efficiency in this Mission. Having found it necessary to abandon the premises formerly occupied by the Rev. S. Farman, at Bujukdere, as too far distant from the Jews to answer the purposes of a Missionary Establishment, Mr. Farman has taken a house, under their directions, at Galata, and already entered on the occupation of it. [Report.

Through Mr. Gerstmann's operations, we shall be able to shew to the Jews that we do indeed love them. A room will be appropriated as a Dispensary, where the sick may receive advice and medicine. This will be a means of gathering the Jews to the Mission House, and will afford us a good opportunity of speaking to hundreds concerning the verities of Christianity, and of the immovable foundations on which Christ's Church is built. [Rev. S. Farman.

SMYRNA—John Evangelist (Mr. Cohen) continues to labour here, under the eye of Rev. W. B. Lewis, and to be well received among the Jews, with whom he has ample

opportunities of religious conversation. Mr. B. Yerushalmi, who was occupied in translating the Liturgy into Jewish-Spanish, died of malignant fever—Pp. 125, 519.

JERUSALEM—1834—John Nicolayson: G. N. Pieritz, A. Levi, Bergheim. Mr. Gerstmann has removed to Constantinople—Pp. 125, 519.

Mr. Nicolayson thus speaks of the state of the Mission, before the re-conquest of Syria by the Turks:—

Hundreds of Israelites in this city and elsewhere have, in the course of the year, heard the Scriptures alleged and argued from, in proof that Jesus is the very Christ. The number of Church Members is 13; that of those baptized in the year is 5; remaining candidates for next year, probably 8. All our Public Services, with partial exception of the daily Hebrew, have been sustained throughout the year.

Mrs. Simeon is the only one in the Mission who can act directly and efficiently upon Jewesses: her services are truly valuable: she is almost constantly surrounded by them.

A liberal donation having been presented by a Lady, with a view to a gratuitous distribution of the Holy Scriptures among the Jews of Palestine, Mr. Nico-

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layson appointed a suitable agent for carrying this benevolent purpose into effect, and confided 385 copies to his care. He encountered much suspicion and hostility, chiefly, it appears, in consequence of the consternation occasioned by the persecution at Damascus.

The foundation of the new buildings for the temporary Church and Mission Premises was laid on the 10th of February: by the end of March, a considerable portion of the work was raised as high as the first story. Mr. Nicolayson writes—

A large proportion of the materials required for future building has been obtained and brought to the spot: cisterns have been thoroughly prepared, and a new and large one dug and built, to secure an adequate supply of water (so precious here) for the work at once, and to supply the Establishment in perpetuity. The ground has been put in order, and plans drawn out for commencing and (if permitted) continuing the buildings on a regular system, adapted to the Committee's intention of enlarging the Mission. A right understanding with the Local Authorities has been effected, and measures taken for procuring such higher orders as may be needed.

Mr. Hillier, appointed to superintend the Mission Buildings, sailed on the 18th of May, and reached Jerusalem on the 7th of July; but he had only just commenced the examination of the premises and of the building already erected, when he was seized with an illness, which, in a few days, terminated in his death, on the 8th of August. The following is an extract of the only Letter received from him:—

The lower story of a portion of the Mission House has been nearly completed, in the rude style of masonry generally adopted in the better class of Arab Houses—a style, which consumes a very large quantity of materials; and which I conceive it will be highly expedient to abandon (especially in the erection of the Church), on the ground of economy, convenience, and sightliness, and with a view to meeting, so far as may be practicable, the expectations of contributors.

The contributions received for the Hebrew Church and Mission at Jerusalem amount to 7799*l.* 1*s.* 3*d.*: of this sum, 6291*l.* 10*s.* 10*d.* have been expended; of which 3267*l.* 19*s.* 3*d.* have been for the purchase of Ground, Buildings, and Materials, and payment of Wages.

The following extracts from Mr. Nicolayson's Letters will shew the state of the Mission during the late events in Syria:—

Sept. 6—The very threatening aspect, which

things are now assuming in this country, has determined Mr. Young, Her Majesty's Vice-Consul, to leave immediately for the coast. Messrs. Berghem and Pieritz have come to the same determination.

For myself, I believe it my duty for the present to remain at my post; and I shall not leave it, except by dire necessity. It may cost me my life; but I will rather die at my post, than leave it without a very clear call.

Sept. 13—We are, thank God, still in perfect peace here, and in equal ignorance of what may be going on elsewhere. The aspect of things is exceedingly threatening, and we can do nothing but commit ourselves to God.

Once more I commend myself and mine, and the few converts and inquirers left under my care, to your prayers;—though ere this reach you things must be decided here one way or the other.

Nov. 6—Last night, positive information of the fall of Acre, on the previous day, reached us. My old friend, Ahmed Aga, late Governor here, who had been sent to Acre under arrest, sent word to his family, that he is at liberty, and just going over to the Constantinople Authorities.

Nov. 7—Last night a firmân arrived from the Turkish Authority at Sida (Izzet Pasha) to the Kadi here; which invests him with all authority, for the time, to require the surrender of the city, and to organize a Provisional Government in the name of the Sultân. The principal persons were immediately called together at the Mehkameh, and the Governor and the Military Commanders sent for. The firmân was then read, and duly acknowledged by the townspeople. The Kadi demanded the surrender of the Governor and Officers, who requested a few hours to deliberate on their course. Early this morning they signified their submission. The Governor was then re-appointed by the Kadi, to act for him till further orders. All has passed off peaceably and quietly. Thus the city has undergone a complete revolution within less than twenty-four hours.

Nov. 10—Toward evening, our late Governor, my old friend Ahmed Aga, arrived here as Governor of the city for the Sultân.

Nov. 11—Have just called on the Governor, who received me with more than usual cordiality. He is, as yet, appointed only *pro tempore*, and is to act in unison with the Kadi. The city having now been opened, general confidence seems restored, and business is resumed.

We have great reason for deep and unfeigned gratitude, for having thus been permitted to realize the hope which I always entertained of remaining in safety at our post; and for having passed through the crisis, thus far, with greater quiet and comfort even than I had anticipated.

We may not, indeed, be over confident yet : still we have the same ground of hope for the future also.

I beg to express the hope that the favourable opportunity which now offers for obtaining a firman from Constantinople may not be overlooked. It is now absolutely indispensable.

As yet nothing can be done here ; but should I find a favourable opening for proceeding with the building, it may prove a strong temptation to me to do so, in order to strengthen our hold here before the final settlement of the New Government. Could I complete the temporary church before that time, we should then at least be sure of that. I hope to be directed aright, so as to further the best interests of the Mission, spite of all discouragements.

The Committee have thus stated their general views and designs, as to the course to be adopted for the future :—

They are of opinion, that it would be inexpedient to proceed further with the erection of the intended buildings, until they shall have secured the services of a suitable Architect or Builder, to take the entire charge of the work.

They hope to engage a Medical Missionary, of competent professional attainments, and willing to devote himself to the cause of the Jews, who, with such assistance as shall be found necessary, shall conduct the Medical Department of the Mission, and take proper steps for the establishment of a Hospital for the reception of sick Jews, whenever found practicable.

They consider that every effort should be made to put the Mission on the most efficient footing—to engage the services of Missionaries duly qualified for such an important sphere—and to make Jerusalem the centre of extended Missionary Operations in Syria.

They feel the necessity of adopting more decided measures for affording relief to destitute Inquirers and Converts ; more especially by providing employment for those who are able to work : and they hope to be able to find one or more suitable persons, to go out in charge of a Printing Press, the cost of which has already been defrayed by a benevolent individual.

They look forward to the re-establishment of the Mission at Jerusalem, not only with a view to promote the spiritual and temporal benefit of the resident Israelites, but in the hope of enabling the Missionaries to visit other cities of Palestine and Syria, and thus to circulate the Holy Scriptures extensively, and to proclaim the Gospel of Jesus Christ : and in attempting to raise a Protestant Church in Jerusalem, which shall be seen and recognised by all the dwellers in Jerusalem as the House of Prayer set apart for Divine Worship after the Order of the Church of England, it is still their avowed

object, as contemplated from the first, to rescue our common Christianity from the sad stain which has been cast upon it, by the idolatrous superstitions of corrupt Churches on the very spot consecrated by the blood of the Redeemer—memorable for the first establishment of His pure and holy doctrines—and still destined to be the grand scene of His last and universal triumph.

For the accomplishment of the whole or of any part of these objects, the Committee must look to the blessing of the God of Israel ; to whom, alone, it belongs to open the door—to provide the instruments—and to give success to the plans formed.

They earnestly commend the work once more to the best exertions and prayers of those who love Jerusalem.

TUNIS—1833—F. C. Ewald : N. Davis, H. London, *As.* Mr. and Mrs. London joined Mr. Ewald at Leghorn, and proceeded with him to Tunis—Pp. 127, 128 ; and see, at pp. 536, 537, Mr. Ewald's view of the State of the Jews in North Africa.

In consequence of a domestic affliction, the Rev. F. C. Ewald left Tunis last summer, and proceeded to Leghorn to recover his health. Though your Committee regret that circumstances should have rendered it necessary to leave Tunis so long unoccupied as a Station, they have been much gratified by the report of Mr. Ewald's labours among the Jews at Leghorn : a spirit of inquiry has been awakened in some ; and many have, at least, heard the Gospel.

The Committee have appointed Mr. H. London, a learned Jewish Convert of many years' standing as a Christian, and already well known to them, as an Assistant-Missionary at Tunis : he is accompanied by Mrs. London, likewise a Jewish Convert.

Upwards of 300*l.* has been received at Tunis, by sale of the Scriptures, since the establishment of the Mission. [*Report.*]

Mr. Ewald reached Tunis, on his return, on the 27th of June. We extract a few passages from his subsequent Journal :—

Sept. 8, 1840—I sent some Bibles to some Nuns who are now established here. They arrived at Tunis, seven in number, from France, a few months ago : they intend to establish schools, and go about visiting the poor and sick of all persuasions. They would, however, not accept the Bibles, stating that they were books prohibited by the Pope.

Sept. 9—This morning a few Jews called, with whom I conversed. Sold twelve Italian Bibles to an Italian Jew, who is about to open a Jewish School, and to instruct the children out of the same.

Sept. 10—Had a conversation with a learned Mahomedan. Though our Mission is to the Jews,

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and the Jews only, yet we cannot help conversing with the Mahomedans, who are, generally speaking, the first assailants, declaiming against our Religion: great caution is required in conversing with them, on account of their great fanaticism; and if we were not constantly on our guard, we should be involved in the greatest difficulty. They do not even spare their own co-religionists. A short time ago, two Mahomedans were quarrelling: the one said, in anger, to the other, "Cursed be your religion!" The offender was instantly taken up, and brought before the Bey, who sentenced him to be hung; which was done the very same day.

Some time ago, I had a correspondence with a learned Mahomedan, regarding the truth of their religion. This correspondence was afterward printed in Malta, at the expense of the Church Missionary Society, to be distributed as a Tract. On my return from Leghorn, it had just left the press, and several copies were sent to me. I circulated some of them here, but it soon made a stir among the Mahomedans. It was traced out who the Mahomedan was who had corresponded with me, and he was called to account; so that he came to me, begging me to stop the circulation of the Tract, as he was else sure to be punished severely.

Sept. 12 (*Jewish Sabbath*)—I had made an appointment with Mr. London to visit some of the synagogues; but was prevented from doing so by six Jews, who called on me and stayed till nearly three o'clock in the afternoon. I conversed with them on the truth of the Law and the Prophets. They constantly appealed to the Talmud for the explanation of the passages of Scripture referred to. In general, I do not like to attack the Talmud, if I am not compelled to do so; because it only irritates the Jews, who venerate this dark and darkening book beyond all description. My maxim is, to proclaim simply the truth as laid down in the Law and the Prophets; and if once the Lord opens the heart to accept the truth, falsehood will vanish of itself. When, however, I am compelled, then I do not spare that Book, in exposing its follies and its falsehoods, its contradictions and its vanity.

During September, Mr. Ewald sold no Hebrew Scriptures; and at the end of October, he writes—

Another month is passed, and I have again, during the same, not sold a single copy of Hebrew Scriptures. I went therefore to some of the chief Rabbies, to inquire whether they had actually prohibited them; and if so, to ask

their reasons for doing so. They told me: "Your books are good, but you are *minim* (heretics); and our wise men, of blessed memory, have prohibited our taking alms of heretics. You sell your Bibles cheap, in order that our poor should be able to buy them: this is, in fact, the same as if they were to take alms from you; and we therefore, in fact, prohibited their buying your books. This is one of our reasons. Another is: our wise men have equally interdicted us from entering the house of a *min*: you are a *minim*, therefore we told our people not to enter your house." Another Rabbi gave yet another reason why the Jews ought not to buy our Bibles—because their wise men had told them, that if a Meshummed (a Converted Jew) was to write the Book of the Law, the Jews could not read it, but were obliged to hum it: this objection I refuted, by proving to them that this meant only the Book of the Law which was read publicly in the synagogues, but not copies of the Scriptures for private use. Some of those present admitted that I was right; but others maintained that those who did not buy and read our Scriptures, did better; and a fanatical Jew tore, immediately before my eyes, one of the Psalms which he had bought from our stock. The fact is, the Rabbies try all in their power to prevent the Jews from coming to us; for they hear now and then a Jew speak favourably of Christianity. A few days ago, a Jew said that he would have his newly-born child baptized, and not circumcised: this made a great noise in this place; and it was with some difficulty that they dissuaded him from doing so.

We must now wait patiently, to see how long this Rabbinical Prohibition will be obeyed; for this is not the first time that the Rabbies have excommunicated the Mission House.

Mr. London thus speaks of a Converted Rabbi:—

A few days after my arrival at Leghorn, I saw Rabbi Kestenbaum, a simple-minded humble man, and one of the first Hebrew Scholars and Talmudists. He first heard of the doctrines of Christianity in his own country, where he knew a pious Protestant Schoolmaster. During his stay in Malta he got acquainted with Mr. Brenner, one of the Church Missionaries, who sent him to Leghorn to Mr. Ewald. I conversed with him every day, and can confidently say that he is an humble sincere believer in the Lord. The second Sunday after our arrival at Leghorn he was privately baptized; he is now come with us to Tunis, where his learning will be very useful to us.

LONDON MISSIONARY SOCIETY.

CORFU—1819—Isaac Lowndes—Pp. 128, 129. Mr. Lowndes has continued

to preach in English, with as much regularity as the duties of his Government-

School Inspectorship would permit: he is still precluded from preaching to the people in Greek. On the Press and Education, the Directors report—

The reception of religious books on the part of the Greeks has been less characterized by indifference, than in the preceding year. The American Brethren at Patras have been favoured with many opportunities of circulating the Word of God: Mr. Lowndes has supplied

them with 600 volumes of the Scriptures, for distribution in Greece. He is making arrangements to print his Hebrew and Greek Lexicon.

Mrs. Lowndes and her daughter have continued their superintendence over the several Female Schools connected with this Station. Numbers have gone forth from these schools, to enter on the occupations of life, with hearts improved and principles fortified.

WESLEYAN MISSIONARY SOCIETY.

MALTA — 1823 — Thomas N. Hull — Members, 75 — Scholars, 65 — P. 129.

Although we have not had as many sound conversions as during the former year, yet we have not been without evidences that the Gospel of Christ is *the power of God unto salvation*. In the more select as well as public Ordinances, our gracious Master has given us

times of refreshing from His presence, and has established the hearts of some with grace. Many of our hearers, who have not as yet become members of Society, have felt pleasure and profit in kneeling with us round the Table of our Lord; and in testifying, in our Sacramental Services, their love to our common Saviour and the members of His mystical body.

[Mr. Hull.

CHURCH OF SCOTLAND.

Notices occur, at pp. 129, 130 of the last Survey, relative to a Deputation for opening the way to a Jewish Mission in these parts. See, at pp. 489 — 498, copious extracts from the Report of the Deputation on the most suitable Stations for a Mission, and on the best Modes of Operation; with a notice of the Number and Condition of the Jews in Palestine, and a Memorial to Government in behalf of the Jews.

ADEN, in South Arabia, is noticed in the last Survey as a promising site for a Mission to the Jews. Dr. Duff, on his return to Bombay, touched at Aden, and gives of it the following description:—

It is a wonderful place, consisting of lofty masses, cones, and rugged peaks of black lava; barren, and wildly savage. There is a congeries of volcanic craters, of larger or less dimensions, united like an irregular honey-comb of giant size; and shooting up into the heavens, and out into the sea, in shapeless and fantastic forms. This immense mass of volcanic matter is almost insulated, being connected with the main land only by a long, narrow, low, flat strip of hard sand, elevated but a few feet above the level of the sea. Indeed, it would seem as if it had been originally thrown up in the sea as a new island, and that the cross tides between it and the Arabian Coast had gradually filled up, and formed the present junction-causeway. The main land is, for many miles to the interior, only a parched desert: then low ranges of bleak and dreary hills succeed; beyond which is Arabia Felix, properly so called—a region of amazing fertility, being still a garden of frankincense and spices, of coffee, grain, and grapes.

It is within the largest crater that the town March, 1841.

of Aden is built. To it there are only two ways of access—one through an opening toward the sea on the south; another across a rugged ravine on the north; where there is one of the finest harbours in the world, formed by the bending promontory of Aden, on the one hand, and the main shore, with its projecting rocks, on the other. The bottom, or plat, on which the town is built, may be about a mile square; covered over with vast boulders and fragments of lava, and surrounded on all sides by lofty precipices of lava; wholly impregnable, without the aid of art, save on the landward side; and that, too, capable of being rendered impregnable, by the addition of a very few fortifications along the heights. "The place," said the Commanding Officer of the station, "may be made a second Gibraltar, if the British choose." The city, in its ruins and decay, exhibits the trace of former grandeur and great antiquity. It abounds with deeply-excavated wells, some of 150 feet in depth, and eight or nine feet in diameter, and built up with solid masonry. In some of these the water is sweet, and delightfully fresh and copious. The burying-places cover many acres, abounding with tombstones and old inscriptions or epitaphs. Among them, the most numerous are in Hebrew Characters.

This naturally leads the writer, as he says, to the present inhabitants of Aden: of these, and of its capabilities as a Missionary Station, he adds—

The majority of them are Jews—about nine hundred—men, women, and children. Almost all of them are poor; being carpenters, stone-masons, and handicraftsmen of different pursuits: a few are silversmiths; scarcely any merchants: to the old Sultan, a few acted as clerks or writers. There is a synagogue, very regularly and devoutly attended. There are

Church of Scotland—

three public schools, in which the children are taught to read Hebrew. Many are taught at home; so that altogether it may be said, that almost all acquire the ability to read. There is a chief of the synagogue, who, with four elders, decides not only ecclesiastical matters, but arbitrates and adjudicates in civil affairs. They have many copies of the Law of Moses, and other portions of the Old Testament. They have also many parts of the Talmud; and greatly contend for the traditions of the fathers. On the whole, they appear to be a class of rigid, conscientious Jews, of the Talmudic School; untainted by the scepticism and the infidelity so rife among the Continental Jews of Europe. They hold constant converse with the Jews of the interior—Yemen, and elsewhere.

So far as my information went, it would seem that Aden presented a central position for Missionary Labours among the Jews of Arabia, of a character more favourable than is elsewhere to be found. At present, from the hostility of certain Bedouin Tribes, Aden may be said to be in a state of blockade—wholly severed from the continent; but if the British retain the station,

and, by negotiation or otherwise, bring the Bedouins to terms of conciliation and friendship, so as freely to open up the interior, Aden would inevitably become a great and a flourishing emporium of trade. It is the great and the natural outlet for the entire commerce of Southern Arabia, and has capabilities which would soon cause it greatly to outstrip Mocha; and if the tide of traffic again flowed into Aden, as it seems to have once done, the number of resident Jews would at once be augmented, and a free intercourse opened between them and the tens of thousands of Jews which are reported, on the best authority, to inhabit the interior. At Senna alone (the capital) it is believed that there are not fewer than nineteen synagogues.

It thus looks as if Aden were surrendered to the British Arms that, through British Benevolence, it may become the spiritual Pharos of Arabia Felix: for, though I have referred specially to the Jews, I cannot overlook the singular door of access which would then be opened to the Arab Tribes—the descendants also of Abraham, through Ishmael and other lines of transmission.

The Journals of the American Missionaries frequently contain notices and remarks which throw much light on the hindrances and advantages to the Missionary Cause in the Countries included in this Division of the Survey. We extract the following, which relate more particularly to Turkey and Egypt.

Increased Facility of Intercourse—One of the most serious objections to Cyprus has been the difficulty of consulting with our Brethren: but this difficulty has been providentially and unexpectedly removed, by the introduction of Steam Navigation. More than a month has elapsed since the *Seri Peruas*, a boat belonging to the Danube Steam-Company, commenced her regular trips between Smyrna, Scio, Cos, Rhodes, Cyprus, and Beyrout. The same Company intend soon to send another boat, which will connect us with Alexandria. We are informed that the Austrian Lloyd-Company also intend soon to send one or more boats to these parts; and an English Gentleman recently told us that an English Company are contemplating the establishment of a line between England and Syria. However this may be, we are already, by one steamer, brought once a month within twelve hours of Beyrout—three or four days of Smyrna—five or six of Constantinople and Athens—and thirty-five or forty of America. We can now, when need requires the expense, send Letters all the way by steam to America, and receive an answer, in three months, or a period less than has been required, in many instances, to get answers to our Letters from Smyrna itself.

Opposition and Persecution—That principle in the administration of Turkish Government, which makes the Ecclesiastical Head of each Christian Sect accountable for the good behaviour of his whole community, is exceedingly unfavourable to the progress of free inquiry and pure religion among the Nominal Christians. It gives the opposers of the Truth a power in Turkey, which they cannot have in Greece; especially by entrusting that terrible instrument, banishment, to the Ecclesiastical Courts. Every Nominal Christian, if not under foreign protection, must belong to some one of the sects acknowledged by the Government. Of course, there is no escape for the conscientiously-evangelical Native Christian from the inquisitorial fury of his ecclesiastical superiors, if they choose to make him an object of persecution. The Turkish Power lends itself to them in such cases, and promptly executes their will.

This has been illustrated of late among the Armenians, in the violent outbreking of persecution against those among that people who are converts to the Evangelical Faith. Two Bishops have been sent into exile; and others have been imprisoned, to await their sentence. This outbreking and violence cannot be otherwise regarded than as proof of influence exerted, of progress and success. There will be many more such, and not improbably sufferings unto death, before the light and liberty and joy of the Gospel pervade the Oriental Churches.

In every place, through which I passed [in Asia Minor], where our books had been circulated among the Greeks, they had been collected by order of the ecclesiastics. The Priest of Nice assured me that a horse-load of them passed through that place, on their way to Constantinople, to the Greek Patriarchate.

It is a delightful reflection, that, notwithstanding these efforts to oppose the Truth, Gospel Views are continually spreading. Like leaven, they are silently diffusing themselves among the mass of the people; and though—when, from mistaking views or ill-grounded alarm, or any other causes, opposition is made—it may seem, from the surface of things, that the progress of Truth has been effectually checked, yet it is not so. Like the waters of a river, which may be obstructed for a short time, but soon find their way again to their accustomed channel; so it is with the Truth: it cannot be hemmed in, and prevented from spreading.

Infidelity among the Greeks—In regard to religious matters, I believe the Greek Mind is more truly awake to them than it has been before for centuries. The time is at hand when Greek Ecclesiastics will be forced to support the cause of Religion by reason and the Word of God. The existing effects of their deficiency on this point are indeed lamentable. An immense number of Young Men in the learned professions, and in the different stages of study, are deists and atheists—perhaps a majority of these. They are beginning now to avow it openly; and there are priests, and it is said even bishops, who avow that they do not believe a word of Christianity, though as a matter of policy they continue their professions of belief.

There has recently occurred a developement of a case of scepticism, which has interested and excited this people not a little. Cairis had founded, about four years since, an Orphan School on the island of Andros. He was aided in the establishment and support of the school by voluntary contributions in Greece and in England. He was the sole teacher, and lived a most laborious and self denying life; faring at the same board with his two hundred orphan boys, and superintending in person every department of this great establishment. He is a monk, well educated, of great acuteness of mind, a true patriot, having been most active during the war of the Revolution, and a republican. Recently, it has been discovered that he is a deist; and that many young men have imbibed, in his institution, most corrupt religious sentiments. It seems to have been his secret intention to establish a new sect, deistical; and that this was one grand motive in all his extraordinary labours in the cause of education. The Greek Synod has taken up the matter. Cairis was brought to Athens in a vessel of war; and conducted by armed soldiers to the meeting of the Synod, for examination. In five minutes the place was surrounded by a great concourse of people; and, for fear of violence, he was almost immediately remanded to his confinement on board the man-of-war. It is said, that if he had been kept a half-day in the city, there would have been a Revolution. He was without exception the most popular man in Greece, though at the same time the most modest and retiring. As he came out of the Synod, he was saluted with "Long live Cairis!" "The living virtue!" "The second Socrates!" &c. The enthusiasm of the people was immense; and their rage against the Synod without bounds. The final step in the matter has been, to send Cairis to confinement in a monastery on the island of Scythos.

Necessity of Native Books and Agency—It is highly important that we write more and translate less. The Orientals cannot understand such a tale as the "Dairyman's Daughter." To their minds every thing must be presented under an Eastern garb. We shall never have books exactly of the right kind in this respect, until there shall be raised up a Native Christian Literature.

This leads me to mention what is also undeniably true, that the most essential requisite to our success, so far as means are concerned, is a truly Christian, well-educated Native Agency for every branch of our work. It is evident that reformation is required in the Eastern Churches: but we, aliens, can never be the honoured reformers. We must educate a generation of Native Reformers. And this education must be one, which shall not cease as soon as they have been converted to God by means of instruction. To use the language of a Brother Missionary at Ceylon, we must not, after such an education and such conversion, "cast them off, to sink or to swim; but must for years, perhaps for life, continue to keep hold of them for daily instruction—entering into their work—talking with them each day about the objections made by the people to their instructions, and the answers which they give—and inquiring, affectionately and diligently, into the trials and temptations which they meet, with directions how to overcome them." We must form, by God's blessing, such a Native Agency; and then throw ourselves into them, and act through them on the people.

Great Changes in Turkey—The last year has witnessed great and wonderful changes in this

London Missionary Society—

Empire. The Hand of the Lord has been stretched out; and it is stretched out still;—and who can turn it back? In many important respects, old things appear to be rapidly passing away. The commencement of the Young Sultân's reign has been distinguished by giving the subjects of the Empire a new code of laws; abolishing many of the ancient usages of Islamism; and shewing great advances in the path of civilization. We cannot but mark the Finger of the Lord in these great changes, which seem to promise that the way is being opened for the introduction of the Gospel at a future and, as we trust, not distant day. The word is gone forth from the lips of the Almighty Saviour, *Behold, I create all things new*;—and He will fulfil it, in His time.

It is very true, that all things in Turkey seem to be unsettled. A breeze of wind from the Northern Regions may, at any moment, blow us all away. But this should only lead us to more zeal and energy and diligence, while our opportunity of action lasts. Besides, things are unsettled all over the world. East-India, the Sandwich Islands, Africa, even England and America, as truly as Turkey, are threatened with convulsions, which may overturn all that Christian Zeal and Christian Diligence have been the means of establishing. But Faith's eye, looking upward, distinguishes an Almighty Agent, who "rides in the whirlwind, and directs the storm."

Siberia.

LABOURERS—STATIONS—NOTITIA.

LONDON MISSIONARY SOCIETY.

Ona—William Swan: Shagdur, *Nat.*
As.—P. 130.

Some additions have been made to the Female School. The usual labours, in preaching and distributing the Scriptures, have been sustained; but with no remarkable result, except in two instances, by which, in a land still over-spread with the gloom of spiritual barrenness, the hearts of our Brethren have been refreshed.

The Native Assistant, Shagdur, exerts himself with unabated zeal for the evangelization of his countrymen. In March, he accompanied Mr. Swan to the district town, Udinsk; where he remained, after the departure of Mr. Swan, to preach the Gospel, and to distribute the Scriptures among the Buriats, who assemble in large numbers at the Annual Fair held in that place. [*Report.*]

The Rev. J. C. Brown, in a Letter to the Religious-Tract Society, says—

The Rev. Mr. Swan, after referring to the distribution of Tracts sent into that country, states, that the Buriat Convert, Shagdur, recently saw in the hands of another Christian Buriat a neatly-bound book, which he found was a collection of your Tracts, such as "Poor Joseph," "Dairyman's Daughter," &c. On inquiring where he got it, "A Russian Gentleman," said he, "when travelling on the great road, gave it to me." It is encouraging to think that many, of whom you know nothing, and of whose operations you may never hear a word, are raised up to act as co-adjutors in the benevolent and Christian work of supplying the poor and the ignorant with the means of becoming wise unto salvation.

Khodon—Edward Stallybrass: John Abercrombie, *Printer*. Mrs. Stallybrass died on the 23d Sept. 1839—Pp. 130, 131.

Two, if not three, of the Buriats have gone back to their idols: the others have, in the midst of much weakness and temptation, found strength to walk in the Way of Life. [*Report.*]

The printing of the Old Testament in Mongolian is advancing. The Historical Books, and those of the Hagiographa, are now completed; in addition to which, the second edition of the Pentateuch is finished, and the translators are now proceeding with a Version of the New Testament. Mr. Swan writes to the B F Bible Society—

Portions of the Scriptures are put into circulation among the people as soon almost as they leave the press. One of our Native Converts left us, with upward of 200 copies of various books: he had reached the farthest point of his journey, about 250 miles distant from this place, only a few days, when the whole of his stock was disposed of, and many applicants had gone away disappointed. He brings a very gratifying report of the reception which he met with, and of the eager desire of many to obtain the Scriptures. This we think matter of especial thanksgiving to God, because the districts where our friend was dispensing the Truth are in the immediate neighbourhood of the Mongolians beyond the frontier, whom many of the copies of the Scriptures thus distributed may eventually reach. We can have no direct intercourse with the subjects of the Chinese Empire; but the Mongolian Scriptures find their way to many of those who understand the language in that land of darkness; and we have been repeatedly told, that the books are well understood, and much sought after.

The Station at Selinginsk is still unoccupied.

In consequence of representations made by the leaders of a local faction, who deem it their interest to oppose the Gospel, inquiries were instituted last year by the Russian Government into the proceedings of the Mission. A close investigation was made by Officers who visited the Station for that purpose. The Converts were assembled; and underwent a strict examination, in order to ascertain whether they had imbibed, from their religious instructors, principles in any way calculated to loosen their attachment to the Government under which they live. Nothing of this kind was elicited: the functionaries departed, satisfied of the innocence of the accused: the adversaries were rebuked and confounded; and the whole affair terminated in a manner perfectly satisfactory and honourable to all concerned, excepting those in whose malevolent selfishness the inquiry originated.

[Report.

China, and India beyond the Ganges.

THE change of relation between Britain and China, spoken of in the last Survey, having issued in open hostility, we wait the result; not without a confident expectation, that, whoever and whatever may be blameable in this conflict, it will be overruled to the opening of China more freely to the labour of those who seek the everlasting salvation of its benighted multitudes. In this expectation, we here put on record some statements relative to China, by the Rev. Howard Malcom, which may have an important bearing on future measures.

EIGHT STATIONS ADVANTAGEOUS FOR MISSIONARY ACTION ON THE CHINESE.

1. *Sudiya*, a Station of the American Baptist Board in Upper Assam. The frontier of China is not now accessible from Sudiya: some rude tribes of Singphoos intervene, who preserve their independence, and render travelling by this route highly dangerous. British influence, however, seems fast extending in that direction, and a free intercourse for Whites may ere long be secured.

2. *Mo-goung*, or *Mong-maorong*, is a large fortified city, on a branch of the Irrawaddy, about $25^{\circ} 20'$, inhabited chiefly by Shyans, Chinese, and Singphoos. Good roads for horses or bullocks extend in various directions, particularly to Assam, Yunnan, and Bamoo: the trade to China is almost equal to that of the latter city: the resident Chinese are of a respectable class: the contiguity of the famous amber mines brings numerous merchants: the traders from China stay some weeks, and generally return from year to year; so that successive instructions might be given them. *Beesa*, called by the Burmans *Beejanoung* and by the Shyans *Hukung*, is but about 80 miles, north by west, from Mogoung: this is one of the principal Singphoo cities, between which and Sudiya there is constant and free intercourse. I had the pleasure of meeting at Ava the famous Duffa Gam, prince of the Beesa Singphoos, who assured me that Missionaries to his country should be well received and protected.

3. *Bamoo*. This city (lat. $24^{\circ} 17'$ north, long. $96^{\circ} 55'$ east) lies on the Irrawaddy, near the junction of the Tapan, or Bamoo, or Pinlang River, which comes in from China. The present population is 14,000, of whom one-tenth are Chinese. Each side of the river, for miles above and below, presents the appearance of a continued village; and the surrounding country is one of the most wealthy and populous portions of the Burman Empire. A great trade is carried on from Bamoo to China: from 5000 to 6000 Chinamen arrive every cold season from Yunnan, causing a resort at the same time of traders from all parts of Burmah and Munipore. Bamoo would be a more pleasant location than either Rangoon or Ava, except for its distance from the sea-board: the people are more refined than in most parts of Burmah—dress more completely—live in large comfortable houses—have peaceful habits—and seem particularly intelligent. The Chinese occupy a part of the city to themselves, chiefly one wide, clean street: they have about 100 shops, built of blue brick, and tiled, and a handsome temple. The Shyan quarter contains 800 houses, well built, chiefly of wood. Most of the streets are paved, and all have fine shade-trees. Besides its reference to China, this is obviously an important point for a Mission, not only to the Burmans and Shyans, but the Kah-Kyens: large numbers also of Assamese, Singphoos,

Muniporeans, Yos, and others, resorting hither for trade, demand attention. At least four Missionaries, one for Chinese, one for Shyans, one for Burmans, and one for the Kah-Kyens, are wanted here; or more properly two Missionaries to each of these classes. It is not certain that operations, or even a residence there, would now be permitted; but every day increases the probability.

4. *Umerapoora*, six miles above Ava, and formerly the metropolis of Burmah, has a population of about 10,000 Chinese, mostly married to Burman Females: it is also the resort of many young men from China, who remain only a few years. During all the dry season, small caravans arrive every few weeks; amounting, in the whole, to several thousand in a season. Many considerations invite to the early location of a Missionary at this city, who should acquire the dialect spoken in Yunnan and the west of China, and be prepared to cross the frontier at the first favourable moment. The city itself furnishes ample scope for the labours of several Missionaries to the Chinese; and the Government would not, probably, offer obstructions, as they permit all foreigners to exercise what religion they choose. Mr. Kincaid has several times been invited to accompany the caravan to China, and promised every attention.

5. *Zemmai*, about 400 miles north from Bankok, called, in Malte-Brun's Atlas, *Shaimai*. It contains 25,000 inhabitants; and is the residence of the prince, or Chobwaw, of all the southern Laos. The river Meinam is navigable thus far for boats. Very considerable intercourse is kept up by caravans with China: these go and come during six months of the year, in small companies, making an aggregate of several thousand men; each trader having twelve or fifteen loaded mules or ponies; and sometimes elephants are employed. Zemmai has the advantage of regular and frequent intercourse with Ava, Maulmein, and Bankok: standing on a branch of the Meinam, the intercourse with Bankok by boats is very considerable. Dr. Richardson, of Maulmein, has several times visited Zemmai: he met with no difficulty, and performed the journey in 25 days; travelling, as caravans generally do in these regions, about ten miles per day. Drove of bullocks have been several times brought hence to Maulmein for the troops, and the intercourse is likely to increase. Merchants from Zemmai visit Ava every year, and sometimes civil and military officers: they reach Monay or Mongny (lat. 20° 40', long 97° 40'), in 20 days, and Ava in 15 more. *Monay* is a large city, and the Seat of Government for another division of Shyans. I met the Governor, or Chobwaw, in Ava; who encouraged me to send Missionaries to his people, and made many kind assurances. Besides the claims of Zemmai as a station for the Chinese, it presents still more in relation to the Natives: the whole country round is peopled with a density very uncommon in Farther India: within a circle of 50 miles are the cities of Lagoung, Moungpai, and Mounghnam, each with 20,000 inhabitants; Labong, with 14,000; and several smaller cities: the people are mild, humane, intelligent, and prosperous: opium-smoking and gambling are almost unknown: almost every article wanted by a Missionary can be had in the bazaars, and at low rates: a fat cow costs but one dollar. The Tracts in course of publication at Sudiya would probably be intelligible to the people of Zemmai and vicinity. Four unmarried men are urgently needed at this station—two for the Shyans, and two for the Chinese.

6. *Pontiana*, on the west side of the island of Borneo, stands on a river of the same name, nearly under the equator. Being a Dutch Settlement, protection, and the comforts of civilized life, are secured to the Missionary. Its distance from Batavia is 400 miles, and from Singapore 300; the trade with each place being constant, both in native and European vessels. The city contains but about 300 Chinese; but in the interior are 30,000, engaged in working the gold and other mines. There were formerly Catholic priests here, but they have left no proselytes. This station is salubrious, safe, accessible, cheap, and every way promising. Numerous junks constantly trade from here to different ports on the coast of China, by which any quantity of Tracts may be distributed.

7. *Sambas* stands on the same side of Borneo, about eighty miles northward of Pontiana. As a position for a Chinese Missionary, it resembles Pontiana in all important respects. There are about fifty Dutch inhabitants, and many Malays, Dayas, Bugis, &c. The Chinese in the city do not exceed 200; but there is another body of 40,000 in the rear. Like the others, they are nominally subject to the Dutch, because lying within territory claimed by them, but they pay no tax: justice is administered by their own rulers, and they are in fact independent. They hold daily

intercourse, by an inland route, with the above-named body of Chinese on the Pontiana river.

The American Board of Commissioners for Foreign Missions have stationed here the Rev. Messrs. Arms and Robins, as Missionaries to the Dayas.* They commenced the study of that language; but finding the Malay would be more useful, have turned to that. The Daya Language is divided into some thirty different dialects, none of which are reduced to writing; and is so poor in words, that the Scriptures could scarcely be made intelligible in a translation. As Missionary zeal must create all the readers, it has been thought preferable to teach Malay, and give them a literature in that language. I am satisfied that it would be better to make English their learned language, rather than Malay. In this case, so soon as readers were raised up, they would have access to all literature and works of piety. In the other, ages must elapse before there can be a valuable literature in that language. The teaching to read is but a fraction of labour compared to enriching a language with valuable books.

8. *Banca* is an island about 130 miles long and 35 broad, lying in the Strait of the same name. The inhabitants are Malays, Chinese, aboriginal Mountaineers, and Orang Louts. The Malays are not very numerous, and are prone to indolence: the tribes of the Interior reside in a state of great rudeness and poverty. The Orang Louts, or "Men of the Sea," reside chiefly in little prows, along the coast; deriving their precarious subsistence from the waters. The Chinese are the strength of the Colony, carrying on almost all the trade, but especially the operations of mining for tin: their exact number is not yet ascertained; but they amount to many thousands, and keep up constant intercourse with their Mother Country. This island is not deemed particularly unhealthy; and, being in the very highway of commerce, offers many facilities for a Chinese Mission.

In reference to all these Stations, Mr. Malcom remarks—

So far as the bulk of the Chinese RESIDENT in foreign countries is concerned, the Missionary in some of these places need not acquire their language. They consist, in great part, of the progeny of the Chinamen married to Natives, whose mother-tongue, therefore, is the local language. Many of them, wearing the full Chinese costume, know nothing of that language. Most of them learn to speak it on common subjects, and some few are taught to read a little; but they could not be usefully addressed by a Missionary in that language.

Perhaps the best plan would be, besides stationing Missionaries (two or three in a place, to learn the language, distribute Tracts, &c.) at these various outposts, to collect a considerable number at some eligible point—say at Malacca or Singapore—where, in classes, and under competent teachers, native and others, they might pursue their studies without the interruptions incident to the occupancy of a Missionary Station. Much money would thus be saved, as well as much time and much health. The ladies, not keeping house, could study in class with their husbands. Persons of experience, observation, and ability in the language, would thus be raised up, qualified to assume all the practicable stations, in China or out of it.

USE OF THE PRESS, AS CONNECTED WITH THIS DIVISION OF THE SURVEY.

There are two entire Versions of the Scriptures into Chinese—Marshman's, of Serampore, in 5 volumes 8vo; and Morrison and Milne's, in 21 volumes 8vo. Dr. Marshman's was commenced about a year and a half before Dr. Morrison arrived in China; but both were finished and printed about the same time (1823), and have been largely distributed, in successive editions. Both Versions are verbal and literal; so much so, as to prove objectionable to present Missionaries. Though not likely to be reprinted, they are eminently valuable, as the bases of a New Version.

A third Translation is in progress, by Messrs. Medhurst and Gutzlaff. The New Testament, which was revised in concert with J. R. Morrison, Esq. and the Rev. Mr. Bridgman, has been printed from blocks at Singapore, and lithographed at Batavia. The Old Testament is in progress. Objections have been made to this Version, as being too loose and paraphratical: the translators of course deny the charge; but the British and Foreign Bible Society have as yet withheld their aid. The character and attainments of the translators, and the immense advantage of having two distinct and

* This word is often written *Dayak*. But the final letter is *a*, gutturally and suddenly pronounced. The same is the case with *Pontiana*, *Batta*, and all that class of words.

independent Versions before them, seem to authorise a confidence that it is a great improvement.

There have been printed in this language, besides the above-named editions of Scripture, about 95 different Tracts, and 25 Broad-sheets; amounting in all to about 2000 octavo pages of reading matter.

The number of Portions of Scripture and Tracts already distributed amounts probably to millions; but the exact quantity cannot be ascertained.

The distribution of Scriptures and Tracts from Out-stations, to be borne by trading-junks to the coasts of China, is not unimportant, but has, I think, been overrated. Christians seem disposed to regard our duty to China as likely to be accomplished cheaper and easier than it really is; and to hope that Bibles and Tracts, with merely a few Missionaries, will do the work. We are in danger, on the other hand, of being discouraged, because greater fruits have not resulted from all the labour and expense bestowed in this way. Two facts must be borne in mind—First, that few Chinamen can read understandingly; and, secondly, that our Books and Tracts have been, for the most part, so imperfect in their style, as to be far less likely to make a proper impression than a Tract given in this country.

The ability to pronounce the characters, or rather some two or three hundred of them, out of the many thousand, is very general. Hence a man taking a Tract will proudly begin to read off what he can, that is, call off the letters. But this does not prove him to understand one word of what he reads, as I have ascertained many times. He may not even understand a word when the book is correctly read to him. The written language and the spoken are, in fact, two different languages. After having questioned well-educated Chinese in various places, heard the opinions of judicious Missionaries, and personally examined many through an interpreter, I am deliberately confident that not more than one Chinese man in fifty can read so as to understand the plainest book; and scarcely any females, except among the very highest classes. Hence, when the Scriptures are read in Chinese Worship, it is as necessary to go over it in the vulgar tongue, as it was to the Jews to have a Chaldee Paraphrase and Interpretation.

It will naturally be asked, Why not translate the Scriptures and print Tracts in each colloquial dialect? One reason is enough: There are no characters to express the words. Strange as it seems, there is no way of writing a multitude of words used every day, by everybody!

The advantages of book distribution are further abridged by the imperfections of style and manner, from which few of them are free. I am assured by Missionaries, by Leangafa, and by private Chinese Gentlemen, that neither Marshman's nor Morrison's Bible is fully intelligible, much less attractive. The same is the case with many of the Tracts; and some of them have been found wholly unworthy of circulation. Sufficient time has not elapsed to make the books accurate, intelligible, and idiomatic. The snatching away of ship-loads can have had little other effect than to prepare the people to expect efforts to propagate Christianity, and to awaken inquiry. If these efforts are not soon made, the effects of what has been done may cease to be useful, and even become obstructive. Exertions, therefore, should at once be made, by all Christian Sects, to place men in safe and advantageous places to study the Chinese Language.

It is known that the Chinese print on wooden blocks, and have possessed the art for 800 years. Some good judges still prefer this system for the printing of the Scriptures. A set of blocks for the New Testament may be cut at Singapore for about 70*l*. The expense of each copy complete, including paper and binding, is about two shillings.

The use of moveable metallic type was introduced by Mr. Lawson, of the Serampore Mission, many years ago; and from such were Marshman's Bible and some other works printed. The great expense of cutting punches induced the Serampore Printers to have the most rare letters cut on the face of blank types, so that, out of 3000 letters, only 1400 were cast from matrices. The work of completing punches for the whole has been lately resumed, and they will soon be able to cast all the required letters. M. Pauthier, at Paris, has cut punches, and cast a fount about the size of that at Serampore. It extends to about 9000 characters; and will, no doubt, prove an important aid to Missionary Operations.

Many years must elapse before any Version of Scripture will deserve such perpetuity as stereotyping; which is never economical, except where frequent and small editions of the same work are required.

Books can be manufactured by the Chinese method, at a cost not exceeding that of metallic type; besides saving the salary of an American or European Printer.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

CHINA—Hitherto little has been done for China Proper, except occasionally scattering some few thousand portions of the Scriptures along her shores: but among the millions of Emigrant Chinese in the Eastern Archipelago, a wide field is open for Biblical as well as Missionary Enterprise, which has been by no means overlooked. From Malacca, Singapore, and Penang, numerous copies of the Sacred Scriptures are issuing in Chinese, as well as Malay. The return of Mr. Lay to this country having closed, for the present, the direct Agency of the Society for China, your Committee are most glad to avail themselves of every incidental aid afforded, in carrying out their great object in those distant and populous regions. [Report.]

SINGAPORE—The Auxiliary has remitted the sum of 150*l.*, and received a supply of Scriptures, in several of the European languages, for the use of vessels touching at that port. [Report.]

MALACCA—During the year much has been done. Our Chinese Assistants have, at different periods, visited various colonies of their countrymen. These visits to the men of the interior have not been in vain: several individuals have come down, acknowledging their belief in our Holy Religion, requesting further instruction, and expressing their determination to become believers in Jesus.

During the year we have printed 150 complete copies of the Bible, comprising 3150 volumes; complete copies of the New Testament, 700 in 2800 volumes; single Gospels, 1200; total number of volumes of Sacred Scriptures, 7150. The whole of these have been distributed at this or other Stations. We are now packing up 500 copies of the New Testament, to send to Assam, the new tea-plantation: some hundreds of Chinese have already settled there. The Auxiliary Bible Society of Calcutta applied for the above supply of Chinese New Testaments. When they are sent off, our stores will be entirely exhausted. I hope and trust that the Bible Society's handsome grants to this important department of Bible printing will, as heretofore, be adequate to the demand. [Rev. John Evans.]

PENANG—A grant has been made of 500 Bibles and 500 Testaments in Malay, and 100 in Roman Characters; with 300 Arabic Bibles, 100 English Bibles, and 200 Testaments. [Report.]

At present it appears to me that the Mahomedan can only be supplied with the Word of God by British Christians: I rejoice that there
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has been, and still is, some attention excited to the Scriptures. I have presented copies to many influential Mahomedans—the king of Teedah and his family—the Seyds, or nobility; and I have given them to the poor, to all who have applied, if able to read. I lately visited the residence of a Mahomedan Lord or Seyd: the Holy Bible was on his table, and I reasoned with him out of the Scriptures for about two hours.

[Rev. T. Beighton.]

See pp. 132, 133.

RELIGIOUS-TRACT SOCIETY.

The distribution of books has ceased, for the present, in Canton—Rev. W. H. Medhurst, of Batavia, has printed, at the Society's expense, 1000 copies of the first work prepared by him in Japanese, which he has sent to Rev. Charles Gutzlaff, at Macao. Mr. Gutzlaff has printed 10,000 Tracts, and has circulated many of them: 50 cities and villages, and 150 vessels, were visited for this purpose. Nearly 9000 Tracts in Spanish and Portuguese have been sent to Macao, for distribution among Foreign Sailors visiting that port—To Singapore, the sum of 100*l.* has been granted for the publication of Chinese Tracts, and 48 reams of paper for Malay Works—A grant of 200 reams of paper and 10,000 English Tracts has been made to the Missionaries in Burmah—P.133.

AMERICAN TRACT SOCIETY.

Dr. Bradley, from the American Board of Missions, gives the following view to the Tract Society of his labours at Bankok; accompanied by remarks well worthy of the notice of every distributor of Tracts:—

My principal field is in the midst of the great Bazaar of Bankok. The Mission rents a very commodious house in the Bazaar, which I now occupy for a Tract House and Chapel. The street is constantly crowded. Very few come into Bankok from the country who do not take a walk through this Bazaar, which is about half-a-mile in length. Those who call upon me for Tracts at this house come from every province in the kingdom. The man of whom the house is rented is one of the first Ministers of State, and has particular charge of various distant provinces. His residence is near my Station. The canals about it are generally covered with boat-loads of people

American Tract Society—who come from their distant homes to transact business with this Minister of State.

As the Siamese are always very slow in transacting business, each boat's company, generally speaking, remains long enough in the city to read most of our Tracts in order—ask many questions—and receive much instruction. I give them only one Tract at a time; and require them to give some consistent account of its contents, before they receive the second. In this manner, these boats are all well supplied with Tracts, which are carried far away into the interior. I have much reason to believe that they are, by the aid of the Holy Spirit, publishing the Gospel with power.

I talk with every applicant, endeavouring to say something for the benefit of his soul, and direct his attention to the Tract which he receives. All who have before received are examined on what they have read. This opens the way for much conversational preaching, and elicits many questions which demand my answers. There are almost always many gathered about me, listening to what I say. My usual sitting-place is in an open verandah ten feet above the ground, jutting over the main street: so that the passers-by are often arrested by my preaching.

I am delighted with this work of the Lord. I call upon my soul and all that is within me to

bless His Holy Name that He has given me this open door in the very heart of this kingdom. I have now occupied the place in the Bazaar about fifteen months; and design to occupy it as long as Choukunbodin, the Minister, will allow me to do so.

The Mission will need very much more power of the press, when more Labourers shall have joined it. One press but little more than keeps me supplied at the Tract House, and I think I distribute with much care. Certainly, I am far from being prodigal of Tracts. I aim to feel as much for the success of every Tract which I give away as though I had been at the expense of preparing it especially for the person to whom I present it. I deprecate the feeling that Tracts are cheap things, and can therefore be thrown away to the people. It seems to me that I might as well preach a cheap and unfeeling Sermon as to give away a Tract, thinking that I am not required to feel deeply for the success of so cheap a thing. If Tract Distributors had such deep concern in their work, I cannot see why they might not expect to be the agents in saving as many souls as the most favoured Pastors.

EASTERN FEMALE EDUCATION SOCIETY.

Two Sisters, Misses Baynes, have been appointed to Singapore: they sailed in June—P. 370.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

LONDON MISSIONARY SOCIETY.

Canton—1807—W. Lockhart, Benjamin Hobson, B.M., *Medical Missionaries*; W. Crawford Milne. Mr. Milne and Dr. Hobson arrived at Macao at the end of December 1839—Pp. 134, 392.

In March 1839 Mr. Lockhart left Canton for Macao, where, on his arrival, he opened the Hospital belonging to the Medical Missionary Society, and received many patients, some of whom obtained considerable relief under his treatment; but, in consequence of the hostile proceedings of the Chinese Government, he could only remain a short time, consistently with his personal safety. On the 25th of August, Mr. Lockhart, together with the few remaining British residents, left Macao; having committed his house and property to the care of one of the American Brethren, with the intention of proceeding to Batavia, where he would await the first opportunity of returning to Macao. The Chinese Christian, Chootihlang, has left Canton for his native village: he had been separated from his family for many years.

[*Directors.*

Singapore: at the southern extremity of the Malay Peninsula: inhabitants, according to Mr. Malcom, 30,000—1819—

John Stronach, B. P. Keasberry. Mr. Alex. Stronach has proceeded to Penang—Pp. 134, 135.

Mr. John Stronach has commenced preaching in the Hokien Dialect: the Message of Salvation from the lips of an European Missionary, being an entire novelty to a large proportion of the audiences which he addressed, excited various emotions of curiosity and surprise; while, at the same time, the usual opposition of the un-renewed heart was, in many instances, strikingly developed. He visits the Chinese in their shops every evening, to explain more fully and familiarly the Way of Salvation. He has undertaken the superintendence of the Chinese Classes in the Singapore Institution, with which the Free Schools are now united. Mr. Keasberry, who received in America his education for the Missionary Work, having made an offer of his services to the Society, has been engaged to labour in the Malay Department: he is conversant with that language, and preaches regularly in the Mission Chapel, and occasionally among the contiguous villages. His Malay Assistant, Ali, was baptized in July 1839. A Malay Woman, who received her knowledge of the Gospel from one of the former Missionaries

in this island, has, in the midst of persecution, and destitute of all Christian Fellowship, been enabled to maintain a stedfast adherence to its truths. Mr. Keasberry is much cheered by the number of Malays who have come forward as inquirers into the truth of Christianity.

The Chinese Missionary, Leangaya, left Singapore in July 1839, and proceeded to China, in order to watch over the spiritual interests of his son; who, from having been in the employ of the American Missionaries at Canton, had been taken into the service of the Commissioner Lin.

In the earlier part of the year, the Brethren visited the junks in the port, and distributed among them 2649 Tracts: about 1600 have also been given to the inhabitants of the Settlement.

[Report.

Our Mission in Singapore, commenced in 1819, has been continued with little interruption to the present time; and it is believed that much good, of a subordinate and preparatory kind, has been effected. But to estimate properly the value of this Mission, it must also be viewed in its relative character; and, considered in this light, few Stations in the East possess greater importance: forming, as it does, the connecting link in the vast commercial intercourse between Western and Eastern Asia, it is peculiarly fitted to be a centre of extended Missionary Operations. Nor have the advantages which it possesses been suffered to remain unimproved: almost since the commencement of the Station, the junks, proceeding thence to China and to the islands of the Eastern Archipelago, have been liberally supplied with books of religious instruction; and it is known that these have obtained a very extensive circulation in the several countries to which they have been conveyed.

[Directors.

Malacca: the District extends 40 miles along the coast, and 30 inland: inhabitants 22,000, about one-fourth of whom consists of Chinese—1815—John Evans, James Legge: Heinrich Christian Werth, *As.* Mr. and Mrs. Legge arrived Jan. 10, 1840. Mr. Werth, a German Missionary, who has resided with his Wife for some years at Malacca, has been engaged as an Assistant Missionary, with especial reference to the Malay Population—Pp. 135—137, 392; and see, at p. 556, a notice of Mrs. Evans's arrival in London for the recovery of her health.

MINISTRY—Mr. Dyer reports—

The stated Sabbath and Week-Day Evening Services have generally been well attended; the audience always conducting itself with as much propriety as is usual in our own country. Many of those, who have at length renounced their idols, have been receiving instruction for years; and have thus proved the benefit of

having line upon line and precept upon precept.

The number of those who have already embraced Christianity, now amounts to about 60; and one interesting feature in their character seems to be, that they are not ashamed to own before their countrymen that they are now Christians. Recently, several of them have been employed in distributing books in the interior of the Peninsula; going forth to this work, sometimes by themselves, and at others in company with the Missionaries: on one occasion, two or three of them were left at a spot distant from Malacca 40 miles, with a large supply of books; where they continued to reside nearly a month, until their stores were completely exhausted: they were everywhere treated kindly; and a desire was manifested, by some of the tinminers to whom they were sent, for further instruction.

Malacca is surrounded by mining districts, containing each some hundreds of Chinese. These constitute so many outposts, which may be frequently visited by the Missionaries; and present a sphere of peculiar interest for the employment of Native Evangelists.

In the course of the year, 19 Chinese children and adults have been baptized, and several Candidates for Baptism have presented themselves.

SCHOOLS—A Female Boarding-School has been established. Education is making progress among the heathen portion of the Chinese Population, who are not in any way connected with the Mission. Mr. Dyer states—

Female Education is in a state of interesting progress at this Station. From the time when one of the Society's early Labourers, Miss Newell, could only collect about half-a-dozen girls for an hour or two in the day, and then had daily to summon them from their houses, to the time when Mrs. Dyer had more than 150, prejudice against Female Education seems to have gradually given way; so that nearly twenty cases have been known, where children (who, according to Chinese ideas, were too old to be seen in the public streets) have taken up their abode with the Schoolmistress, that they might attend the school. In some instances, Girls who had been instructed in the schools assisted in teaching those who were not so far advanced; and now there is a pleasing prospect of separating a goodly number from idolatrous influence, by collecting them into a Boarding-School, under the immediate superintendence of the Missionaries.

ANGLO-CHINESE COLLEGE—Of this Institution Mr. Dyer says—

Mr. Evans has been most indefatigable in his endeavours to secure the residence of the students

London Missionary Society—

of the Anglo-Chinese College upon the premises. To accomplish this desirable object, he has been enabled, by the kindness of friends on the spot, to attach to the original building two wings, which are laid out in separate rooms for the pupils. This is a very important addition in the present state of this Mission; since it affords a Christian Home for the sons of Converted Chinese, who might otherwise be exposed to the corrupt example of idolatrous companions.

PRESS—Printing has been carried on with the same efficiency as in former years. Nearly 20,000 volumes have been issued from the press during the latter six months: 500 copies of the Chinese New-Testament, each copy comprising four volumes, have been sent for distribution among the Natives of China employed in the new tea-plantations in Assam.

Penang: an island off the coast of the Malay Peninsula: nearly one-fourth of the inhabitants are Chinese—1829—Thomas Beighton, Alex. Stronach: Reginald T. Grylls, *As.* Mr. Davies and his family arrived in London Feb. 13, 1840. It is not probable that Mr. Davies will be able to resume his labours in a tropical climate. Mr. Stronach arrived from Singapore August 14, 1839—On account of the unsatisfactory conduct of the Master, another of the Malay Day-Schools has been discontinued: the four remaining schools con-

Our Missions in Malacca, Batavia, Penang, and Singapore, are replete with promise for the whole of South-Eastern Asia. In Penang and Singapore, Brethren have commenced preaching in Chinese. They continue their endeavours, in dependence on Divine Aid, to raise up a body of Native Evangelists to carry the Gospel into China, whenever the Hand of Providence permits their entrance.

In the British Settlements in the Archipelago not fewer than 60,000 Chinese stately reside, who are always accessible to the efforts of Christian Benevolence; and probably six times that number are constantly passing and repassing from these Settlements to their Mother Country.

Should China itself, therefore, continue to the Christian Missionary inaccessible, still here is a wide field, with abundant facilities, for his noblest efforts. Through this medium of constant intercourse, he may send the Gospel into the very heart of the Celestial Empire.

[Directors.

AMERICAN BAPTIST MISSIONS.

We were enabled to give in the last Survey, from Mr. Malcom's Travels, a condensed account of these Missions. No regular report has since reached us; but we have collected a few particulars from collateral sources—Pp. 138—142.

SIAMESE.

Bankok: about 25 miles up the River Meinam—1833—John Taylor Jones, William Dean, Coroden H. Slaughter: R. D. Davenport, *Printer*—Pp. 138, 139.

Mr. Jones, in company with Rev. S. P. Robbins, of the American Board of Missions, visited Phra Bat, a famous seat of

tain 50 pupils. The domestic Chinese Boys' School contains about 30 pupils, and that for Girls about 20: the progress of the children in English and Chinese, and in general knowledge, is encouraging. There are seven individuals under instruction in the Malay Adult School, and Mrs. Beighton has a Female Malay School of 12 girls—During the year, there had been distributed 82 Bibles, 656 Testaments, and 11,283 Tracts; and 13,500 Tracts have been printed—Pp. 137, 138, 175.

Mr. Beighton's controversy with the Mahomedans was noticed in the last Survey: he writes—

I have received a large manuscript in Malay, in reply to my Letter to the Mahomedans at the beginning of the past year. This I suppose they consider superior and unanswerable. It contains extracts from four Christian Tracts, viz. "Christ and Mohammed compared"—"Resurrection of Christ"—"Way of Salvation"—and "The Trinity." These extracts are commented upon, and the Work appears to be a combined effort. I purpose examining the whole carefully, and shall probably send forth a reply. It is quite evident that the Tracts have been read. Many of the Mahomedans appear astonished: they say that they never before knew any person who dared to call in question the truth of their religion and the divine mission of their illustrious prophet: "It is bad enough to say such things; but to print them is intolerable."

idolatry, situated further up the Meinam than any Missionaries had before penetrated. We extract some notices from his Journal:—

There were many pretty villages on both sides; and we seldom passed any considerable distance without meeting with houses.

All the apparatus employed in cultivating and harvesting rice here is of the simplest kind; and were it not for the extraordinary productiveness of the soil, the subsistence of the people would be extremely precarious. As it is, they seem to need nothing but the blessings of Christianity and good Government.

At Ayuthia, the ancient capital of Siam, we

took a partial survey of the old city. It was mostly overgrown with jungle; freely interspersed, however, with the ruins of old temples, which were once, doubtless, very magnificent. Most of the population was found on the canal through which we passed, where Mr. Robbins made a free distribution of Siamese Tracts. These were received with intense eagerness; and when we had left the canal, and the stock of books was exhausted, boats still followed.

We arrived at Phra Bat just as the sun was rising, and as he cast his beams on the glittering spires of temples and pagodas studding the sides and summit. Large, sweet-toned bells were ringing; and crowds of people, elephants, and buffalo-carts moving in every direction. The whole aspect was extremely imposing, notwithstanding there was much that was grotesque.

From the mouth of the Meinam to this place, by the river, the distance is about 180 miles; throughout the whole of which not a mountain, nor a hill even, is to be seen.

The river, after proceeding about fifteen miles above Bankok, is principally lined with Peguans nearly all the way to the old city; and to me they appear the most interesting people which I have found in the East, as having more mind and more openness of character.

BURMESE.

Political disturbances and jealousy of foreigners obliged the Missionaries to retire, for a time, from Burmah Proper; the Country of the Karens and the British Provinces being still open. The Missionaries at Rangoon withdrew into these Provinces in the beginning of 1839. Mr. Abbot writes from Amherst, in relation to the Karens—

I received a Letter from one of the Karen Assistants at Maubee, saying that the Christians were suffering no more than others. Persecution for the Gospel's sake has been succeeded by oppression and plunder, in which all the Karens suffer alike. He had no hope that the country would be quiet for a long time to come. My heart bleeds at every recollection of the sorrows and wrongs of that ill-fated and long-oppressed people.

On the hostile disposition of the Burmese toward the British, Mr. Kincaid writes from Maulmein, in speaking of Colonel Benson, the Resident at the Court of Ava:—

After remaining five months in Amarapoora, and making every effort which one of the most experienced of Indian Statesmen could, to restore harmony between the two Governments, he was obliged to leave, without even being recognised as an English Envoy. During his

whole stay, he was not only entirely neglected, but repeatedly treated with positive insult.

In reference to the Mission, he adds—

As things now are, it is impossible to attempt Missionary Labour in Burmah, with the least prospect of success. I preach in the Native Chapel here twice on the Sabbath and four evenings during the week, besides labouring in different parts of the city, as my strength will allow. Not long since, I baptized two Burmans; and examined two others, but they were not received.

In a later communication, Mr. Kincaid states—

We have obtained no further information from the Church in Ava, or from those in the vicinity of Rangoon. It is the reign of terror. Executions are almost of daily occurrence, attended with circumstances of the most barbarous and revolting character.

In the midst of these cruelties, a fearful earthquake desolated the Seat of Government; of which it is said by Mr. Kincaid—

The whole of the brick houses and pagodas in the cities of Amarapoora, Ava, and Sagaing, have become a heap of ruins; burying in their fall the people who were asleep at the awful moment. The destruction and desolation are most appalling. The three cities are heaps of ruins, wherever there were brick buildings and pagodas.

Thus the judgments of Heaven are falling thick upon distracted Burmah. The King knows more of God, and His Law, than any other monarch who ever sat on the throne of Ava; and yet he shuts light, and truth, and compassion, out of his heart.

In the latter part, however, of 1839, the Mission at Rangoon was resumed. Mr. Kincaid writes from that place at the end of November:—

Mr. Abbot and I have come round to Rangoon on the express invitation of the Viceroy; and have been received by him and other local officers in the most urbane manner. For some months past, we have been determined on re-entering Burmah at the close of the monsoons, unless hostilities should actually commence. As there are between three and four hundred Converts left as sheep without a shepherd, besides many unbaptized believers and Heathen inquiring what they shall do to be saved, nothing short of actual hostilities between the English and Burmans seemed to be a sufficient reason for further delay. At least an effort should be made. Just at this time, when our minds were oppressed with no little anxiety on the subject of our future course, the urgent, and in some respects extraordinary, invitation of the Governor reached us. I had known the Governor in Ava—had been with him in the prisons when

American Baptist Mission—

crowded with state prisoners—had seen him one of the most active and energetic in the King's Court, when the Government was being remodelled. He treated us as old friends—inquired after our families—and expressed much pleasure in seeing us in Rangoon. He inquired, with apparent anxiety, why we had not brought our families with us: but when I informed him that they would soon follow, and that it was our most ardent desire to remain in the dominion of His Majesty if permitted to prosecute our appropriate work, he replied, that he should do every thing in his power to render our situation comfortable—that he would not allow of any annoyance—that it was unbecoming and disgraceful, after the American Teachers had resided so long in Burmah, that they should be under the necessity of remaining in Maulmein. This, and much more to the same import, he said in the kindest and most unostentatious manner.

The almost-unexampled forbearance of the English Government toward the Burman Court, instead of conciliating their friendship, has only rendered them more insolent; and, it is to be feared, has given the Burmans such an unwarrantable confidence in their dignity and power, as will render unavailing all future efforts to secure an amicable settlement of existing difficulties. War, however, may be avoided for some months, perhaps for years; and, in the mean time, we must preach the Gospel to all within our reach, and strengthen and build up in their most holy faith the newly-formed Churches. Our expectations of being immediately useful here are not sanguine. The feverish state of society, the fickle character of the men in power, and the watchful jealousy of the new Court, are so many serious obstacles in our way. The recent outbreak in China, which resulted in driving all the English from Canton, and the offer of 500 dollars for every Englishman's head, contributes its full share to keep alive a haughty and unyielding spirit in the Burman Court.

I have had repeated opportunities, both in public and private, for conversing with the Governor. Our conversation has been mostly on Religion; and sometimes in the presence of 30 or 40 persons, officers and common people. Wherever we go, the people appear glad to see us, and wish to know if we are going to remain. I have spent a few mornings in distributing Tracts and conversing with groups of people, while sitting in the verandah of some house. Many of them are old acquaintances, and persons who have heard much of the Gospel.

ASSAMESE.

The Assamese and various Tribes inhabit the mountainous districts at the head of the Burhampooter—Shans, Singphoos,

Nogas, and others. From Jypore, one of the Society's Stations, Mr. Bronson has penetrated south-easterly among the Nogas: the people were excited by the visit of a white man among them: they had allowed no one to know much of the interior of their country; and they suspected him to be a servant of the Company, and to come among them with some sinister design. Having, however, gained the confidence of the Chief, he obtained access to the head village of the tribe; of which, and of his reception there, he says—

We set out for the Noga Village on the top of the mountain. After winding our way over several hills for two hours, we reached a fine open space, commanding a most lovely prospect of hill and valley and winding streams. Several hamlets could be distinctly seen at once; and the report of a gun from this place was the signal for collecting their respective inhabitants. Here, hidden from all the civilized world, this people roam among the beauties of nature, and behold the grandeur of the works of God. From this place I found a wide and well-prepared road; pursuing which for two hours, we reached the village. The houses are numerous, large, and generally raised from the ground. The whole village is embowered in trees of the richest evergreen, and the walks are adorned by various beautiful shrubbery, among which I saw oranges, lemons, and a great variety of citrons. The cool fragrant air, as it breathed briskly through the thick foliage, made me forget all the fatigues of the journey.

I was kindly received at the village; and directed to a large house, which they had prepared for my reception, and where several Chiefs were assembled to meet me. My wants were immediately inquired into: a fire was made—one of their springs of water was given up to our company—eggs, milk and potatoes brought in abundance—and a small cook-house put up in so short a time, that I had no occasion to order any thing. Such was the generous hospitality of these wild mountaineers.

But this was no sooner done, than a long Council was held concerning me, (no less than six similar consultations have been held concerning me and the object of my visit,) and the whole day has been spent in answering their objections.

The next day he writes—

I had a large company round me, who had never heard the Ten Commandments before. They eagerly inquired where such words came from. I never before realized how directly the Commandments aim at the complete destruction of Heathenism. When I entered on the explanation of the First and Second Commandments, forbidding the worship of idols in every form, they exclaimed, "Good! Good!" The Nogas

do not worship idols, but make offerings to evil spirits, of which they have a most superstitious fear. The like scene was acted over when I came to the Eighth Command, prohibiting theft: this crime is considered by them a capital offence, and punished accordingly. The disallowing of adultery was heard with a sneer. How truly has the Apostle described the Heathen in the first chapter of Romans.

After we had gone through the Commandments, I entered into a fuller explanation of them, dwelling particularly on the folly of idol worship; and I believe I never before was able to make myself so well understood on religious subjects since I have been in the country. I find them extremely ignorant. They have no priests, no houses of worship, and no creed. The Brahmins have tried to rivet the fetters of their superstition upon them, but almost in vain. If they will receive Books, and allow their children to be gathered into Schools and instructed in the Christian Religion, the Brahmins will be able to do very little, and the Gospel will work its way into the very midst of their country. A successful beginning here will open the door to twenty-one other dependent villages near at hand, where the same dialect is spoken.

Mr. Bronson had prepared a Catechism in the Noga Tongue, and took it with him,

AMERICAN BOARD OF MISSIONS.

Canton and Macao—1830—Elijah C. Bridgman, David Abeel, Peter Parker, M.D. *Missionaries*: W. B. Diver, M.D., *Physician*: S. Wells Williams, *Printer*. Dr. Diver arrived at Macao Sept. 23, 1839—Pp. 142, 143, 352.

The Missionaries are chiefly at Macao, and are occupied in preparation to resume the Mission when opportunity offers. Mr. Williams devotes part of his time to Japanese. Dr. Parker has not been able to re-open the Hospital at Canton; although he practises privately, even among many of reputation. The Board report—

The Members of the Mission have been employed as in years past—in studying the formidable language of the great Empire; in translating; in printing; in gaining the reluctant confidence of the people, by healing the sick; in training those whom God may please to make their future Native Helpers in the work of Missions; and in collecting and diffusing information respecting the vast field, so little known hitherto.

The Mission is with much reason encouraged, in view of present providential facilities, and the prospective openings for usefulness.

In April, Dr. Parker writes—

The number of patients is again limited only by my ability to receive them. The still increasing number of men in office who call on me

on his final interview with the Chief; of which he thus speaks:—

I asked, "Do you not sometimes think about dying, and inquire what will become of you?" He replied, "I know that I shall go and meet my ancestors in heaven."—"How do you know?" I asked. "By dreams," said he. "In my sleep it has been often told me."—"If you could read that Great Book, which God has given to guide all men, if you believed it and obeyed it, you would be very happy at the thought of dying; and I have come up into your mountains for no other purpose than to teach it to your people." As he appeared to be interested, and rather astonished at such ideas, I drew from my pocket the Catechism, and read it through, often asking him if he understood it. He replied, "Yes;" and said that God gave those words, for they were all true and great as God. I then told him that I expected to go in a few days to Sudiya, to print this and other Noga Books, that he and his people might no longer be destitute of the means of becoming a wise and good people; and that when I returned to visit them, I should bring them Noga Books; but I was afraid his people would have no mind to learn to read them. He replied, that it was his wish to have his people learn to read them.

greatly augments my labour, as they require more formality and attention than ordinary men; and the correspondence required by some of them, though beneficial to one wishing to acquire the language, is still an additional labour.

On the Labourers employed, and the Work to be done, the Missionaries remark—

The number of Protestant Missionaries and their Wives residing at present in China is 14: five of them are under the patronage of the American Board: three are connected with the London Missionary Society: two are from the American Baptist Board; and one from a Baptist Society in the Valley of the Mississippi: two are in the service of the Morrison Education Society; and one is attached as interpreter to the British Commission for Trade. The Missionaries devoted to the Chinese, residing at Singapore, Malacca, Siam, Java, and Borneo, have had large accessions to their number within a few years; so that, from Penang on the west to Canton on the east, there are between fifty and sixty men and women devoted to the Christianization of the Chinese.

The work to be done is indeed vast, but God commands its accomplishment. The inhabitants of China, Japan, Corea, Tungking, Cochinchina, Camboja, Laos, Siam, and the great islands of the Indian Archipelago, are all deserving far more attention, immediately, than they receive. In preaching the Gospel, in the circu-

American Board of Missions—

lation of Bibles and Tracts, in teaching the ignorant, in healing the sick, success enough has been enjoyed to encourage us to persevere in these labours.

The revised edition of the New Testament continually gains favour. Some copies of it not long since found their way into a village of Native Christians, not far from Canton; and were received and read with great interest, as a new book—one which made them fully acquainted with Him, in whom they believed as their Saviour.

Of the fatal effects of Opium on the Chinese, it is said—

The sallow complexion and meagre appearance of hundreds and thousands in the streets betray its deadly inroads in their constitutions. The sufferings of families, from whose scanty support this expensive luxury is deducted, or from whose head its victim is torn away by death, can scarcely be imagined. Of all with whom we converse, those who are the least susceptible to serious impressions are opium-smokers. And yet nominal Christians, men of high worldly respectability, grow, prepare, and smuggle this deadly poison; nay justify, and even commend themselves for their benevolent services!

Bankok — 1831 — Charles Robinson, Dan. B. Bradley, M.D., Jesse Caswell, H. S. G. French, Asa Hemenway, Lyman B. Peet: Miss Pierce, &c. — Rev. S. P. Robbins and Mrs. Robbins arrived at home, on account of health, on the 20th of March last; and Dr. and Mrs. Tracy, on the same account, on the 28th of that month. — Messrs. Caswell, French, Hemenway, and Peet, with Nathan S. Benham, and their Wives, Miss Pierce, and Miss Taylor, embarked July 6, 1839, and arrived at Singapore on the 23d of October. Part of the re-inforcement reached Bankok on the 1st of January, and others about the beginning of March: Miss Taylor arrived at Singapore, and Mr. Peet was still there in the early part of May, but had engaged a passage to Bankok. There he would find the number of his associates diminished by the death of Mr. Benham, who lost his life on the 6th of April by the upsetting of a boat in the Meinam River, in which he was returning from the Monthly Meeting for Prayer — Pp. 143—145, 311, 352. In reference to Mr. Benham, the Board state—

Mr. Benham had entered on his Missionary Labours with much ardour, and with all the prospect of success which a strong and highly cultivated mind could give him. "His remarks and prayers, at the meeting, the evening of his

death," says Dr. Bradley, who communicates the painful intelligence, "shewed that he was panting after God, and longed to go and appear before him in the beauty of perfect holiness." Dr. Bradley also states, that pulmonary disease appeared to have previously fastened itself upon him; and would probably have made his life a short one, if he had not been removed by this stroke of God's providence.

Besides the Mission Premises, a large House, situated in the most public street in Bankok, is opened as a Tract House, where the Missionaries meet the people, and distribute among them Tracts and Portions of Scripture. Religious Services are held there and on the Mission Premises, with tokens of the Divine Blessing.

A few Young Men were learning English; and Miss Pierce had a small School: the Missionaries think it highly important that a Chinese Boarding School should be established in Bankok; and press for two additional Labourers.

The printing, from the beginning, had extended to 40,300 copies and 1,456,200 pages: the printed books contain, in a continuous series, 561 pages. The operations of the press have been arrested by the want of funds.

Of some of the Publications circulated by the Mission, Mr. Robinson says—

I have completed the printing of the "History of the Church," in two volumes octavo. The First Volume contains 65 pages, and is taken almost literally from the Acts of the Apostles; to which are added a few brief explanations of those passages which would otherwise be unintelligible to those unacquainted with the Old Testament. The Second Volume contains 92 pages; and was taken principally from Goodrich's Church History, giving a brief view of the progress of Christianity from the Apostles down to the present time; and closing with a condensed account of Modern Missions, particularly in Burmah and Ceylon, and the overthrow of idolatry in the South Sea and Sandwich Islands.

As little as would be consistent with a connected history is said respecting the Roman Catholics. Yet, notwithstanding this precaution, they have shewed themselves true to their noted character. Before the work was completed, they by some means got hold of the proof-sheets, and warned the people against reading it; and had also translated some part of it into French, and sent it to the Bishop at Singapore. They also proscribed the Young Man, an Indo-Portuguese and a Roman-Catholic, whom we employed as foreman in the printing-office. These things have opened the eyes of the Siamese, who sometimes had confounded us with them. The Young Man has left them, and

resides with us unmolested. A number of the Princes have sent special requests for the History.

On occasion of the press being employed to print 10,000 copies of a Royal Proclamation against the Importation and Use of Opium, Dr. Bradley says—

This is the first official document of any kind ever printed in Siam. I look upon this as forming an interesting era in Siamese History. It bespeaks a people fast rising in the scale of civilization, who are desirous to avail themselves of improvements made known to them. It shews that the King and his Ministers are in earnest to effect the very philanthropic object of banishing opium entirely and for ever from Siam.

Of the bearing of this measure upon the Mission, Dr. Bradley adds—

The rapidly-increasing use of Opium in this country had become one of the most discouraging features in the prospect of evangelizing this people; as this curse, having become almost omnipresent, stood ready to take away the Word of God out of the hearts of all in whom we planted it. The great question in our minds, respecting those whom Divine Providence brought under our special influence, has been, till now—"How shall they be preserved from this mighty destroyer?" Now, Almighty God, in His goodness, has undertaken for us, by turning the heart of the King to the work. Now, opium-smokers cannot procure opium to smoke. They come to the Missionaries, begging for medicine to quench their longing after it.

The King has recently had several public burnings of large quantities of opium, on the famous site of all the royal funeral piles: his object was, not to mourn over its loss, but to triumph over its capture; and to shew his subjects that he would not take advantage of the opportunity to enrich himself by its sale.

The Board observe, on this subject—

It is a remarkable fact, in the Providence of God, that such a movement for the promotion of Temperance as that here described, and that in China, should be made at the same time, in two great adjacent but independent Nations, like those of China and Siam, embracing perhaps half of the Heathen Population of the globe; and that the effort should be made by these Heathen Rulers to save their people from the destructive effects of intoxicating drugs, at the very time when the most Civilized and Christian Nations of the earth are engaged in a similar struggle to save themselves from a similar evil. The Hand of the Lord must surely be in it. May it be a forerunner of the more rapid and extensive triumphs of the Gospel in both! The Proclamation, which is long, ex-

March, 1841.

PLICIT, and decided, shews that the King is determined to make thorough work.

Of Prince Chowfah, who specially favours the Missionaries, it is said—

The Prince is a son of the former King, and was regarded as the legal heir to the throne on the death of his father: an older brother, however, got possession of the reins of government, which he still holds. Chowfah, to avoid suspicion and danger, consecrated himself to the sacred profession, and is now at the head of the Priesthood. He is, of course, a man of great influence; and the fact, that a man of such rank, and in a profession from which jealousy of Missionaries and opposition to their instructions might soonest be anticipated, is disposed to treat them with so much kindness, and is so free from national prejudice as to labour to introduce European and American Improvements—and has even acquired sufficient knowledge of English to write and converse well in it—should be received as a very encouraging indication of Divine Providence respecting the prospects of the Mission.

It is added, at a later period—

Prince Chowfah is still going forward with his improvements; constructing rain-gauges, keeping meteorological tables, &c. The study of navigation, in which he has been engaged, has contributed much to the discipline and enlargement of his mind.

Dr. Bradley's medical success, particularly in Inoculation, has been of eminent service to the interests of the Mission. It has acquired for him the unlimited confidence of the rulers, and even of the medical men. The Board remark on the statements in his Journal—

They exhibit the triumph of an improved and scientific medical practice, over the unskilful and often highly-injurious modes of treating diseases generally prevalent in Heathen Countries. They exhibit the Siamese as being remarkably docile. Rulers, nobles, and common people, convinced by fair reasoning and successful experiments, give up their former prejudices and modes of proceeding; and entrust themselves in the hands of a foreigner and comparative stranger, under circumstances where the life of themselves and their friends is most nearly concerned: and even professional men, not filled with conceit of their own knowledge and skill, as might be expected, nor jealous of the rising reputation of a foreign practitioner, come, and with great simplicity, place themselves before him in the attitude of pupils, seeking to learn a better way. The confidence reposed in the Missionary Physician, though he is known to be principally employed in giving Christian Instruction and distributing Christian Books, indicates that no decided or

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American Board of Missions —

strong prejudice has yet been awakened in the minds of the rulers against the Mission. In remarking on these statements, the incidental benefit which the Mission is instrumental in conferring should not be overlooked. Much suffering has been averted, and many lives already saved, by the application of medical skill in reference to one infectious disease. In a single generation, the number of lives thus saved through the agency of the Mission will probably be immense.

Some vaccine matter, sent with the Missionaries who last arrived, enabled Dr. Bradley to introduce that inoculation among the Siamese, which had before been attempted in vain.

Some extracts from Dr. Bradley's Journal will shew the efficient manner in which he acts as a distributor of Tracts, and the very promising field in which he labours:—

— A very large majority of the Siamese Adults who ask for books are intelligent readers. If a Siamese can read fluently, it is certain evidence that he can understand books written in the Siamese idiom; because the Siamese book-language and the colloquial are one and the same thing, with the exception that the book-language is a little more concise and better finished than the colloquial. The case is precisely as it is in the English: the book, which is written in the best English, is just the book which can be most easily understood by common readers. It is not so with the Chinese: there is a wide and discouraging gulf between the colloquial and the written language: consequently, a Chinese may be able to read fluently, and not understand a word which he reads; and a Missionary among them may be eloquent, and not understand a single idea which he utters. Thanks to God, that He has opened such an encouraging field in Siam for the circulation of Christian Books! It seems to me that there cannot be another like it in all the world.

— Every day's experience strengthens me in the opinion, that at least one-half of all the adult Siamese Males, and one-sixth of all the adult Females, can read. It is very remarkable, that almost every adult individual to be met with, on being examined, is found to be able to read the Siamese Character. The people have crowded upon me so hard to-day, that I have not been able to try the reading powers of many. Occasionally, a fear would arise in my mind that I might be giving my books to an illiterate gang; which induced me as often to select some of the most unpromising looking of my book beggars, and bring them to the test. To my great joy, as well as surprise, I found nearly all such to be good readers.

— Sabbath. Went to a *zayat* as usual, and laboured to instruct a company of Laos and Siamese. The Laos in Siam can generally understand perfectly well the Siamese colloquial language; and I have found many of them who can read the Siamese written character with good freedom. They seem to be proverbially humble, sober, and honest. They appear to me to be, in a peculiar sense, ripe for the Gospel harvest. Those that heard me to-day manifested a deep interest in what they heard. Several asked for books written with their own characters; saying that they could read Siamese Books stammeringly, but their own books with ease. It was painful to be obliged to tell them that I had no books written in the Laos Character. After I had taken my leave of them, and was returning home, a Laos came running after me, inquiring, with much interest, if I did not design to make some Laos Books. On being told that I had it in my heart to make his people some books, and thought that I might be able in a year or two to give him some, he pleaded with me not to forget him and his people; assuring me that there were thousands and thousands who could read, and that I should certainly get many blessings if I would do that thing.

— Spent two hours at the Tract House, almost constantly occupied in hearing the recitations of those who had received Tracts at a former time. It is to me a very cheering fact, that a large majority of those to whom I have given books, and who return to request others, are able to render full proof that they had read their Tracts understandingly, and laid up much of their contents in their minds. I am delighted to find that they comprehend quite well the most mysterious doctrines of the Gospel, and speak of them as though they had been brought up in some Sabbath School.

— This people desire, first of all, Narrations, and such especially as are arranged in a regular series. This fact induces me to think that the "Old-Testament Narrative," which is now in the press, will be highly acceptable to Siamese readers. It is remarkable, that God has made such rich provision in the Bible, for gratifying this universal taste for reading and hearing Narratives. Is not that a good plan for new Missions to pursue, which is calculated to furnish the people with the Scripture Narrative as soon as possible? The fact, that such portions of the Bible are of all others the most easily translated, deserves not a little consideration, in forming an opinion on this subject.

A little boy, not more than fourteen years of age, told me nearly all the account of the Creation and the Fall of Man as fluently as I ever heard a Siamese read; and he rehearsed it with great animation and eloquence.

—It has seemed to us, that one of the prin-

principal reasons why Tract Distribution has not been more blessed among the Heathen, is, that the Tracts have been too promiscuously given away; the distributors taking too little cognizance of the persons who received them. We have thought that any plan which would render the relation of Tract Distributor and Tract Receiver more like that of the Sabbath-School Teacher and Scholar, a great desideratum for Missionaries. We have no idea that we have yet hit on the best plan; but we trust that we have made some improvement on those formerly pursued by us. Certain it is, that we never before had our Tract Applicants so much in our mind's eye and in our heart's desire, as at present; and it would seem that God is pleased to place His seal on our efforts. We have seen much at the Tract House which has given us great encouragement. Many have seemed to be much enlightened through the reading of our Tracts, and the hearing of the questions which are proposed and answered at the Tract House. The Natives ask many peculiarly-interesting questions touching the soul, and the Gospel of the Lord Jesus. We have much cheering evidence that our Tracts, although no doubt as yet very imperfect, are understood by the common people, and carried far and near, and read in the hearing of families and neighbourhoods. There have been fifteen or twenty Young Men frequent visitors, who have seemed to us to be taught by the special influences of the Holy Ghost.

Singapore—1834—Ira Tracy, James F. Dickinson, Joseph S. Travelli; Dyer Ball, M.D., George W. Wood: Alfred North, Printer. Mrs. North died in peace on the 9th of March—Pp. 145, 146.

The Board, in the following remarks, rectify the mistake which has usually been made, as to the extent of influence to be obtained, through Singapore, in these Seas:—

This Mission was commenced on a scale, and with expectations, which subsequent events and researches in the neighbouring Archipelago may, perhaps, not fully justify. But, at the time when it was projected and begun, the Committee had no reason whatever to question the substantial correctness of the information then before them. Indeed, who could have foreseen the extraordinary stand since taken by the Governments of Netherlands India?—though the Committee cannot now believe that its exclusive and illiberal policy will be rigorously persisted in by the Colonial Government, or countenanced by the Supreme Authority in the Parent Country.

All the Islands south of the Philippines, and east of Java and Borneo, are either possessed by the Dutch; or else they are so far accessible only through Dutch Ports, that it would probably be impossible to keep up a sufficiently-regular

communication, except through these channels, to answer the purposes of a Mission. Bali, Lombok, Sumbawa, the Arroo Islands, and others, are in this latter condition.

Mr. Dickinson estimates the number of Chinese in the Archipelago at less than 300,000; and not more than 50,000 or 60,000 of these are at present accessible to us. The Committee think, that, in determining the proportionate attention which should be given to the different parts of the Heathen World, great regard should be had to the opportunities afforded for the stated and unrestrained preaching of the Gospel. Where there cannot be such preaching, the Press is not employed to the BEST advantage in distributing the Word of God. At present, the Missionaries in South-eastern Asia and the Indian Archipelago meet with formidable barriers on every hand, in the way of their present labours.

Of Singapore itself it is said—

The Word is not bound by the enactments of a jealous and unfriendly Government. Missionaries may preach the Gospel to any whom they can persuade to hear them. Perhaps no better place can be found, at present, in that part of the world, for acquiring the principal spoken languages; and for a Seminary where Native Helpers may, with Divine aid, be reared.

In June, the Boys' Boarding-School had 40 scholars, and the Girls' Boarding-School had 11. In reference to the Girls' School, Mrs. Stronach writes—

Chinese is so very difficult a language, that it is not easy to conceive much practical advantage to result from the smattering of it which Young Girls will be necessarily confined to. The great obstacle in the way of proficiency is, that not it, but Malay, is their vernacular; and the parents will not allow them to be taught Malay, but insist on instruction only in Chinese and English, both, to them, foreign tongues.

It has lately been referred to the Missionaries by the Board, to express their opinion how far the objects in forming the Mission are likely to be accomplished at Singapore: these objects are thus stated:—

When it was first decided to occupy Singapore as a Missionary Station, it was supposed that its central position, the fact of its being a free port, and the extensive trade carrying on with the continental parts of South-eastern Asia and the Islands of the Indian Archipelago, would render it peculiarly favourable for the acquisition of the languages of the several countries in that quarter—for an extensive Printing Establishment—and for a Seminary for educating Native Preachers and Teachers.

In reply to the Board, the Missionaries enter, at large, into the question, and come

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to the conclusions of which the following is the substance:—

The influence of Singapore, whether direct or indirect, (except its commercial influence,) has been overrated: on those islands and parts of islands which are under Dutch Controul, it is becoming more and more circumscribed; and on the surrounding countries it must be, for the most part, of an indirect kind: it must be an influence on the distant, through the near; that is, we are not to operate so much by preaching to those who come here and giving them books, as by raising up a Christian Community, which shall gradually diffuse its influence abroad. So that Singapore itself is to be regarded as our field, so far as direct action is concerned; to the exclusion, in a great measure, of that immense field comprehending China and the Archipelago, which has been supposed to be within our reach. Tract Distribution among the Malays has nearly ceased; and the quantity of books distributed among the Chinese Junks is much less than it formerly was.

The accessible population of Singapore is smaller than is generally supposed. The whole population of the island, including a few neighbouring islets, according to the census taken three years ago, was a little less than 30,000, and is now probably not over 36,000: in the only portions of the island where we consider ourselves safe, it does not exceed 20,000. From this number, we must deduct some thousands of Hindoos and others, who are shut out from us by their languages; the Chinese and Malay being the only languages which we propose to learn. A further deduction must be made for Chinese who speak dialects which we do not understand; and the number left, who are to be regarded as the really-accessible population of Singapore, is from 10,000 to 12,000.

It will admit of doubt whether the Bugis are a sufficiently important people to authorise the establishment of a Mission among mere emigrants: but however this may be, Singapore does not seem to be the place for a Bugis Mission. The number of Bugis who reside here is less than 1000: a large number, however, come in prows every year, and remain several weeks. The distribution of Tracts among the Bugis has entirely ceased; and no one thinks of reprinting the two little Tracts in the Bugis Language.

Four Missionary Societies have their Agents here; viz. the London, the American Board, the Assembly's Board, and the Baptist Board. The

BAPTIST MISSIONARY SOCIETY.

Akyab: near the mouth of the Arracan River: with three Out-Stations—1821—*4 Nat. Assistants*—P. 146.

By the removal of Mr. Fink to Chittagong, the station at Akyab was, of necessity, left to the

Missionaries of the London Society were here long before us, and regard themselves as having possession of the ground: they are quite willing we should do all we please in the departments of education and printing; while their plan is, to lay out their strength upon preaching. The Singapore Institution, in consequence of its having the countenance of Government and of the whole English Community, nearly monopolizes the field of general education here: it stands not in our way, however, but is really an important help to us: we most cheerfully do all in our power to contribute to its success.

The Missionaries conclude that the plan of labour which opens before them is—

1. To have as good a Boarding School as we possibly can—to go on enlarging and improving our Boarding School, till it shall deserve to be called a Seminary—at no time to increase our number of pupils so fast, that the lying, stealing, idol-worshipping boys shall be the majority, or any thing like the majority; but to maintain at all times a thoroughly Christian influence. Whether it will be best to have a school of more than 80 or 100 boys (two-thirds or three-fourths of them being Chinese, and the rest Malays), may depend on the success which we shall meet with, and the demand there shall be for thoroughly-educated men for preachers and teachers, and for places of trust under Government and in mercantile houses.

2. To keep up the Printing Establishment, but to curtail its expenses as much as possible. Some of us think that a Printing Establishment is scarcely needed here, since we can get printing done in Malay and Chinese at Malacca and Batavia, though at some inconvenience; and that we should keep up this department, not so much because it is indispensable, as because it is already in existence, and can be supported without great expense.

3. To have a Girls' School. The chief obstacle in the way of such a school will probably be found to be in the difficulty of retaining girls, in a settlement where males are to females as three to one, and where there are few children.

4. To preach from house to house. We have made a beginning, and shall do more as we make progress in the language.

There will probably be books enough distributed by others, whether we distribute any or not; but should there at any time be a call for this kind of labour, we can at once supply it, as it is the easiest of all Missionary Work in this part of the world.

care of Native Preachers; with whom, from the great distance of the Station from Calcutta and the want of acquaintance with their language, it is not easy to communicate. A good report has been received of the diligence and consistency of these humble Evangelists; and the Church

under their superintendence is stated to contain 28 members. [Report.

Chittagong: 343 miles E of Serampore, and 8 from the sea: inhab. 12,000: many populous Villages immediately adjacent—1819—John Johannes, J.C. Fink—P. 146.

AMERICAN PRESBYTERIAN MISSIONS.

No Report has reached us—P. 146.

CHURCH MISSIONARY SOCIETY.

The Mission to China has been relinquished. Mr. and Mrs. Squire arrived in England on the 3d of June—Pp. 146, 147, 310; and see, at pp. 298, 299, notices of

the Anxieties and Perils of this Mission, and of the Claims of China on the Christian Church.

MEDICAL MISSIONARY SOCIETY.

The formation and objects of this Society were stated at p. 132 of the last Survey; and, at p. 134, the opening, by it, of a Hospital at Macao, under the care of the London Missionary Society's Labourers. We shall here give some further notices of the Society:—

The Hospital at Macao is capable of accommodating 200 patients. Within the first three months 700 cases were treated in it; many more being refused admission, from want of room; and this, notwithstanding the existence, at first, of a greater degree of suspicion and distrust than had ever been manifested on the part of the people at Canton.

It is contemplated by the Society to make this Hospital available, as soon as possible, as a *SCHOOL* for the instruction of Young Chinese in sound physic and surgery. Already, three Native Pupils are pursuing a regular course of medical education in the Canton Hospital, getting their minds, at the same time, imbued with a knowledge of Christian Doctrine. The Missionaries are hence encouraged to look forward with confidence to the time, when, having afforded to the Youth of China a good professional education, their influence shall no longer be confined to the small circle round Canton and Macao, but will be extended, by means of their pupils, throughout the Empire.

The proceedings of the Society have lately received the tacit sanction of the Chinese Go-

vernment, in two ways: first, by the application of several Officers of high rank in Canton for medical aid at the Hospital; and, secondly, by an inquest being held on the body of a patient who had died suddenly, without a single word of disapprobation of the Institution having been uttered. This is regarded by the Missionaries as being very favourable to the success of their undertakings in future.

As many of the chief members, and the principal agent of the Society—Dr. Parker—are Americans, their operations are not likely to be seriously impeded by the differences which at present exist between the British Government and the Chinese. Although their finances will at first be reduced, in consequence of the expulsion of the British, who were wont largely to contribute to them, yet we may confidently hope that the Institution will maintain its ground, being already so deeply rooted in the affections of the people; and while it remains as a memorial to them of the benevolence of some of the "barbarians" who have been driven from their shores, inclining their hearts toward them, and preparing them to welcome their return, it will prove a rallying-point for the best friends of the Chinese, at which they may meet again when present obstacles shall have been removed, and whence they may begin anew their labours of love, for the good of souls *perishing for lack of knowledge*.

India within the Ganges.

ON the great question of British Connexion with India Idolatry, we regret that the just demands of conscience and sound policy are still unanswered. The persevering and resolute hostility to such connexion is still foiled. A Circular on this subject, by the Church Missionary Society, is noticed at p. 310 of our last Volume—the Abolition of the Pilgrim Taxes in the Presidency of Bengal at pp. 352, 431—and the continued Support of Idolatry in the Presidency of Madras at pp. 439—440. The "Friend of India," published at Calcutta, in remarking on what fell from the President of the

Board of Controul, in the House of Commons, on the 27th of July, draws a melancholy picture of the state of this Question in that Presidency:—

It will be seen that the measures taken by Lord Auckland for putting an end to the support of Heathen Rites by the State in Bengal are highly applauded, as they deserved to be. At Madras, for aught we can see, things remain just as they were. This is the more inexcusable, when it is remembered that the sacrifice, for which alone hesitation was intelligible, had to be made here (in Bengal); and has been both boldly and generously made by the Governor-General. Our Pilgrim Taxes have been thrown up; and the general finances of the country have been drawn upon for those objects of humanity, and compensations for hereditary rights, to which the Pilgrim Taxes were formerly in part devoted. And all this is approved and lauded by the Home Authorities. Still, at Madras nothing is done. The old excuses and unmeaning promises are repeated, until they would sound perfectly ridiculous, if they were not a great deal worse. A principal plea for the Madras Government is the existence of obligations to the fallen Native Princes: honour must be done them in their public movements, which are chiefly on occasion of the religious festivals of the people; and therefore the poverty of their own retinue must be redeemed by the presence of our troops on the line of procession.

But the truth is, while the people at Madras talk much of these cases as the great stumbling-blocks in their way, they go on unhesitatingly in things much worse, and in justification of which they have not a word to say. The Garrison Orders at that Presidency up to this present year have prescribed their usual royal salutes on occasion of the Pongal Festival, the Bukreed Festival, and so forth: at the last celebration of the idol Yeggata's Festival in December, there was the usual presentation of gifts from the Government, through the Collector of Madras; and indeed we have not heard of a single thing of an idolatrous nature which the Government of Madras has yet omitted to order, as in times past.

To what is this course at Madras to be ascribed? We should be sorry to deprive Lord Elphinstone of the benefit of Lord Auckland's testimony to his "working steadily" in this matter: but we fear that his Lordship allows himself to be overborne by the local prejudices of the benighted seat of his Government. He came himself to Madras a perfect stranger to its peculiar customs and ways: but, instead of this raising him above their power, it seems to have led him, in too diffident a sense of his own inexperience, to yield more unreservedly to the domination of that dark system which has been consecrated through the long succession of Madras Officials, by undisturbed use and wont. Official participation in the rites of idolatry has become, to many of the Madras Civilians, a part of the religion of their fathers; and they hold to it with all the bigotry of an ancestral faith, which usually makes up for its weakness of principle by intensity of prejudice. It was in defiance of such miserable bigots here, that Lord William Bentinck nobly achieved the abolition of Suttees, and saved us from having the smoke of living sacrifices still continually in our nostrils. And we would yet hope, that before Lord Elphinstone relinquishes the Government of Madras, he will have the courage in like manner to free India from the no-less-offensive scandal of Christian Heathenism, now finding its last shelter under his authority.

Other notices, beside those above referred to, occur in our last Volume, in relation to this Division of the Survey—at p. 120, the proposal of a Prize of 200*l.* for the best Essay in Refutation of Hindooism—at pp. 454, 455, a strong Hindoo Testimony to Christian Disinterestedness and Zeal—and, at pp. 469—472, the Design and Progress of the Calcutta Cathedral, the Great Want of Chaplains in India, Sanitary Stations in the South of India; with the Progress of Religion among European Residents, its Influence on the Natives, and the Steady Progress of Missions.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

Calcutta—The issues of the ten months ending Oct. 31, 1839, amounted to 20,628

copies. There are now 26 Local Depositories in different parts of the Presidency. The only New Version, prepared

and printed for the Society, since its former Report, is the Benares Version of St. Matthew, in Oordoo-Persic; the work of the Auxiliary, during the last two years, being rather that of printing than translating. There is now a prospect of a satisfactory and idiomatic Version of the entire Old Testament, in Hindoostanee: this work, begun by the late Rev. Mr. Thomason, is carried forward by the Missionaries at Benares; and the Committee at Calcutta have agreed, on obtaining a favourable judgment of the translation by competent Hindoostanee Scholars, to print 1000 copies in the Roman Character.

Authority has been given to the Calcutta Committee to draw on the Society for the sum of 1000*l.*, as it may be required: an additional grant of 1000 reams, and of binding materials to the value of 100*l.*, has been made; and 300 Bibles and Testaments in German and Swedish have been forwarded—Pp. 148, 149.

The following statement is taken from the Report of the Calcutta Bible Association:—

When this Association was first established, its principal object was to communicate the Word of God to those members of the Protestant Churches which were destitute of copies; this object has now been, it is hoped, effectually accomplished, as scarcely a family of Protestant Christians has been found not possessed of the Holy Scriptures: the Association has also effectually supplied the members of the Armenian Church with the Holy Scriptures. It has, therefore, of late directed its attention more particularly to supplying the members of the Native-Christian Churches, and those Institutions for the Education of the Natives generally, which are conducted on Christian Principles: and as education in the English Language seems to be continually on the increase among the Natives, new openings for the dissemination of the Holy Scriptures may be expected repeatedly to present themselves.

During the past year, the number of copies distributed by the Association was 3566; which, added to 50,375 copies distributed in former years, make a total of 53,941 copies disposed of by the Association since its formation. Of those distributed during the past year, about 2000 were in Bengalee, about 1000 in English, and the remainder in Hinduee, Hindoostanee, and various other languages.

Bombay—1813—Dr. Hæberlin's request, noticed in the last Survey, for nearly 40,000 books in various languages, has been complied with: a considerable part of these copies were integral Portions of the Scriptures. A grant has also been

made of 1000 reams of paper—P. 149; and see, at pp. 455, 456, a notice, by Rev. Dr. Wilson, of some circumstances connected with Bible Circulation.

In *Mahratta*, 1500 copies of the First Book of Samuel have been printed: 2000 copies of the Book of Psalms, as revised by Messrs. Graves and Dixon, are ordered to be published. The printing of the Prophetical Books, by Mr. Dixon, has been completed; and 1000 copies of Ezekiel, Daniel, and the Minor Prophets, published. It has been resolved also to publish 2000 copies of the Book of Genesis. Portions of the New Testament are also under review, or published.

The only portion of the Scriptures in the *Goozerattee* printed during the year was an edition of 8000 of the Gospel of St. Mark: the Missionaries at *Surat* were about to print 1000 copies of Matthew and the Acts in English and *Goozerattee*.

Three hundred copies of the Gospels of Matthew, Mark, and Luke, in Hindoostanee or Oordoo, of an edition revised and printed by the Missionaries at Benares, has been received into the Depository, and encouragement given to the same Missionaries to forward copies of their Hindoostanee Version of the Old Testament.

[*Report of Auxiliary.*]

Madras—1820—In the Eighteenth Year, 36,303 Portions of the Scripture were issued in *Tamul*, and 6126 copies in other languages. In reference to that year, the Report states—

Large numbers of *Tamul* Scriptures were placed at the disposal of Missionaries; but by far the largest number was entrusted to a friend of the Society, who volunteered to distribute them in the towns and villages west and south of *Madras*, to a distance of about 100 miles, in the course of separate tours. The Portions of Sacred Scriptures thus scattered over the surface of the country amount to nearly 20,000, being principally the Four Gospels.

Much of the attention of the Committee has been bestowed in efforts to obtain an acceptable and faithful Version in the *Teloogoo*. A revised edition of 5000 copies of the Gospel by St. Matthew has issued from the press, which is soon to be followed by an equal number of St. Mark's Gospel; and 1000 copies of St. Luke's Gospel, of a Version by C. P. Brown, Esq. (son of the late Rev. David Brown), have been printed. Of those portions which have come from the press, 3046 copies have been distributed. It has been also resolved to print 3000 copies of Genesis, with part of Exodus.

Of the Nineteenth Year, it is reported—

There have issued from the press, during the year, in the five principal languages spoken in Southern India, 156,300 copies of integral Portions of the Old and New Testaments; and dur-

ing the same period, and in the same languages, there have been placed at the disposal of the Society's Agents, 50,330 copies, besides English Bibles and Testaments to the number of 1496.

Of the Issues from the press, 42,500 were in Tamil; and the rest in Telooogo, Canarese, Malayalim, and Hindoostanee.

A grant of 2000 English Bibles and 1000 reams of paper has been made to the Auxiliary—P.149.

Before passing from the Continent of India, it will be proper to state, that the privilege of importing paper, free of duty, for the purpose of printing the Scriptures in the Native Languages, having been suspended by the Local Governments, a Memorial was presented by the Committee to the Court of Directors of the East-India Company; who have very kindly consented to restore the privilege, and to issue instructions to this effect to the Indian Governments.

[Report of B. F. Bible Soc.

CHRISTIAN-KNOWLEDGE SOCIETY.

Calcutta—The Report is limited to details relative to the Cathedral, projected and begun by the Bishop of Calcutta—P.149; and see, at pp. 233, 469—471, various notices on the subject of the Cathedral.

Bombay—The Bishop of Bombay has expended about 140*l.* out of a grant of 500*l.* placed by the Society, in 1838, at his Lordship's disposal. The Board have granted 1000*l.* toward the erection of the buildings required for an Indo-British Mission-Establishment at Bombay, and toward assisting in the annual expenditure. An Anglo-Indian School, formed at Poona, has received a grant of Books to the value of 25*l.* The Bishop urges the Society to provide each of H M Ships destined to foreign service with a suitable Library.

I avail myself of this opportunity to solicit the attention of the Committee to the case of Her Majesty's Ships coming to India, or to other stations where they are likely to remain for three or four years. In this country they are exposed to much that is evil; and are not likely to have an opportunity of meeting with any useful books in the places to which sailors usually resort. When in harbour, or even at sea, they have much leisure: the climate induces indolence; and, unless something can be found really to interest them, their time is very liable to be lost. Again, in single ships, when separate from the Admiral, whose ship alone carries a Chaplain, there is little to call the attention of those on board to Religion: any religious books which may be in the possession of individuals, must be very few, and probably selected with little judgment.

[*Sp. of Bombay.*

Our newly-acquired possessions of Aden in

Arabia, and Karrack in the Persian Gulf, together with several new stations on the River Indus, have been plentifully supplied with the Word of God; and perhaps I do not err in affirming, that we have conveyed to Cabool and Candahar, in Afghanistan, the first copy of the Bible, which the progress of the British Army in those parts enabled us to accomplish.

[*Sec. of Diocesan Com.*

Madras—Of 500*l.* placed at the disposal of the Bishop of Madras, the sum of 200*l.* has been expended or promised. The Board have voted 200*l.* for rebuilding the Church at Muddalore in Tinnevely. Books to the value of 25*l.* have been granted to the Seminary at Vepery, and also to the Missionary Library at Tanjore—P.149; and see, at p.341, notice of a School for Girls of High Caste at Madras; and, at pp. 341, 342, the Prospects of Christianity in Southern India.

RELIGIOUS-TRACT SOCIETY.

The total grants to India during the year, have been 2896 reams of paper, and 214,864 various Publications—amounting in value to 2324*l.*—P.150.

The following notices shew the appropriation of the greater part of these grants:—

Calcutta: 50*l.* in English Tracts, 600 reams of paper, and 664*l.* in Books on sale—*Benares* and *Chunar*: 10,500 English Publications, and 48 reams—*Surat*: 20*l.* in Books on sale, and 80 reams—*Bombay*: 10,200 Tracts and Children's Books, and 200 reams—*Bellary*: 10,600 Tracts, and 48 reams—*Bangalore*: 60*l.* in English Works—*Cottayam*, or Malayalim Tract Society: 6500 Tracts, 72 reams, and 24*l.* in Books on sale—*Nagercoil*: 100 reams—*Neyor*: 6000 Tracts and 56 reams—*Madras*: 28,700 small Publications, 600 reams, and 110*l.* in Books on sale—*Trichinopoly*: 6300 Tracts—*Vizagapatam*: 48 reams—*Orissa*: 148 reams of paper.

Deeply anxious as the Committee are to meet the wishes of many friends in India, by the publication of approved books in several of the principal languages; yet they feel the necessity of great care being exercised to secure faithful yet idiomatic translations. The spirit of the English Work must be transferred, through an acceptable medium, to the native mind, or little good will be accomplished. The Committee hope that this important matter will be prudently expedited by their friends in India.

The Libraries sent to India have been found acceptable to the Schools connected with the Missions of all Protestant Christians, wherein religion and knowledge are blended together. The intelligence, however, of the past year has painfully confirmed all the previous statements

of the unwillingness manifested to receive Christian Books into the Libraries of the Public Schools supported by the Government of India.

[Parent Com.]

In consequence of the entirely neutral, and even, occasionally, Heathenish character of the Calcutta School - Book Society's Publications, from which Christianity is completely excluded, we have formed at Benares a Christian School-Book Society; that is, a Society, whose books, while they contain all that the others may do of Science and Literature, shall contain nothing Heathenish or Infidel; but, on the contrary, be entirely based on Christian Principles, and suitable for Mission and other Schools, where the Gospel is fully taught, whether to Heathen or Christian Pupils.

[Benares Aux.]

MADRAS TRACT AND BOOK SOCIETY.

The Twentieth Report states, that 232,991 Tracts in English, Chinese, Telooogo, and Tamul had been received into the Depository during the year, and 215,722 distributed. The whole number circulated has been 1,607,901. The Receipts of the Year were 7675 rupees, and the Payments 7226.

EASTERN-FEMALE-EDUCATION SOCIETY.

Bengal—Miss Thomas has thirty girls at Mirzapore, in the Upper Provinces: they have made steady progress; and, with the exception of a few, read the Gospels and Acts.—A box of fancy and useful articles received from England was valued at 54*l*.—Miss Wilson sailed last year to join Miss Worrin at Burdwan—Miss Missing died soon after embarking at Calcutta, on her return home. Miss Huntley has charge of the Central School—Pp. 154, 370.

Bombay—Miss Puddicombe has charge of a School at Poonah for Indo-British Children—Pp. 154, 370.

Madras—The connection of Miss Hale and Miss Pennington with the Society is now dissolved: the School for East-Indian Girls which they superintended was first established by the late Mrs. Drew, and is now under the direction of Mrs. Turnbull, Widow of the Rev. Gilbert Turnbull: the Society has granted 25*l*. toward its support: twenty-five girls are in the Boarding School, and twenty-eight in the Day School. Miss Austin continues in charge of the School for the lower class of East-Indian Girls. Miss Woodman is at Neyoor. Miss Machell has charge of an Orphan Asylum of seventy-five Girls at Vizagapatam: in September, she had retired for change of air to Vizianagram, March, 1841.

about forty miles distant; and writes from that place—

At the time I was last taken ill, I was beginning to feel much encouraged respecting my school. Several of the children had made considerable progress in reading, spelling, and a general knowledge of Scripture, and there appeared to be a desire for improvement excited among them. But what is of greater importance, there was an evident moral improvement in many. In several instances, children came forward and voluntarily confessed a fault—a very encouraging circumstance, when contrasted with the habitual system of lying and deceit practised by the Natives; and one which, perhaps, can only be duly appreciated by those whose hearts had sunk within them at the sight of the moral degradation of those around them. I have the still-higher gratification of stating, that three of the elder girls have given hopeful evidence of a change of heart. May it be as the first droppings before the shower!

I introduced the Monitorial System into the school, and some of the bigger girls had become very useful to me as Monitors; and one who usually acts as general Monitor has frequently taken the whole superintendence of the school in my absence, the Telooogo Master merely having a few children at a time apart in the verandah.

Com. of Public Instruction—The number of English Seminaries and their Scholars, under the direction of the Committee, is stated, in the last Report, to be as follows:—

	Seminaries.	Scholars.
Bengal Proper 14 2742
Western Provinces..	19	1542
Orissa	1	43
Assam	1	194
Arracan	2	114
Maulmein	1	53
Total 38 4688

Of the Students in Bengal, 1726 are in Calcutta and Hooghly: the remaining 1016 belong to a population of 27,000,000. The expenditure of the Schools and Colleges (exclusive of the Hooghly College, which is supported by its own funds) amounts to 323,838 rupees, or about 32,000*l*. The desire in Bengal for English Education is daily advancing, probably on account of the number of Young Men who have been selected from the Schools for employment under Government.

The Committee have furnished a Catalogue of all the Works published in Bengalee. Besides 50 under the auspices of Europeans, 173 have issued from the

Eastern Female Educ. Soc.—

Native Press in twenty-four years. In reference to these, and to the supposed design of the Committee to discourage the educating of the people in their own tongue, the "Friend of India" asserts, that, as a means of influencing the Native Mind, the Bengalee is far more powerful than the English, and adds—

The hundred and seventy-three Works which have been published and widely circulated have disseminated error and vice to a far greater extent than English has been successful in the diffusion of truth and virtue. English is not a sufficiently-powerful agent to meet and counteract the mischief which the unchecked Bengalee Press, in the hands of Natives, will assuredly produce.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

GOSPEL-PROPAGATION SOCIETY.

CALCUTTA.

In reference to the Cathedral now in the course of erection, the Board state—

The building of a Cathedral Church at Calcutta is important, not only because it will increase the means of religious instruction provided for the Christian Population of our Eastern Metropolis, but because it will connect the public worship and edification of Europeans with the education and conversion of the Heathen. For this, among other reasons, the Society has readily adopted the suggestion of the Bishop of Calcutta; and has resolved to found a Canonry, to be held by a Native Priest, who, besides taking a part in the Services of the Cathedral, will be employed as a Missionary to the Heathen who live around it. Small as such a beginning may seem, when compared with the amount of the Hindoo and Mahomedan Population in and about Calcutta, still it is a step which could not have been taken without a College where Natives might receive their education,—and a Bishop, who might ascertain their fitness, and admit them, if properly qualified, into the order of the priesthood.

On these grounds, the proposed erection and endowment of a Cathedral at Calcutta may be regarded as a proof of the gradual progress of the Christian Cause in India. The munificent contribution of the Bishop of Calcutta toward the cost of the undertaking, the many handsome subscriptions raised in India, the sums voted by Religious Societies at home, together with the timely and liberal aid of the East-India Company, have combined to forward a noble design for the extension of the Redeemer's Kingdom in the East; and we pray that the Divine Blessing may rest upon it, and make it effectual.

In July, Bishop Wilson writes, on the same subject—

By the concurrent aid flowing in from so many quarters, there is now every reason to hope that the arduous undertaking of erecting a Protestant Cathedral, to be the Metropolitan Church of British India, will proceed on to its completion.

The grand design with which all these bene-

fits are associated—the beginnings of a NATIVE MINISTRY; the seed-plot of Benefices for spiritual persons; a centre of Missionary Exertion; a Protestant Foundation of learned, devout, and laborious Lecturers and Preachers to the Heathen; a School of the Prophets; a link between Bishop's College and its Students on the one hand, and the Head Seminary of the Church Missionary Society and the Mission Schools of that and the Venerable Incorporated Society on the other—these and similar benefits open in the distant prospect.

I am writing to the Society on the anniversary of the lamented deaths of Bishop Middleton in 1823 and Bishop Turner in 1831. They have entered into rest. We must soon follow. But Christ our Lord ever liveth; and I humbly believe, that, both at home and in India, the glory of our pure Apostolical Anglican Church will break out more and more in consequence of their and others' faithful labours.

BISHOP'S COLLEGE—1820—G. U. Withers, S. C. Malan, A. Wm. Street, *Professors*; Arthur Wm. Wallis: Wm. Riddale, *Superint. of College Press*—Pp. 119, 154, 155, 352; and see, at pp. 299—301, a notice of the Great Progress of the Society's Missions, and the Bishop of Calcutta's Testimony to Church Missions in India. On the State and Prospects of the College, the Bishop writes—

The most anxious point with us is unquestionably the College, the unavoidable expenses of the establishment being so great. But if any one design is calculated for the glory of our Saviour in India, it is this; nor has any event occurred, of a discouraging character, which may not fully be accounted for, and which is not now in the way of being removed. The return of Dr. Mill, after the expiration of more than his period of service, the repeated illnesses of Professors Withers and Malan, were visitations of the Divine Providence quite beyond human controul, as to the Professors; and, with regard to the late Principal, a matter foreseen and to be calculated on. The occasional paucity of Students, also, has arisen, in a considerable measure,

from the demand for Catechists and Schoolmasters, which has induced the College Authorities to let the Youth leave at the earliest possible period.

Another obstacle has naturally arisen from the alarm which the conversion of the fine class of Youth now on the Begum Sumroo's Foundation diffused through the Medical College and the Native Society: in truth, that alarm is thrilling throughout the higher classes of the Natives; and too many half-hearted Christians augment it by cowardice. But what then? Let the first propagation of the Gospel assure us of the power of grace in subduing a Heathen World, as God is pleased to bless. What is there in Calcutta in the Nineteenth Century different from what there was in Rome, and Ephesus, and Antioch, in the First and Second?

The few promising converts who have as yet presented themselves in our Missions are, perhaps, to some, another source of uneasiness; but most unreasonably so. Our Mission Schools are scarcely on foot. Our adult converts are little likely to change their agricultural habits for those of a student: they have neither memory, nor intellect, nor manners, nor capacity of acquiring necessary learning; nor association of thoughts, nor habits: our English Villagers are in a much higher state of civilization. Ages must pass before we can equal them. What was England itself four centuries since? How many of its gentry could then read even? And there is an imminent peril of generating conceit if converts are taken out of their sphere too soon. — *Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil*, is an Apostolic Canon. But all may be expected soon to blossom, *Deo favente*.

In the mean time, more has already been accomplished at the College than could have been expected in the very few years since its opening. Impatience is not for man. God humbles, disciplines, afflicts, in order that our petty wisdom may stoop to His will. There is nothing in the whole compass of theological and literary undertakings, in any part of Christendom, to be compared, for difficulty, with the full, and prosperous, and permanent establishment of Bishop's College, in the circumstances of British India: but the difficulty is not greater than the importance. India is the very place where the Primitive Orders, the Liturgies, the Articles, the Homilies, the Offices of the Anglican Church, are most required, and will ultimately, I trust, most flourish. Amidst the fluctuating movements and plans of other bodies, the Anglican Protestant Reformed Church, with her fixed Formularies and her Scriptural Policy of Government, stands as a pillar of strength—a centre of truth and unity—to proclaim and propagate the glorious Gospel of the Blessed God far and near; and in that Church, BISHOP'S COLLEGE will be

as the *School of the Prophets* to its Native Ministry.

Howrah: James Bowyer: Wm. Bolton, *Cat.*—"Mr. Bowyer," Bp. Wilson writes, "is doing well. He is laborious. His Schools are increasing, and fresh Villages are soliciting his aid."

Tallygunge—1820—Daniel Jones: W. O. B. Smith, *Cat.*

The schools for instructing Heathen Children have been closed: there are, however, two schools still attached to this Mission—one for the Christian Children has 25 boys; and the other, for imparting a knowledge of English to Heathen Children, has 60.

The Church consists of near 1000 members, scattered over 40 different villages; 500 of whom are baptized, and the remaining are candidates and catechumens under catechetical instruction. The baptized, with a few exceptions, are walking in the faith and fear of God; but, of the catechumens, I fear there are numbers who have come forward with motives not strictly pure, and with mistaken notions of Christianity. It is our earnest endeavour to accustom our congregation to the discipline and order of our Church, and to instruct them in the meaning and spirit of its Liturgy and Offices. It is our custom (as was that of the Primitive Church), in case of notorious and flagrant crimes, to suspend from communion; and to make the delinquents stand in a conspicuous place during the whole of the Service, partly to put them to open shame, and partly to deter others from the contagion.

The Sacrament of the Lord's Supper is administered regularly every month, and on the great Festival Days of the Church; and a collection made, which is distributed among those aged and destitute widows, who attend regularly every Lord's Day, and are in every respect worthy of relief. The number of Communicants is about 100.

Attached to this Mission are Four Chapels—on the Mission Premises at Tallygunge—at Janjera—at Ragapore—at Sojhaberea. Besides these, we have four thatched houses in Villages, where the people congregate to receive Christian Instruction from the Native Teachers, and where we occasionally have Service on Week-days.

There is abundance of work in these parts; and we feel the insufficiency of Labourers to meet the wants of our Christian Community. Our Mission has become too extensive to be conducted by a single Missionary and a single European Catechist. It is true, that we are assisted in our work by a Native Catechist and several Native Christian Readers: yet our task is but little lightened thereby; not, however, owing to any want of diligence on their part, but to the little attention paid to their instruction by the

Gospel-Propagation Society—

Christians themselves; and on Sundays, their services are in a manner useless.

[*Rev. D. Jones : May 1840.*]

Barriore : 16 miles S of Calcutta—1829 — C. E. Driberg : H. Moore, H. White, *Cat.*

With the number of Christians, amounting to about 800, the importance, responsibility, and duties of this Mission have greatly increased.

Mr. Moore, who has been with me since June 1836, was ordained Deacon in October last; and continues to afford me much valuable assistance. The Christians are living in villages, scattered over a large tract of country, approachable in the rain in canoes, and in the hot season on horseback or in palikis; but bearers are at all times difficult to be had here.

A Christian Boarding-School has been established, from which I hope, in time, to send out Catechists and Schoolmasters: two lads of great promise have already been sent out, after having received a good Christian Education in their mother tongue.

A small Christian Community is gradually rising up: their little cottages are built in the skirts of the ground attached to the house lent us by Dwarkanath Tagore, and used as a Chapel: the Prayers of the Church are read every morning and evening in this place. On Sundays, the Service is performed in six different Chapels; and in other Villages on Tuesdays, Wednesdays, and Thursdays, together with preaching and catechizing: indeed, every thing promises the dawn of brighter days for this district.

The Christians generally give us satisfaction: they are diligent in their worldly business, anxious for Christian Instruction, and regular at Church: there are, of course, exceptions, and many of them often cause us much disappointment and grief; but, as a body, they are what I have described them. I have seen several pleasing instances of Christian Charity among them: one I will mention: a few months ago, when several of the Christians were involved in ruinous lawsuits, through the persecution of their landlords, I suggested the necessity of raising a small fund, by monthly contributions, for the purpose of relieving the distressed, and advancing loans for such as were unavoidably drawn into law-suits (this mode of persecution being by no means uncommon), and unable to meet the court-expenses, as it was quite impossible for the Missionary to do this to any extent, from his slender means: the suggestion was immediately carried into effect; and about 20 rupees are collected every month, the subscription varying from one rupee to one anna.

Since I have had charge of this Mission, there has been one instance of apostacy: the offender, after a long course of probation, made an open

confession of his sin, and earnestly sought for forgiveness. He was accordingly absolved, and received again into the bosom of the Church.

[*Rev. C. E. Driberg.*]

Prof. Malan, in reporting a visit paid by him to the Mission at Tallygunge and Barriore, writes—

My heart was happy. I felt delightfully surprised at Barriore and Tallygunge. I spent a Sunday with Mr. Driberg; and accompanied him to Magralias and Salpica, at both of which villages I preached to the Natives in Bengalee. I was thankful in my heart to God that I was privileged to witness such numbers of devout, sincere, and tried Christians—so simple, so ignorant of the world, and yet, as far as man can judge from probation, so truly under the influence of the Holy Ghost. I preached also at Sojhaberea, and at Janjera, to about 200 Natives: it is now their harvest-time: they could not all attend. After the Service, I catechized them. I must say, I was delighted and surprised at their answers. An old woman, among others, blind with age, whom I asked if, in the midst of her troubles, she thought of God, answered, “Ah, Sir, I trust in my Saviour with all confidence; but I know nothing else: do not ask me more.” So, to that poor, ignorant, and unknown soul, the love of her Saviour is sufficient. It was a lesson to me which I shall not soon forget, I hope. I was anxious to witness with my own eyes the state of things in our Missions. Now, really, when we consider that in these two Missionary Circuits alone there are about 1800 Christians, not of yesterday, but most of them tried and approved, and that these encouraging results are the fruit of the College, is not to complain being ungrateful to God?

Cawnpore—Jos. James Carshore—The Bishop of Calcutta writes, while on his Visitation of the Upper Provinces—

Mr. Carshore has a circle of Ten Schools, containing about 400 children, whom I examined with much pleasure. They are, of course, all instructed in the Christian Doctrine. Mr. Carshore devotes part of his time to the Translations carrying on under the Cawnpore Translation Society, in connexion with the Diocesan Committee for Promoting Christian Knowledge.

A Native-Female-Orphan Asylum, erected and supported by the numerous Christian Gentry at the Station, and numbering 60 or 70 children, has been lately made over by its founders to the Committee of the Cawnpore District Propagation Society. These children, snatched from premature death during the late famine, are baptized, clothed, boarded, and taught in the Asylum, Mr. Carshore superintending their religious instruction. The design is of the last importance. The Christian wives and mothers of our Native Converts in the next age are here trained.

The system of Infant Schools has just been

introduced, by an European Mistress from Calcutta, with her husband, being engaged—the first to keep the house and instruct the children; the second as a Catechist, to connect the Infant-School System with the instruction, and to diffuse it in the native town and the villages around.

Tamlook: Matt. Roque de Mello.

MADRAS.

The Stations are here placed in the order in which they may be conveniently visited: see p. 119 of the Survey for 1838—Pp. 155—158, 224.

Madras, or Vepery District, with *St. Thomé*; and Out-Stations at Poonamallee and Trippasore—1727—Wm. Taylor, C. Calthrop, C. S. Kohlhoff, George E. Morris, H. Von Dadelzen: J. C. Jeremiah, *Cat. 4 Nat. Cat.*—Professed Christians: men, 282; women, 334; children, 287—Schools, 16; Scholars, 719; Masters, 11; Mistresses, 8—Baptisms, 53; marriages, 7; burials; 22; communicants, 219: received from the Romish Church, 12.

In Madras, the Society, in conjunction with the Bishop of the Diocese, has paid unremitting attention to the measures adopted with a view to the improvement of the Native Catechists and Schoolmasters. In addition to the Grammar School, from among the pupils of which it hopes hereafter to take the greater number of its Missionary Servants, the Seminary for Catechists has been re-opened at Vepery, under the care of the Rev. C. Calthrop. The most urgent demand throughout the Southern Missions is for well-educated Native Teachers; and, while the band of Missionaries is continually recruited and enlarged by the addition of approved Students from Bishop's College, it is of the greatest consequence that they should be supplied with Labourers of an humbler class from the Institutions at Madras and Tanjore. [*Report.*]

Tanjore, with Out-Stations—1766—J. C. Kohlhoff, Thomas Brotherton, T. Abisaganaden, the last having been admitted to Deacon's Orders at Epiphany: C. D. Horst, Wm. Holdsworth, *Cat. 21 Nat. Cat.*—Professed Christians: men, 724; women, 853; children, 1384—Schools, 35; Scholars, 1290; Masters and Assistants, 41; Mistress, 1—Baptisms, 76; marriages, 24; burials, 20; communicants, 567: received from the Romish Church, 1. From a Report, chiefly relative to the city of Tanjore, furnished by the Missionaries, we collect the following abstract:—

RELIGIOUS INSTRUCTION—Our congregations during the year have given us much satisfaction. In Tanjore, the attendance of the people on the Means of Grace has been encouraging: at the Sunday-Morning Service we have had generally

from 300 to 450 persons, and upward of 200 in the afternoon. Every Monday Morning, from seven to eight o'clock, the poor women of the congregation assemble to be catechized on the sermon of the preceding Sunday; and from ten to eleven, the pensioned widows come together for the same purpose. Every Tuesday Morning, from seven to eight, some of the married women of the congregation meet in the church: those who are able, read a chapter of the Scriptures, which is simply and shortly explained to them: for the benefit of these women, two respectable females are employed during the week in going from house to house to teach them their lessons to be delivered on the following Tuesday. On Wednesday, Thursday, and Friday Mornings, Mr. Brotherton visits the sick members of the congregation; and on Tuesday and Friday Evenings, Mr. Calthrop has been accustomed to accompany him to the houses of the Christians. On Sunday Afternoon, from two to three, the Heathen Children of the two Schools in the suburbs assemble to be catechized, and to hear a chapter of the New Testament expounded to them. When Mr. Brotherton's work at Tanjore will allow him, he has been in the habit of visiting the neighbouring Christians and Heathen Villages, going in the morning, and returning in the evening.

NAT. PRIESTS AND CATECHISTS—Every day, Sunday and Saturday excepted, two hours, from twelve to two, are set apart for hearing the reports of the Native Priests and Catechists, and for giving them the necessary instructions for the duties of the next day. The Country Catechists meet in the beginning of every month at Mr. Brotherton's house, for the purpose of reading their journals of the past month, and of receiving instructions for the better performance of their duties: they generally spend three days every month in this manner. While the Catechists are thus employed during the day, one hour every morning and evening is devoted to a plain and practical exposition of the Gospel of St. Luke, and to pray for one another and our congregations. We trust that a slow, but gradual, improvement is going on in the congregations; and we have no doubt but that, were they much more frequently visited by a Missionary, that improvement would be much greater.

SEMINARY—There have been Six Youths in the Seminary during the year. They have given us much pleasure by their attention to their studies and their general good conduct. During the year, they have read the whole of the New Testament, in English and Tamul, with marginal references and explanatory notes. They have been allowed to accompany the Tanjore Senior Catechist, when he has gone out in an evening to read and to converse with Christians and Heathen.

Gospel-Propagation Society—

SCHOOLS—In 2 English Schools, there are 88 boys; and in 7 Tamil Schools, 268, about 100 of whom can read the Scriptures fluently, and repeat our Catechisms and many verses of Scripture correctly.

The Country Schools are still in a low state. Were the system of paying the Schoolmasters according to the number of lessons delivered by the children to the superintending School-Inspector monthly, to be adopted, we think that the children would rapidly increase in numbers, and the amount of instruction imparted would be much greater. The adoption of this plan will be attended with additional labour to the Missionary under whose superintendence the schools may be placed; but it will at the same time render the schools much more efficient, and be much more satisfactory to his own mind.

We have been much gratified in witnessing, during the last two years, the increasing desire among the Native Christians for education for their daughters. During the past year we have had 60 girls in our Female School: 21 of these have been fed and clothed, and the remaining 39 have come as Day Scholars. More than 20 of these are able to read the Scriptures in Tamil fluently. They have learned to spin and to sew, and have lately begun to learn to knit. With this school we have been much interested.

Combaoonum—V. D. Coombes: 14 *Nat. Cat.*—Professed Christians: men, 308; women, 363; children, 687—Schools, 12: Scholars, 293: Masters, 13—Baptisms, 31: marriages, 5: burials, 13: communicants, 448: received from the Romish Church, 1.

Trichinopoly—1766—W. A. Godfrey: 10 *Nat. Cat.* The Rev. Daniel Schreyvogel died (see p. 224 of our last Vol.) in January. —Mr. Godfrey had been admitted to Deacon's Orders on the Epiphany preceding — Professed Christians: men, 179; women, 202; children, 270—Schools, 14: Scholars, 363: Masters, 14: Mistress, 1—Baptisms, 15: marriages, 4: burials, 6: communicants, 315.

Dindigul—1787—Wm. Hickey: 4 *Nat. Cat.*—Professed Christians: men, 65; women, 65; children, 119—Schools, 7: Scholars, 106: Masters, 7—Baptisms, 16: marriage, 1: burials, 5: communicants, 97: received from the Roman Catholics, 15.

Madura—C. Hubbard: 2 *Nat. Cat.*—Professed Christians: men, 41; women, 33; children, 51—Schools, 7: Scholars, 244: Masters, 7—Baptisms, 3: marriages, 4: burials, 3: communicants, 29.

Nasareth: A. F. Cæmmerer. **Moodaloor**: C. S. Kohlhoff, G. Y. Heyne; who were admitted to Priest's Orders on Epiphany Day of last year. Nazareth and Moodaloor form the Mission in the Tinnevely District, in which the Missionaries are assisted by 35 *Native Catechists*—Professed Christians: men, 1008; women, 1051; children, 1881—Schools, 14: Scholars, 312: Masters, 14—Baptisms, 153: marriages, 17: burials, 20: communicants, 225: received from the Roman Catholics, 1.

Vellore—F. H. W. Schmitz: 1 *Cat.* and 1 *Nat. Cat.*—Professed Christians: men, 31; women, 70; children, 64—Schools, 2: Scholars, 71: Master, 1; Mistresses, 2—Baptisms, 27: marriages, 13: burials, 7: communicants, 84: received from the Roman Catholics, 5.

Negapatam—1785—John Thomson: 1 *Cat.*—Professed Christians: men, 68; women, 113; children, 113—Schools, 11: Scholars, 458: Masters, 7: Mistresses, 4—Baptisms, 10: burials, 3: communicants, 110.

Cuddalore—Edward J. Jones: 1 *Cat.*—Professed Christians: men, 73; women, 153; children, 112—Schools, 17: Scholars, 671: Masters, 16; Mistress, 1—Baptisms, 8: marriages, 5: burials, 3: communicants, 81.

The Public Services at the church on Sundays, as well as the more private opportunities for prayer and exhortations, are satisfactorily attended. Every family, and every house connected with the Mission, are frequently visited by the Missionary and Catechist: at such visits, a few persons are congregated at one of the houses, and some passage of Scripture is familiarly explained: the people are always ready to embrace such opportunities of instruction.

One of my most pleasing duties was the preparation of 36 Native Candidates for Confirmation: the preparation of Candidates for Confirmation must be everywhere an interesting duty, but nowhere so much so as in the midst of a Heathen Land, where the circumstances of the Native Christians illustrate so plainly the origin and utility of this apostolic rite. The Lord's Supper has been administered at the usual seasons; the communicants being assisted in their preparations by personal visitation and public and private Services. I have had a great number of Heathen, from time to time, seeking books; and have been enabled to exhort personally many souls, and that in a manner understood by them. [Rev. E. J. Jones.

Pulicat—J. F. Goldstein—No Return.

Bangalore—The Company's Chaplain

at the Station is in charge of the Mission, with the aid of one Assistant, three Schoolmasters, and one Schoolmistress—Professed Christians: men, 42; women, 49; children, 56—Schools, 4: Scholars, 115—Baptisms, 4: marriages, 4: burials, 4: communicants, 30.

Summary of the Madras Mission.

Missionaries, 15: Native Priests, 3: European or East-Indian Catechists, 9: Native Catechists, 92—Professed Christians: men, 2821; women, 3286; children, 5024—Schools, 139: Scholars, 4642: Masters, 136: Mistresses, 18—Baptisms, 396: marriages, 84: burials, 106: communicants, 2205: received from the Roman Catholics, 35.

The Bishop of Madras thus speaks of the Missionaries, and pleads for an increase of devoted Labourers:—

I have great reason to be thankful for my fellow-labourers. I have confidence in them, and they in me. This is a great point, and one which I have aimed at ever since my arrival in India. Unless the Bishop and his clergy *work together*, very little worth doing will be done in an Indian Diocese, where unity of system in propagating the Gospel is second only to unity of purpose; and where, unless we pursue the same object in the same way, we shall lose much of our labour. In this country we are literally the voice crying in the wilderness, to prepare the way of the Lord: and although India will not be made Christian except by a Native Christian Priesthood, it must look for many years to our Religious Societies to teach its future Teachers. England, in short, is, and must be for some time, the Normal School of Christianity to India. Every Missionary, therefore, who comes out to us in the spirit of the first and greatest Missionary, St. Paul—rich in the faith and love, because rich in the knowledge, of our Lord Jesus Christ; holding fast the form of sound words, and rightly dividing the Word of Truth; apt to teach, and patient; reproving, rebuking, and exhorting, with all long-suffering and charity; faithful to the Church, because faithful to the great Head of the Church, and free at once from formalism and fanaticism—is a bearer of light to the millions here who sit in darkness.

It is quite unnecessary for me to entreat the Society to continue to be most careful who are sent; and when they cannot procure such men as I have described, to be assured that no others are good and profitable for India; while those who are Missionaries indeed will be welcomed by the Indian Bishops as brothers—welcome brothers in a foreign and a heathen land. In the mean time, those we have and myself do work together; the Society's Mis-

sionaries give me credit for good intentions, and have shewn the utmost readiness to meet my views and to second them.

But WE WANT MORE. Tanjore alone, with its extensive and populous district, offers ample work for two additional Clergymen, where the last relic of that holy family of which Swartz was the patriarch, the truly venerable Mr. Kohlhoff, cannot, in all human probability, be detained much longer from his home in a better country. At Ramnad and Policat, Missionaries might be placed with great advantage to many. There are stations, also, on the western coast of the Peninsula, which I would gladly see occupied. Neither are we so strong as we ought to be at Madras. Do not, however, think me unreasonable; or, at least, set it down to my zeal for the good cause.

BOMBAY.

The Bishop of Bombay repeats his earnest request for a Missionary for Goozerat, and urges that any dread of climate ought not to deter right-minded men. "Gentlemen," his Lordship says, "in the Civil and Military Services, reside in every part of the province. Surely zeal for the salvation of men and the glory of God ought to overcome obstacles, which are scarcely noticed by men in pursuit of earthly things." The Committee remark—

The Society last year made known its anxiety to engage two well-qualified Clergymen as Missionaries to the Heathen of Goozerat; and it is hoped that what the Bishop has now said of the urgent need of them, will induce men suited to so important a work to come forward with an offer of their services.

In reference to the Indo-British Institution formed in Bombay, and placed under the care of the Rev. George Candy, the District Committee state that the following objects have been effected:—A site has been secured for the erection of a Chapel and School-Houses, and a Dwelling for the Missionary—A substantial Chapel has been built, capable of containing about 400 persons, and opened for Divine Service, and is well attended—A School has been opened at which 100 children attend; and, of these, between 30 and 40 are boarders—A Fund for the endowment of the Mission has been formed, and amounts to 579*l.* 15*s.*—Subscriptions for the buildings have been made to the amount of 375*l.*

The Committee have in view the erection of suitable School-Houses, containing apartments for a Master and Mistress, and accommodation for 70 Boarders; chiefly orphans, or children otherwise destitute—and the building of a House for the Mis-

Gospel-Propagation Society—

tionary on the premises. The cost has been estimated at 4245*l*. The Committee have at their disposal the sum of 2100*l*., leaving a balance of 2145*l*. They state—

These designs are necessary parts of the Mission. The condition and circumstances of the Indo-British in this place render them so; and the Diocesan Committee cannot contemplate the possible non-completion of them, but as a most serious detriment to the efficiency of the Indo-British Mission.

The Bishop strongly recommended this object to the Board, and the sum of 1000*l*. was granted toward the cost of the buildings. His Lordship thus pleads the cause of the Indo-British Children:—

The poor children are usually two or three removes from the Europeans; and it frequently happens, that, in consequence of the death of their parents, the children are perfectly desti-

(The Survey will be continued in the Number for April.)

Biography.

MEMORIAL

ADOPTED BY THE COMMITTEE OF THE B. F. BIBLE SOCIETY, ON OCCASION OF THE DEATH OF MR. JOSEPH WHEELER, THEIR AGENT IN THE WEST INDIES.

DURING the period of five years and a quarter that the late Mr. Joseph Wheeler held the office of Agent to the Bible Society, in the West Indies, he endeared himself much to the Committee, by his unwearied zeal and diligence in the discharge of his duties, and by the unaffected simplicity of his conduct and correspondence.

Often placed in trying circumstances, he appears to have manifested much of the meekness of wisdom, and to have conciliated the affectionate esteem of persons of all parties. He walked in love; seeking the co-operation of all who loved the Bible. Besides his constant occupation of establishing New Societies, and re-organizing and encouraging the members of such as before existed, he appears to have been very successful in bringing together those who may be called the immediate subject of his charge—the Negroes, and in impressing upon them the importance of possessing and reading the Bible. His practice was, with the consent of the Ministers of Congregations, both in and out of the Establishment, to

tute, and sink down among the lowest of the Natives: still, it is known that they are of Christian Parentage. As they grow up, having been left without instruction or controul, they are often excessively depraved; and, consequently, very much dishonour their Christian Profession in the midst of the Natives. The buildings of the Christian Institution are situated in the midst of the Indo-British Population; and, through God's blessing, will, we trust, exercise a very beneficial influence upon it. We feel particularly anxious to receive as many of the children as possible, which is in fact rescuing them from the lowest state of vice and ignorance. Their numbers are increasing yearly. There is Divine Service in the Chapel—Trinity Chapel—twice every Sunday, and the congregations are gradually increasing. Mr. Candy visits the houses of the people; and many are found who, though called Christians, never attend a Place of Worship. Many of these persons have lapsed into Popery already.

deliver an Address upon the subject; and, at the close, to invite such as were willing to put down their names as subscribers for Bibles and Testaments, to be furnished to their Ministers for them. It was a common thing for a hundred names to be put down at once; and, on some occasions, several hundred copies were subscribed for. Many thousands, in the whole, have thus found their way into the hands of willing purchasers.

The adoption of these plans, together with the ordinary circulation effected by the Societies, has produced so very desirable an effect, that an intelligent visitor from England, who took out a supply for gratuitous distribution, writes from Jamaica—

The common people here can afford to buy Bibles and pay the full price for them, and are very ready to do so: there is, consequently, little or no room for gratuitous distribution.

The same friend, in announcing Mr. Wheeler's death, pays the following just tribute to his memory:—

Having been lately much in his society, attending with him at many Public Meetings, I

had become attached to him, and cannot but deplore his loss. He seemed to pursue the business of your Society with a single view to its object; and brought much good sense and good feeling to bear on its concerns, wherever he went: he appeared to be a faithful steward: his course was a very useful one, and he leaves a good name behind him. The bereavement must prove a very affecting one to his widow, and now fatherless children; but if they had heard him converse and speak, in private circles and on public occasions, as my wife and I have often done of late, they would be satisfied that he was animated with the faith and hope of a Christian; and be ready, in moments of resignation, to bless the Divine Hand which has removed him to a better world.

Mr. Joseph Wheeler will long live in the affectionate remembrance of the Committee; but, above all, in the heart of many a Negro, who will gratefully acknowledge, that his possession and love of the Bible are owing to him, under the good providence of God.

The Committee, while they sympathize with the widow and fatherless children, desire to bow in humble submission to the infinite wisdom of God: they deplore the Society's loss of so valuable a fellow-labourer; but, at the same time, look back on the period of his connexion with the Society with much satisfaction and thankfulness.

RESOLUTIONS ADOPTED BY THE COMMITTEE OF THE BLACKHEATH AUXILIARY BIBLE SOCIETY, ON OCCASION OF THE DEATH OF DR. OLINTHUS GREGORY.

At a Special Meeting of the Committee of the Blackheath Auxiliary Bible Society, convened for the purpose of considering and adopting Resolutions expressive of the sense entertained by this Committee of the loss which the Society has sustained by the decease of their late lamented Vice-President, OLINTHUS GREGORY, LL.D. F.R.A.S. &c. &c.—the Right Hon. Lord Bexley, President, in the Chair—the following Resolutions were unanimously adopted:—

—That this Committee would record the high veneration which they cherish for the memory of their late distinguished co-adjutor and beloved friend, Dr. Olinthus Gregory, for many years one of the Vice-Presidents of this Auxiliary to the British and Foreign Bible Society. From the formation of that Noble Institution itself, he felt and displayed the most lively interest in all its proceedings—cheerfully rendered his efficient aid—and greatly delighted in the simplicity of its structure and design. Living himself under the influence of enlightened Christian Charity, he rejoiced especially in the Catholic Spirit which characterizes the constitution of the Society, and which calls forth the combined efforts of Christians of all Denominations for the advancement of the one object at which it aims—the Universal Circulation of the Holy Scriptures without note or comment. With a few kindred spirits, Dr. Gregory was mainly instrumental in the formation of this, the first of the numerous Auxiliaries which now happily surround the Metropolis. He took a

large share in all its preliminary and subsequent measures; encouraging his fellow-labourers by his addresses, stimulating them by his own bright example, cheering them by his smiles, and guiding them by his counsels. His arrangements were always judicious, and his suggestions weighty and important; and the delight of his heart often beamed in his countenance, as he saw the work proceed. By the providence of God, wise and gracious, though to us inscrutable, he has been removed to his rest and reward: and this Committee, while they would feel urged anew by the remembrance of his example, would cheer themselves by the recollection, that the cause so dear to their lamented friend is superior to all human agency, and, amidst all vicissitudes, must ultimately succeed.

—That, in harmony with convictions and feelings expressed in the foregoing Resolution, this Committee would tender to the bereaved Widow and Family of their deceased Friend their most affectionate and sincere condolence. They sympathize, but not with hopeless regrets; assured that, great as is their loss, it will be well compensated by His gracious superintendence, who is a *Father of the fatherless, and Judge of the widows, in his holy habitation*. In Him, this Committee pray, that the Widow and Family of their beloved Friend may more implicitly than ever confide: and would themselves feel renewed incentives to cleave more closely to His Word, with the practical adoption of its maxim in relation to events like this—*Be not slothful, but followers of them who through faith and patience inherit the promises*.

OBITUARY OF KURUBATHUM,

A NATIVE CATECHIST OF THE GOSPEL-PROPAGATION SOCIETY.

THE Rev. E. J. Jones, Missionary at Cuddalore, writes—

I cannot despatch this report, without noticing the great loss which the Mission has sustained by the death of Kurubathum Pilley, a most faithful and zealous Catechist of the Society, and one who had rendered great services by his steady and consistent walk among the congregation. He departed this life on the 9th of July 1839; and I would confidently believe that he rests in the Lord. During his illness, the last stage of which commenced by a fainting-fit, while performing his duty at

the church on Good Friday, he frequently expressed his confidence in the atonement and merits of the Redeemer, as the foundation of his hopes; and I have reason to hope that the calmness which he displayed till the last was the consequence of a faith well ordered and settled. I feel that I have lost a friend who was sincerely attached to me, and a ready and trustworthy co-adjutor in every plan of usefulness. May the Lord, in His mercy, raise up many men like-minded! and to Him be praise for all that is efficient in the Native Assistants.

OBITUARY OF A NORTH-WEST-AMERICAN INDIAN.

ABOUT four years ago, this Young Man was awakened to a sense of his sinfulness by the fervent prayers of his mother. At that time, being dangerously ill, and expected to die, his mother prayed regularly that the Lord might have mercy on her son. One day, as he lay on the bed, he asked, "What can that old woman be muttering?" He listened: she was praying. The thought struck him, What a wicked creature I am, that I should lie here as unconcerned as a beast, and witness the painful anxiety of my mother concerning the salvation of my soul! This became the turning point of his life. He vowed, that should the Lord restore him, he would go to church, and learn His will, and live according to it. The Lord accepted his prayer. Health returned. He remembered his vow, and kept it: his ear was nailed to the pulpit: he joined himself to the people of God, and lived a pious, sober, and upright life. The season of trial returned: death threatened: he leaned his soul upon the promises of his Saviour, and was kept in perfect peace; and now he has entered into rest.

[Rev. W. Cockran; Nov. 1839.]

He was a young man of about twenty years of age. I visited him almost daily; and always found him in the same calm and heavenly frame of mind, resting on the merits of his Saviour, and waiting with patience till he should be relieved from the burden of the flesh. The last time I visited him, I perceived that he was dying; and I said, "Tell me now, John, what is it that supports you, and upon which you are resting your hope?" He replied: "I never did any thing good; but I am resting upon the Lord Jesus Christ."—Having prayed with him, he shook hands with me, and said, "Thank you for your kindness to me: good bye: God bless you!" I hurried out of the hut, not wishing to distress him by yielding to emotions which I found it impossible to suppress. I had not long been at home, when his brother came to tell me that he was dead. Thus early have I seen removed, from this garden in the wilderness, a plant which I doubt not is transplanted to the Paradise above.

[Rev. John Smithurst.]

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Secretary of the Colchester and East-Essex Auxiliary thus urges, from the experience of that Society, the

Importance of Juvenile Bible Associations.

The first Juvenile Association has been kept up, by a succession of young members, for 28 years; and has raised, in that time, 257*l.* 16*s.* 8*d.* The second is in a School for Young Ladies, never very numerous; and has also been kept up by

a succession of pupils for 21 years, and has raised 258*l.* 10*s.* 8*d.*: the Twig Association has existed four and a half years, and has raised 55*l.* 12*s.*: this also is in a small School for Young Ladies: in both these schools, the pupils are allowed the privilege of working for their Associations at their leisure hours, and the produce of their work is a chief item in their account. We have also sums of minor amount from three or four other Ladies' Schools in the town, every year; as well as a stated contribution from one for Boys; and occasional sums from other Boys' School and Juvenile Collectors: these are all *Free Contributions*. Indeed, the Young have been helpers to us in our work to a considerable extent. From the earlier juvenile friends have gone forth many who have been valuable Collectors, and promoters of the Cause, in their settlements in after-life. I would wish to call the attention of the friends of the Society to the importance of interesting the Young in the great work. What a vast amount of good would arise, if a Juvenile Bible Association could be formed in every school in the kingdom! And why should there not be—at least in those where there is no ground of objection, which are not a few? Let the head of the establishment be the Treasurer—a Teacher, or senior pupil, the Secretary—and a selection of elder pupils, Collectors. Let all act under the prudent direction of their superintendent. Let work be done by those who would like it—and few would not—and what a sum might be raised toward supplying the children of the poor with the Scriptures!

CHURCH-OF-SCOTLAND MISSIONS.

A LADIES' ASSOCIATION has been formed in Edinburgh in behalf of Jewish Females: from an Address, lately issued by them, which was drawn up by one of the Members of the Deputation lately sent by the Church-of-Scotland to prepare the way for a Jewish Mission, we extract some notices of the

Degraded Estimate of Females by the Talmudic Jews.

The case of the Jewess in all countries where the Talmud holds its dominion is very sad.

The Talmud says, "Women, and slaves, and children, are exempt from the study

of the law." And again, "The Wise Men have commanded, that no man should teach his daughter the law; for this reason, that the majority of women have not got a mind fitted for study, but pervert the words of the law on account of the poverty of their minds." The Wise Men have said, "Every one that teacheth his daughter the law is considered as if he taught her transgression." This haughty contempt for the female mind, so common in all Eastern Countries and so contrary to the spirit of the Gospel, is attempted to be defended from the Word of God:—A wise woman once asked Rabbi Eliezer, How it was, that, after the sin of the golden calf, those who were alike in transgression did not all die the same death. He replied:—"A woman's wisdom is only for the distaff; as it is written, *All the women that were wise-hearted did spin with their hands.*" Exod. xxxv. 25.

Another painful example of the degraded condition of the Jewess, according to the Rabbins, is, that, in the list of those disqualified from giving evidence, women are placed first:—"There are ten sorts of disqualification; and every one, in whom any of them is found, is disqualified from giving evidence; and these are they—women, slaves, children, idiots, deaf persons, the blind, the wicked, the despised, relations, and those interested in their testimony: Behold, these are ten."

A still more striking instance of this degradation of Woman is to be found in the law regarding Public Worship. According to the traditions of the elders, no Public Worship can be performed unless there be ten persons present; but from this number women are carefully excluded—"It is necessary that all these ten be free adult men." So that, however many women may be present, they are counted as nothing; and the Public Worship of God cannot go on, unless there be ten men in the synagogue. Nor is this all. In the daily prayers, the Jew is taught, even when drawing near to the Throne of Grace, to shew the same proud and presumptuous contempt of woman. The words are—"Blessed art Thou, O Lord our God, King of the Universe, who hast not made me a Heathen! Blessed art Thou, O Lord our God, King of the Universe, who hast not made me a Slave! Blessed art Thou, O Lord our God, King of the Universe, who hast not made me a Woman!" The women say, "Blessed art Thou, O Lord

our God, King of the Universe, who hast made me according to thy will!"

The consequence of these hateful precepts is, that, in almost every land, the daughters of Zion are despised by those whom God has given them to be their protectors. *Her virgins are afflicted, and she is in bitterness*: Lam. i. 4. In England, Germany, and Italy, they are instructed: but in the East they are never taught to read at all; nor trained as if they had souls. They loiter round the door of the synagogue: they are often superstitious; and will sometimes curse the Christian Missionary, even when their husbands are calmly discussing with him. They are still deeply attached to dress and personal appearance: in Palestine, they often wear the richest ornaments while engaged in domestic duties: in Poland, they wear a velvet head-dress, adorned with pearls.

The field of labour which is opening before this Association is large, and almost untried. Bound together in love to the outcast daughters of Zion, they look for Divine Guidance; with a willing heart to feel their way to any sphere of usefulness among them, which God in His providence may open. In the Missionary Schools of Posen, Jewish Girls are taught the Scriptures along with the Jewish Boys. In the School at Bethnal Green, there are Jewish Girls singing the praises of Jesus. Both in England and Germany, there is no doubt that schools for teaching Jewish Girls might be supported with good hope of success. If it please God to prosper the Mission of the Church-of-Scotland to the lost sheep of the House of Israel, Female Teachers for Israel may yet find an opening in other countries. Indeed we will not lay aside the hope, that we may yet be honoured by God to send Teachers to the virgins of Jerusalem, who hang down their heads to the ground, and the fair virgins that faint for thirst among the villages of Galilee: Lam. ii. 10. Amos viii. 13.

Western Africa.

CHURCH MISSIONARY SOCIETY.

State of the Freetown Mission.

Sept. 21, 1840—OF the present state of our Mission at Freetown, it gives me much pleasure to be able to say that the Lord has eminently blessed our *work of faith and labour of love*. Our congregations on the Lord's Day have greatly

increased; and, during the last quarter, many of the people have come forward to join the Classes for Religious Instruction: our Sunday School, also, is in a prosperous state: the average attendance in the evening is 186; and the total number is 276. To ascertain the precise degree of utility arising from our Sunday Schools, is impossible; for it would be necessary to collect, in the aggregate, not only the obvious advantages that result from their establishment in this Colony, but also the evils which probably would arise from the want of them. I can, however, form a faint idea of their usefulness and importance, by considering the many hundreds who have been rescued, by their means, from ignorance and superstition, with all their consequent train of vices. Had they been left to swell the tide of corruption and heathenism, the torrent of wickedness and superstition would have been much greater in this part of Africa than at present.

Our Day School is steadily progressing; and I am thankful to say that many of the larger Boys have considerably advanced in Bible History, Arithmetic, and Geography. Some of the Boys can with ease find the latitude and longitude of places, either on the terrestrial globe, or on maps. The Girls' School is now larger than I ever knew it to be; and many of the Girls have much improved in sewing, in behaviour, and in reading. But it has been a matter of deep regret, both to myself and my dear wife, that she has not been able to render that attention to them which she wished, from the repeated attacks of ague and fever which she has been called to sustain during the late rains.

The Communicants and Candidates have been met, separately, twice a-week, for devotion and religious instruction, in addition to the public Means of Grace.

[Mr. T. Peyton.

Encouraging Scenes at Bathurst.

Aug. 1—I spent great part of this day in hearing and speaking to persons who came in trouble about their souls' salvation. No sooner had I done speaking to one, than I found that another was waiting to see me. If ever I felt grateful to God, it was now, because I thought I saw so clearly His mighty hand at work in this movement. Here, ten persons, who had been in a town where Missionaries had laboured for years, without ever evincing any concern for their best interests, of

their own accord came inquiring, as in the days of the Apostles, *Sirs, what must I do?* and all doing this from a conviction that it was God who, by His Spirit, was working upon their hearts, and each desirous of forsaking sin, and being saved in God's appointed way. I never remember having spent such an affecting time as this in my life.

Sept. 10, 1840—I made it known to the people last Lord's Day that I wished them to subscribe, in order that we might purchase a bell; as the one we have, being a hand-bell, is not large enough, and cannot be heard in the town. This evening, the Headmen of the different nations came to my house, to hear what I wished them to do. The representatives of nine different nations assembled, not using their different tongues, but all conversing in English, and met to do something for the Cause of God. They are now one in Christ; for, at the least, half were converts to the faith and obedience of the Gospel. What would the enemies of the Truth say, if they could witness its blessed effects upon the far-distant and differing Tribes of previously barbarous Africans, all uniting in one common cause, and that the Saviour's glory;—and this, too, at no small sacrifice of that which is the dearest to unconverted African heathens—money? This, however, they willingly offered in behalf of the different Tribes whom they represented, for the erection of a bell for the use of our School and Congregation.—May the Truth everywhere triumph, until every knee shall bow to Christ, and every tongue confess to God! [*Mfr. J. Beal*]

Improved State of Hastings.

Jan. 23, 1840—I left Fourah Bay this morning, for Hastings. Although we are now in the middle of the dry season, yet the country in the neighbourhood of Hastings is pleasant. Upon my arrival, I was indeed much gratified to find every thing around so much improved since I was last here, nearly three years since, when we had but recently commenced the Mission. Then we were collecting a few children around us; whom we assembled, in the best manner we were able, for daily instruction, in a temporary building exposed to numerous inconveniences, where also we met what few adults we were enabled to collect for Divine Worship on the Lord's Day. Now, instead of the temporary grass-house, which then served the double purpose of School House and Church, Hastings is favoured with a substantial

stone Church. Independent of the spiritual blessings, which, under God, are likely to be conferred through it upon the people, it proves, at the same time, a real ornament to the village, and, I might add, a standing monument of the love borne to poor benighted Africans by our Christian friends in England.

April 17: Good Friday—This is one of those fine, quiet, peaceable days which we not unfrequently enjoy in Africa; and the recurrence of which tends much to endear us to the work in which we are engaged, and to urge us on, amidst various trials and discouragements. All is quiet: the clamour and tumult of the market is hushed; business is laid aside; and the people clad in their holiday clothes; not, however, for the purpose of following their own pleasure, but for the purpose of attending the House of God, there, with their fellow-Christians in every land throughout the world where the Gospel is preached, to unite in commemorating the dying love of Jesus their Saviour. We had two full Services this day: and if we had proposed a third, the people would have willingly attended. [*Rev. Ed. Collins*]

Importance of Mutual-Relief Societies.

April 27—Before breakfast, I saw the persons, eight in number, who were baptized at Christmas. In the course of conversation, I inquired of one of the women whether she was at church on the previous afternoon; when she coolly told me that she had to attend her company. These companies bear some resemblance to the clubs among the working-classes in our own country. Here, as in England, they are attended with much evil, particularly among our Candidates and Communicants; inasmuch as they are not conducted upon Christian principles, but after the laws and customs of the Heathen. It will be an important measure for us in this, we hope, rising Christian Church at Waterloo, to prevent, as far as possible, our young converts having communication with their heathen countrymen around: therefore we are desirous of checking, with promptness, the first intimation of the kind that we discover. We intend making it one of the conditions of admission into the Church by Baptism, that the Candidates renounce this very fatal stumbling-block to their hearty reception of the Gospel of Christ: and perhaps there cannot be a much surer test of their sincerity, than when they are heartily willing to do so; since it is found, that if

nothing of this sort be done, they will cling more fondly to their companies: it reminds me of the caste of the Hindoos. In conversation with Mr. Young upon the subject, he thinks it practicable to commence, forthwith, the formation of a company, among our Communicants and Candidates, for the relief of the sick and infirm members, similar to those which have been for some time in operation in those villages which have long enjoyed the advantages of a resident Missionary. These little companies have been found to answer very well, in withdrawing the Christians from having intercourse with their heathen neighbours. The payment of one penny per week entitles a member to the benefits of this company. [*The Same.*]

The Bible plain and easy to the Simple.

May 8, 1840—Mr. Young sent me over six persons this morning from Waterloo, for examination, previous to their being admitted into the Church by Baptism. Mr. Young, in his note accompanying them, says, "I think you will be pleased with them:" and, indeed, I may say that I was truly gratified to find them so well prepared for that sacred ordinance. All brought their Bibles, and were enabled to refer to many passages which I quoted. What a proof this of the inspiration of the Scriptures, to find, that to the humble and teachable minds of these poor illiterate persons, for whose mean understandings the very simplest book of human composition would perhaps be too high, that blessed Book, which confounds the wise and prudent of this world, is plain and easy! and what a death-blow to the advocates of that false system, that would withhold the Scriptures from the poor and unlettered, because they are above their comprehension! [*The Same.*]

Distribution of Prayer-Books.

June 8—I was pleased, on going to the Sunday School yesterday, to find that nearly the whole of the twenty young women who were located here last week had been brought to the Sunday School. These young women have been two years in the colony, during which time they have been in the Government School at York. They are now placed with respectable families in the village. I would here express my obligations to those kind friends in England who placed at my disposal a large number of Prayer Books, Hymn Books, and other useful publications, for gratuitous distribution in Sierra

Leone; thereby enabling me to present each of the above-mentioned girls, who could read the Testament, with a Prayer Book. I would also mention, that, through the liberality of these Christian friends, I have engaged to present every apprentice child in this village, who can read the Testament, with a Prayer Book. [*The Same.*]

Monday Labours of the Missionary.

There is no day in the week in which we feel the need of repose more than on the Monday; yet this, of all others in the week, is the day on which we can least afford to take it. As soon as the Missionary shews himself in his piazza in the morning, his work commences; for there he finds, especially on a Monday morning, a large number of applicants awaiting his appearance. The first party consists, perhaps, of a number of sick children applying to be excused attendance at school: of these you dispose in the best manner you are able: some are soon set to rights by the administration of some trifling medicine, while others are not so readily cured, having, perhaps, some stubborn ulcer, which requires constant attendance. Having got through this class of applicants, another party present themselves, consisting of parents bringing their children for admittance into the school, a process which gives some exercise to the lungs; for you have not only to enter the children's names on the book, but to explain to the parents the terms of admission, and to obtain their consent to the same. A third party, who are not admitted until half-past eight, when the first bell is rung for school, now come forward, for the purchase of School-books, Bibles, Prayer-books, slates, pencils, copy-books, pens, paper, &c. A fourth party are now waiting upon you, pretty well dressed, having come for the purpose of getting married: these are sent over to the church, to await your attendance. This ceremony having been gone through—which, there often being ten or twelve couple to marry, is no inconsiderable task—the Schoolmaster presents, perhaps, a string of unruly boys and girls who have been behaving badly on the previous day at church; upon which follows a lecture, or something more formidable. Returning to your house, you find the married parties assembled, waiting upon you for their marriage certificates, for which we charge 1s. 6d., which goes into the fund for building and repairing our churches and school-houses. [*The Same.*]

To this account of multifarious labours on the day when, above all others, the Minister of the Gospel needs some little repose, we add the following sensible remarks, by Mr. Collins, on the

Duty of guarding against Over-exertion.

Aug. 3, 1840—I do not find myself very well this morning; which I attribute, in a great measure, to my having over-exerted myself yesterday. Painful as it may be to the mind of one entrusted with the care of souls to witness his charge meeting together from Lord's Day to Lord's Day, hungering and thirsting, it may be, for heavenly food, and waiting upon him as the dispenser of the same; and self-denying as it may be to him to remain quietly at home, when he finds himself unequal to the duties of the Lord's Day; still experience fully bears one out in asserting, that very many valuable lives, which, with a moderate share of prudence, might have been spared to labour long and usefully in the vineyard of their Master, have been lost for want of prudence in this matter. I shall be excused introducing here a short extract bearing upon the point in question, which I copied some years since from Grimshawe's Life of Legh Richmond: "There is much error in the trite maxim often quoted, 'It is better to wear out than to rust out.' Surely it is a point of practical wisdom, to preserve a medium between indolence and over-effort; and it cannot but be considered, that exertion beyond the limits assigned to human power is little better than moral suicide. If good men would satisfy themselves of the sinfulness of over-strained activity, they would submit to the rein for conscience sake."

Mr. W. Young and Mr. J. Beal both furnish affecting proofs of the

Sorrow of the People at parting with their Teachers.

Jan. 29, 1840—I left Bathurst with my family this morning. The sight of the people and children, who were waiting to bid us farewell, affected me much. As we passed over the mountains on our way to Waterloo, we were accompanied by about sixty children for three miles: the girls went before, and the boys followed after. As they went, they sang all their favourite Missionary Hymns, which they had learnt in the school: the mountains echoed their voices: the scene

was truly affecting. The last hymn which they sung was, "Here we suffer grief and pain." This moved both Mrs. Young and myself to tears. The children stood and looked after us till the bushes hid us from their sight.

[Mr. W. Young.]

May 13—I returned home by moonlight, with a mind deeply affected with the misery and sorrow which I had witnessed; experiencing the truth of these words, *He that watereth others shall be watered himself.* Scarcely had I reached my home, when Mr. Weeks came in, and informed me that I was again to remove, to supply the vacancy occasioned by the loss of Mr. Murphy at Bathurst. This was, indeed, a heavy stroke for both Mrs. Beal and myself; who had entered this Station so recently, with a determination fully to spend and be spent for this people, whose affections were just being placed upon us, and several of whom appeared to be already awakened to better things. As soon as it was known to the people, many came, weeping, and said, again and again, that we could not go; they would not let our goods go; we belonged to them. "What we go do now?" they asked. "Plenty of them people want to begin for go Class, and now Massa go lef we." At length our feelings became overpowered with their reiterated cries to stop among them, and have pity upon them and their children; so that we could no longer remain in the room, but sought, like Joseph, where to weep. [Mr. J. Beal.]

It is pleasing to record, in contrast with the above, the following proofs of the

Joy of the People at receiving Teachers.

Jan. 29, 1840—We reached Waterloo this evening. As we drew near to the town, we were met by groups of the children, who welcomed us with shouting; and soon afterward our house was filled with persons of both sexes.

Jan. 31—We have received many presents to-day from the people of the town, such as rice, yams, eggs, fruit, and fowls, as a token of the respect entertained for us: they presented them with both their hands, in a kneeling posture.

[Mr. W. Young.]

Indications of Piety at Kent.

Aug. 30—Since my return to Kent, the Lord has been very gracious to me, not only in removing completely my old and obstinate disease, the dysentery, but, as if pitying me under my great bereavement, and willing to compensate in some

measure for this heaviest of all losses, He has blessed me in my work, and cheered my heart by brighter prospects of usefulness. This day, especially, I have had more certain and unequivocal indications of genuine conversion and established piety among the Negroes than ever since my residence in Africa: I have had the most cogent evidence, that the Africans, with their very limited knowledge, can be, and are, the subjects of the same convictions and experience as the more cultivated and enlightened minds of European Christians. It was on the occasion of my administering the Lord's Supper this day that I gave to those of the Communicants who were desirous to partake of that holy ordinance, a preparatory address, as usual, the preceding evening; taking this time for my guide the Lord's last celebration of the Passover and institution of this Sacrament, as described in Luke xxii.: and at the close, I observed, that if any of those now absent intended to come to the Lord's Table on the morrow, I should like to see them first. Accordingly, there came, early this morning, some few who had been absent; but, along with them, several of those who had been present the preceding evening; and they, *with one consent, began to make excuse*; but excuses very different indeed from those in Luke xiv. They had looked into the abyss of their secret thoughts; and they had found that *the heart was deceitful above all things, and desperately wicked*; and they judged themselves unworthy to join the rest in receiving the tokens of Christ's dying love. I read in their looks and throbbing hearts, deep contrition, verging on despondency, which, in general, forms no very prominent part in the African's character; their minds being naturally very susceptible, but not deep and reflecting.

Having conversed with each one separately—and being confident, both from the conversation and their general character and conduct, that it was not a particular heinous sin which had caused this uneasiness—I told them that the Sacrament was for the penitent; but that, at the same time, I was not authorised by the Word of God to take away any of the requisites I had named to them on the preceding evening; and that hungering and thirsting after righteousness were as essential as poverty in spirit. It was now nearly time to commence Service, so they went away; one of them saying,

that he would not come to the Sacrament, his heart not being prepared; or, to use his own expression, "he would not hang a bly before his eyes." Some of them, however, came; and, among the rest, one whose feelings of unworthiness had been keenest, so that he frequently shed tears when with me in the morning; and after the celebration of the Sacrament he was so overcome, that he raised, of his own accord, a hymn of thanksgiving—"Glory, honour, praise, and power, be unto the Lamb for ever!" in which all instantly joined. This forwardness reminded me forcibly of Peter, to whom this man's character bears a striking resemblance. Like the Apostle, he always takes the lead among his brethren. The whole number of the Communicants present at the Sacrament was thirty-five.

Sept. 18, 1840.—In concluding my report, I will merely add, that indeed the ignorance of the majority of the people, and more especially the Candidates, would sometimes dishearten me; but that I am happy to find that Religion takes root in the hearts of many before their understandings can give an answer for the hope that is in them. [Rev. F. Bultmann.

Affecting Appeal on behalf of the Bullom People.

Many representations have already been made by me of the spiritual destitution of the Bulloms, and their peculiar claims on the Society.

Last Saturday week an urgent and affecting appeal in their behalf was made by their old Chief, Neu Sùkoh. He represented, in a striking manner, their spiritual wants, the melancholy consequence of further delay, and the ample facilities offered us for again affording them the Means of Grace; while, at the same time, he stated the readiness of his people to assist our efforts, by the erection of any buildings which we may deem necessary. He also dwelt strongly on the circumstance of the Timmanee being, as I have before represented, the current language of the country; so that whatever has already been done in that language may be rendered available for them. His visit reminded me of St. Paul's vision of the man of Macedonia; and whatever may be done for Port Logo, I earnestly hope that the Bullom People will not be forgotten.

[Mr. W. C. Thomson.

Conclusion.

On bringing the Report of this

Mission to a close, we trust that our Readers will be prepared to participate in the feelings expressed by Mr. J. Beal, in a Letter dated May 5, 1840:—

I am persuaded that our Mission is to be extended: I hope it will not only be to the poor Timmanees, but to others also. The hearts of your Labourers in Sierra Leone beat high in expectation that the time, the set time, is come, for the Lord to favour and visit Africa with His blessing. We are ready and willing to go north, east, west, or south, for the sake of our Redeemer, and, if possible, to ameliorate, in some degree, the sad condition of long-degraded and neglected Africa.

Labrador.

UNITED BRETHREN.

THE following notices of this Mission will complete, for the present, those which appeared in our last two Numbers.

Mischief from Intercourse with Southlanders.

Nain, being the most southerly of the Stations, is greatly exposed to the evil of visits from the Heathen. Br. Lundberg writes—

It is melancholy to think of the spiritual and temporal injury which is done to the Mission by the continued intercourse with the Southlanders. One history I cannot forbear relating to you, as it places in a striking point of view the poverty which the Esquimaux bring upon themselves by this traffic; and, at the same time, the way in which they sometimes contrive to help themselves out of their difficulties.

Daniel, a member of this congregation, had heard much of the excellence and cheapness of the wares of a certain dealer; and determined to remove to the southward, in the hope of making his fortune, instead of preparing his customary provision-place, where his tent already stood buried under the snow. Having obtained from us the needful provision for his journey, he proceeded to carry his design into execution. His attempts to catch seals and salmon-trout were, however, so unsuccessful, that both he and his family were, in a short time, reduced nearly to starvation. Happily for Daniel, the seven seals he had caught supplied him with a

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covering for his kayak, but his fellow-adventurer and his son could obtain none. It was nevertheless necessary that they should return to our neighbourhood, in order to take share in the cod-fishery, this being the only means of obtaining provision for the ensuing winter: for this purpose, they must build a boat; and though they had only a single hatchet and a small borer, they went boldly to work—felled trees, and split them into boards—and in due time completed a boat, in the construction of which they used wooden pegs: resin from the fir-trees was the substitute for pitch, and a piece of an old rope supplied them with materials for caulking. Meanwhile, the tent which they had left behind had been almost destroyed by damp and vermin, so that they had to obtain materials for a hut from the bark of trees; and thus richly laden, they arrived with us on the 1st of September. Pitying their wretched condition, we helped them to some nails and pitch; with which having rendered their boat seaworthy, they set out to fish for cod. The best part of the season was already gone by; and Daniel was one of the first who, on the approach of winter, was reminded by the pains of hunger of the folly which he had committed. Now, he has ears to hear; but as he is a poor huntsman, he has not yet recovered himself. That we are deeply pained by such occurrences, which tend so grievously to thwart our endeavours for the temporal improvement of these poor people, I need hardly tell you.

He adds, at a later period—

Although we have not been without encouraging proofs that the Lord has blessed our labours for the spiritual well-being of the flock committed to our charge, we are constrained to acknowledge, and that with deep sorrow, that the god of this world has been evidently carrying on his work in the hearts of many, and has sought by various means to obtain dominion over them. Much spiritual injury has been done to our people, and many painful occurrences have taken place among them, owing to their intercourse with the Southlanders, during the past year. The attempts of the Southlanders to introduce among them the use of ardent spirits have, in some instances, been successful; as we found last autumn, to our great grief and disappointment.

We have not failed, as you may sup-

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pose, to raise the voice of warning and exhortation in reference to this new and mischievous device of the Great Enemy; for other visible means for its counteraction are not at our command. The more fervently, however, do we cry to the Lord, whose power we know to be equal to His mercy, that He would stem the progress of an evil which threatens such serious consequences to the temporal as well as the spiritual well-being of the poor Esquimaux.

Among those of our people who had been brought into this hurtful contact with the Southlanders, were several who had been tempted to indulge in the sins of the flesh and works of darkness; and the consequence has been, the exclusion from fellowship of two families, consisting of ten persons, and their removal to the South. We can do no other than earnestly commend these wandering sheep to the mercy and faithfulness of the Good Shepherd; imploring him to convince them of the error of their ways, and bring them back again to His fold. At the same time, we would entreat Him to endue us with grace and strength, that we may be enabled to bear this season of trial; and not be weary of exhorting the souls committed to our charge, and instructing them in the things which belong unto their peace.

Notices of the Capacities of the Children.

—I have persevered in my attempts to teach ciphering to such as had an inclination for it, and to give them some idea of the division of time, and the like; but cannot boast that, hitherto, they have made great progress. They labour under this disadvantage, in regard to every thing that they may learn of this kind—that they can turn it to very little account in the ordinary concerns of life. The seals or the foxes which they may catch are soon counted.

—For music they shew more of natural talent. Several of our Young People have come and asked me if I could not procure for them a common flute. I was sorry I had none to give: perhaps this mention of the desire of the applicants may induce some kind friend or friends to help us out. There is no danger of the instrument being used for any profane purpose. Br. Mentzel is at present teaching three Esquimaux to play on the trombone; and Br. Morhardt gives occasional lessons on the pianoforte and organ to three others.

—The readiness with which they commit the alphabet to memory is meanwhile more remarkable to us, than profitable to them; since it leads them to guess one letter after the other, till they have hit upon the right one. To learn any thing by heart seems easy to them; but where thought is required, they are generally found wanting. My attempt to teach some of them ciphering has for the present failed; but I shall hope some day to renew it. It is much to be regretted, that at the age when their faculties, such as they are, are beginning to expand, they are so often required to accompany their fathers on the seal-hunt, or to engage in other needful occupations, for the maintenance of their respective families. Though I have met with many of the boys who could count as far as 500 with ease and correctness, even these were apt to be puzzled by the question, "How much is twice one?" When, however, I asked, "If your father catches one seal to-day, and to-morrow two seals, how many has he in all?" they had an answer immediately ready. In due time, they were able to add up considerable sums, and even to learn by heart the Multiplication-table. For each of the boys belonging to the first class, about twenty in number, I took the trouble to note down on paper the division of the year into months, weeks, and days, together with the names of the several months, and how many days there are in each; and as I made a practice of questioning them daily on the subject, in due time the majority had acquired the wished-for information.

Discipline exercised, with salutary effects.

A circumstance, which occurred while our people were absent at one of the places where seals are taken in nets, caused us not a little pain and uneasiness. Yielding to the desire of securing for themselves a larger portion of the spoil than they were justly entitled to, a number of them agreed with one another, to make a false return to the storekeeper, of the amount of seals captured; and thus to defraud the Mission of its due share. It was not till some time after their return to the Settlement that the deceit which they had practised was discovered. Two single men, belonging to the family of our Chapel-servant, Benjamin, feeling uneasy in their consciences, confessed to him the fraud, of which they and their comrades had been guilty; and this worthy man lost no time in giving us information of it. Hereupon the

offenders were called together, and the sinful nature of their conduct plainly, yet affectionately, set before them; such of their number as were communicants being informed that they could not for the present be admitted to the Lord's Table. Most of them received our reproofs and admonitions with humility, and with expressions of sorrow and shame for their misconduct; and shewed a laudable readiness to make the restitution which we thought it right to require at their hands. The seals which they had kept back for their own use were brought to us—the flesh distributed among the poorer members of the congregation—and the skins and blubber delivered into the store. On several of the offenders the discipline exercised appeared to have a very salutary effect; for they afterward called upon us, to renew the expression of their penitence for what had occurred, and to promise that nothing of the kind should ever happen again. The conduct of our two Chapel-Servants, Benjamin and Boaz, on this trying occasion, was, meanwhile, peculiarly gratifying and encouraging to us. It displayed a spirit of faithfulness and integrity, honourable to their profession and the office which they hold, and calculated to produce the best effect on their less-enlightened and established countrymen.

Though the occurrence, to which we have just alluded, tended for a season to disturb the otherwise peaceful course of our congregation, we were thankful to perceive, that not a few were led by it to closer self-examination; and that, in some, an earnest desire after the enjoyment of spiritual blessings was produced.

Value put by the Esquimaux on the Scriptures.

According to the repeated testimony of our Missionaries, the Converts from Heathenism on the cheerless coast of Labrador find the Word of God a lamp unto their feet, and a light unto their path: it is the cherished inmate of their rude dwellings—the favourite companion of their often perilous journeys by land and sea—the source of daily comfort and edification to them, while absent from their spiritual instructors, and at a distance from the House of Prayer in which they are wont to worship—the greatest treasure which they carry with them into their moveable tents; or into the still less-enduring snow-huts, which are occasionally their places of shelter. They

read portions of it daily in their families; and its precious truths afford subjects for frequent conversation and correspondence with one another: for so general is the benefit of Christian Education on the Coast of Labrador, that, with the exception of some old people, and a few persons in the prime of life who have but recently embraced the faith of Christ, the great majority of the Esquimaux Population are able both to read and write with tolerable facility. [Edits of Per. Accounts.]

We have had encouraging proofs, that even a poor Esquimaux, who peruses the Scriptures with reverence, and with an earnest desire to be led by the Spirit of God into all truth, and to apprehend that to which he has not already attained, is taught thereby to know more of his own sinfulness and depravity, and to tremble at the consequences to which they naturally tend. He is led by the Holy Spirit to Golgotha—he finds pardon, peace, and rest for his soul; and experiences the truth of the well-known and emphatic declaration of the Apostle, in 2 Tim. iii. 16, 17.

In connexion with this subject, I cannot help mentioning a circumstance related to me by our dear Br. Meisner, when we last met in September 1838. Soon after the receipt of the printed copies of Isaiah, in the summer of 1837, a young Esquimaux, of Hopedale Congregation, formed the design of removing with his family to the settlers in the south; but, not wishing the Missionaries to know of it, he kept his preparations secret, and meanwhile maintained with them his usual friendly intercourse. His purpose coming to the ears of Amos, this faithful Assistant and Chapel-Servant at that place, Amos went to him with the Book of the Prophet Isaiah in his hand; and, opening it, read to him the following words from Chapter xxix. verse 15: *Woe unto them, that seek deep to hide their counsel from the Lord; and their works are in the dark; and they say, Who seeth us, and who knoweth us? Nor was the warning thus given, altogether without the desired effect.* [Br. Morhardt.]

Long and Toilsome Service of Missionaries.

Br. Meisner, just mentioned, whose death was noticed at p. 309 of our Volume for 1839, thus spake of himself—

Thirty-nine years have now elapsed since the good hand of my Lord brought

me to this dreary coast. To serve Him among its once barbarous inhabitants has been my delight; and it is, therefore, not without sorrowful feelings that I am led to entertain the thought of retirement. The health of myself and my dear Wife is, however, so completely broken, by a succession of serious illnesses, that we are constrained to request permission to return to Europe next year, for we would not willingly become burdensome, through our infirmities, to our dear fellow-servants. We can therefore only say, *The will of the Lord be done*;—at the same time that we bring our tribute of fervent gratitude and praise to our merciful Saviour, for all the goodness, faithfulness, and long-suffering which He has shewn to us, His unworthy servant and handmaid. Remember us in your prayers.

Br. Lundberg, of Nain, writes—

In the course of the past winter, I have visited all our Settlements on this coast. I never return from such a journey without feelings of liveliest gratitude to the Lord for His protecting care, vouchsafed during its progress; and that I am permitted to reach home alive, and without frozen limbs. Such an expedition is always fatiguing, and often perilous; yet he who is called to perform it, in the service of our Saviour, may depend on His gracious assistance, amidst all the difficulties which he may meet with. Wherever I came, I was favoured to meet with the most kind and friendly reception, both from my Fellow-servants and the Esquimaux; and in their fellowship, I soon forgot the inconveniences of the journey.

It is to be expected that such Labourers will strongly attach to themselves the affections of the Christian Natives. This is strikingly displayed in the following

*Letter from Amos, Chapel Servant at
Hopedale.*

We thank the Lord our God, and Saviour, exceedingly, that our ship arrived here on the 28th of July.

I have now something to write to you, Our Brother and Teacher, Samuel Meisner, has, for many years past, laboured with great faithfulness and love to bring us to Jesus our Saviour, and has often reminded us of the great love of Jesus. I am very much attached to him, and wish to see him constantly; but, since our Saviour has been pleased to finish his work

among us, I submit, although I fear I shall never see him again on earth. Meanwhile, I desire greatly to meet him again in the presence of Jesus; though I feel unworthy of such a favour, on account of my frequent transgressions, disobedience, and unfaithfulness. The thought, that Jesus came into the world to save such as mourn for their sins, can alone comfort me. I entreat Jesus, in my prayers, that He would protect my dear Samuel, who is now departing from our land, bearing him up in His strong hands on all his journeys; so that he may reach his native country without accident, and that his children may be rejoiced by the arrival of their dear parents.

I also beseech our Lord Jesus Christ, who alone is able to uphold His servants, that our great Teachers [the Bishops and Elders of the Brethren's Church in Europe] may be preserved in holiness before Him—that they may continually edify the congregation of Jesus—and that we, with all our Brethren and Sisters in London, and in England, and in all the World, may be strengthened in the faith until the end of time; for Jesus hath said, *that he that endureth unto the end, the same shall be saved*. My prayer is, therefore, *Lord Jesus, increase our faith! I believe*—dear Lord!—*help Thou mine unbelief*.

Praised be God, that He protects and feeds His congregation, and subdues the enemies of His people, and brings them to shame. He beholds all their works, and chastises those who are disobedient to His commandments, that they may be brought to repentance; and because he Himself was tempted, He is able to succour His people in their temptations.

The Brethren and Sisters in London I salute heartily; also the congregations in other countries.

Grace and peace be with you, from our Lord Jesus Christ. Amen!

My dear Brother, Samuel Meisner, I beseech Jesus our Saviour, that you may be able to bear in mind those comfortable words—*Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord*. The right hand of the Lord lead and protect you on your journey! I shall never forget you as long as I live. *I have a desire to depart, and to be with Christ, which is far better*.

I wish much to receive a Letter from

you: if it even should not be written with our words, it will be made intelligible to me. Although we are no longer near each other, as to the body, we have

one and the same Lord, who cares for us both.

This is the writing of Amos, of Hope-dale.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Instructions of the Committee were delivered, on the 25th of February, to the Rev. Robert T. Noble and the Rev. Henry W. Fox and Mrs. Fox, on occasion of their departure to the Telooquo Mission; and to the Rev. Charles Greenwood and Mrs. Greenwood, on occasion of their proceeding to the Ceylon Mission. The Instructions having been acknowledged by Messrs. Noble and Greenwood, the Missionaries were addressed by the Rev. John Tucker, and commended in prayer to the favour and protection of Almighty God by the Rev. Joseph Fenn. The Missionaries for India embarked at Gravesend on the 6th of March, for Madras, on board the "Robarts," and sailed from Portsmouth on the 18th; and Mr. and Mrs. Greenwood embarked at the same place, on the 20th, on board the "Symmetry," for Colombo.

Bapt. Miss. Soc.—Mr. C. H. Hosken and his Wife embarked, on the 22d of January, for Belize; and on the 2d of February, Mr. and Mrs. Dalliwel, and, on the 4th, Mr. and Mrs. Williams, for Jamaica.

Jews' Society—Sir Thomas Baring, as President of the Society, addressed a Letter, at the request of the Committee, to Lord Palmerston, the purport and success of which will be seen from the following answer from the Under-Secretary—

Foreign Office, Feb. 8. 1841.

Sir—I am directed by Lord Palmerston to acknowledge the receipt of your Letter of the 1st inst., expressing the wish of the Society for Promoting Christianity among the Jews, that advantage might be taken of the present state of affairs in the Levant to obtain from the Porte the formal recognition of a Protestant Chapel at Jerusalem, and the registration of such Chapel in the name of the Rev. John Nicolayson on behalf of the Society: and I am to acquaint you, that Her Majesty's Ambassador at Constantinople has been instructed to take such steps as he may think best calculated for the accomplishment of the object of the Society.

(Signed) J. BACKHOUSE.

The Committee have issued the following notice:—

The immensely increased and constantly increasing interest created in the minds of a large portion of the Christian Community in behalf of the Jews having raised the Society to a degree of prosperity unknown at any former period of its history, augmenting its resources, and entailing on its officers duties beyond their ability to perform, the Committee have come to the resolution of separating the offices of Chaplain and Foreign Secretary: and the Rev. J. B. Cartwright having expressed a desire to retain the office of Chaplain, the Rev. W. Ayerst has been appointed to the situation of Foreign Secretary.

A series of *Twelve Lectures* was delivered at Liverpool, in October, November, and Decem-

ber, by several Clergymen, on the "Destiny of the Jews, and their Connexion with the Gentile Nations, viewed practically"—Another series of *Twelve Lectures*, on the "Scriptural Claims of the People of Israel," is in the course of delivery, by various Clergymen, on the Tuesdays and Fridays of the present Lent, at the Episcopal Chapel, West Street, Upper St. Martin's Lane.

London Miss. Soc.—The Society has held, from Jan. 25th to Feb. 12th, a series of *Nine Special Meetings*, at the principal Places of Worship in and near London, connected with the Directors of the Society; "for the purpose of taking into consideration the numerous and urgent claims which exist for the extension of its labours, and of adopting the best measures for augmenting its permanent income." The contributions received and promised exceed 3500*l.* The substance of the Resolutions, seventeen in number, passed at these various Meetings, will be found in the five which here follow:—

—That this Meeting deeply rejoices in the enlarged facilities, afforded by the Providence of God within the last few years, for the introduction and extension of the Gospel among the Heathen; and most cordially approves of the measures adopted by the Directors of the London Missionary Society, to improve these gracious dispensations, in the multiplication of their Missionaries and the extension of their labours.

—That this Meeting gratefully records its sense of the numerous and decisive expressions of the Divine Mercy, which have accompanied the operations of the Society; and cherishes a solemn conviction, that the success already realised in the Missionary Enterprise, and the increasing appeals for Christian Help so forcibly and so widely presented by the perishing Heathen, impose on the Church of Christ an imperative obligation for the exercise of self denial, ing zeal and enlarged liberality.

—That this Meeting has heard with deep concern the prospective deficiency in the funds of the Society for the present year; and pledges its best exertions, not only to aid in supplying that deficiency, but in continued and increased efforts for the augmentation of its permanent resources.

—That, in order to augment the permanent Annual Income of the Society in the most effectual manner, the present Meeting is deeply impressed with the importance and necessity of a large addition to the number and the amount of Annual Subscriptions; and therefore most earnestly invites the co-operation of the Missionary Associations in this district for the accomplishment of this important measure.

—That, regarding the numerous fields of labour which have been opened, and are being opened, to Missionary Efforts, and the numerous applications made by pious and well-qualified men to be employed as Missionary Agents, as indications of the will of God, and as answers to the prayers of the Church, this Meeting indulges the hope that pecuniary means for sustaining and enlarging the Society's operations will be liberally afforded by the

friends of Christian Missions, according to the measure of ability which God has given them.

On the 14th of February, the Rev. Robert Barry Taylor and Mrs. Taylor embarked at Blackwall for Cape Town, where they will proceed to the Kat-River Settlement.

WESTERN AFRICA.

Church Miss. Soc.—The "Carshalton Park" (see p. 16) arrived at Sierra Leone on Dec. the 15th. This vessel was driven out of the Downs in the gale of Nov. 13, 1840; and, as she had on board the Rev. John Warburton and Mrs. Warburton, Mr. and Mrs. Townsend, and Mr. and Mrs. Hott, the news of her arrival was looked for with some anxiety.

SOUTH AFRICA.

London Miss. Soc.—Mrs. Helm, wife of Rev. Henry Helm, of Caledon, departed to her Rest, after an illness of six weeks, accompanied with great pain, on the 20th of January.—To the Rev. Michael Wimmer, late of Steinkopff, the Directors bear this testimony—

This old and faithful Missionary has been called to his rest and reward. He died near Steinkopff, the Station in Namaqualand, which he had long occupied, after a very short illness, having nearly reached his eightieth year. Mr. Wimmer was an Austrian by birth; and was sent as a Missionary to Africa in 1809.

MEDITERRANEAN.

Jews' Society—Mr. Henry Lodon, Assistant in the Tunis Mission (see p. 127 of the present Number) died on the 28th of December, after three weeks' illness of inflammatory fever.

INDIA WITHIN THE GANGES.

London Miss. Soc.—The Rev. Charles Piffard, of Calcutta, departed to his Rest on the 11th of December. Mr. Gogerly, in communicating the mournful intelligence, says of him—

Rather more than 15 years ago Mr. Piffard arrived in Bengal: he soon became sufficiently acquainted with the native language to be understood; and, year after year, he neglected no opportunity of preaching to the Heathen. From the time he united himself to the Society till his death, he did not receive from the funds of the Society a shilling: blessed by God with more than a competency, he

used his wealth as a steward of God: several schools were supported at his entire charge; and every Christian Society or Institution in Calcutta shared in his extensive liberality. By his own Brethren he was greatly beloved: not presuming on his superior worldly circumstances, he ever conducted himself with that humility and affection which could not fail to gain the esteem of all. In his labours he was most regular and unremitting; and in all things our beloved friend conducted himself as a faithful servant of the Lord Jesus Christ, and an affectionate friend and brother to all who loved the Lord in sincerity. As our dear friend lived, so he died—trusting in the atonement of Christ for his own salvation, and as his hope for the conversion of the world based on the word and promises of God. The last words which he uttered were expressions of affection both to his Brethren and the Mission Cause, especially remembering the members of the Native Churches so long under his pastoral care.

POLYNESIA.

London Miss. Soc.—Rev. Thomas Bullen and his companions (see p. 430 of our last Volume) landed at Cape Town on the 29th of November, on their voyage to the South Seas.

WEST INDIES.

Wesleyan Miss. Soc.—Mrs. Hornby, Wife of Rev. John Hornby, of Antigua, died on the 20th of December, in the faith and hope of the Gospel.—Rev. Thomas S. Hartwell and his Wife arrived at Port-au-Prince, Hayti, on the 21st of December; and Rev. H. B. Foster and his Wife (p. 556 of our last Volume) at Jamaica on the 29th.

Baptist Miss. Soc.—Edward Barrett and Henry Beckford, two Negro Brethren who accompanied (see p. 310 of our last Vol.) the Rev. W. Knibb to England, arrived at Kingston, on their return, on the 18th of November, after a voyage of 47 days. They were accompanied by Mr. and Mrs. Millard, appointed to labour at St. Anne's Bay.—Mr. George Webb, of Bethsalem, St. Elizabeth's, died on the 13th of December.—Rev. W. Knibb and his companions (pp. 555, 556 of our last Vol.) arrived at Falmouth in the earlier part of January.

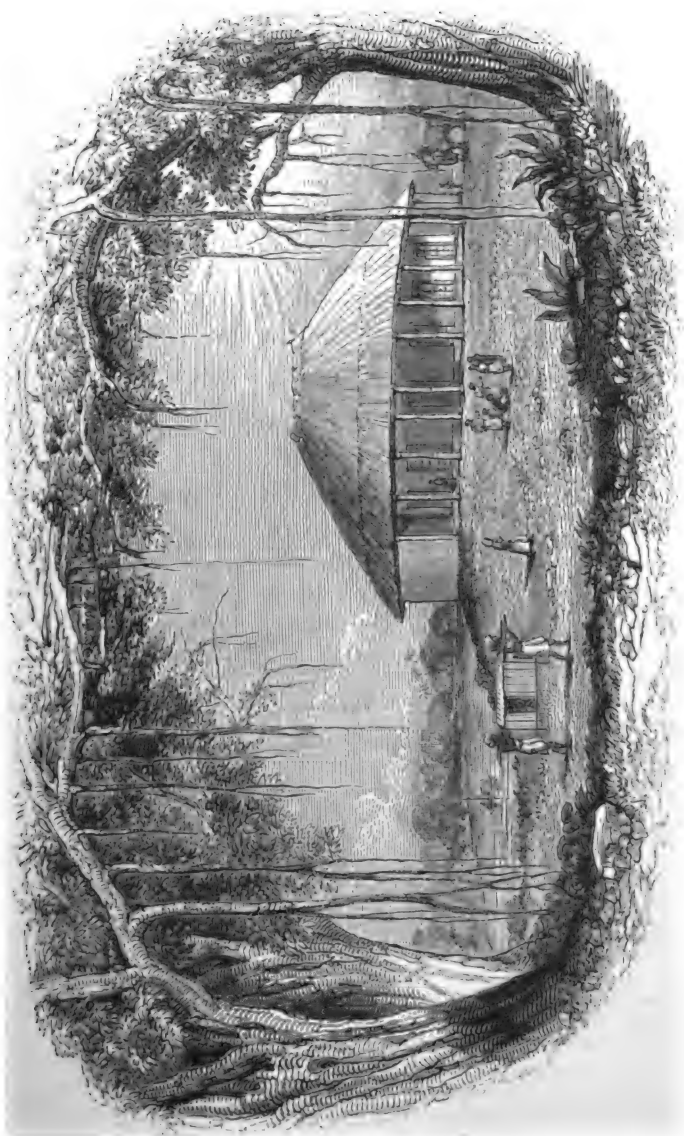
London Miss. Soc.—Rev. W. Slatyer and his companions (see p. 556 of our last Vol.) arrived in Jamaica on the 29th of December.

Miscellanies.

CHURCH MISSION HOUSE, AT SOLO, IN KRISHNAGHUR.

(WITH AN ENGRAVING.)

THE Engraving on the next page represents the Society's Mission House at Solo, a branch of the Krishnaghur Mission, about eighty miles north of Calcutta. The house is thatched, and has a verandah all round; the left-hand corner, as seen in the Engraving, being enclosed in order to form a Bath Room. The river is the Jellinghy, on the banks of which Solo is situated. The trees in the immediate fore-ground are Banian Trees, which have the singular property of shooting branches perpendicularly to the ground, which strike root, and themselves become trees; one tree thus sometimes extending over a large space, and forming a grateful shade from the scorching rays of a tropical sun. Under the shade of the inner tree, the Natives were assembled while the House was building. The carriage borne on men's shoulders is called a Palky, and is used for a single person: the elephant conveys one person or several, as the case may be.



Missionary Register.

APRIL, 1841.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD,

IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 160 of the Number for March.)

India within the Ganges.

(Concluded.)

BAPTIST MISSIONARY SOCIETY.

CALCUTTA, with 5 Sub-stations—1801
—Robert Bayne, James Thomas, Wm. Thomas, Wm. Yates, D.D., W. W. Evans, George Small: C. C. Aratoon, and 5 other Nat. As. *Entally*, with 2 Sub-stations—J. D. Ellis; and 3 Nat. As. *Seebpore*, with 6 Sub-stations—John Wenger, F. De Monte; and 6 Nat. As. *Howrah*—T. Morgan: Bhim, Nat. As.

Mr. W. H. Pearce died in the Lord on the 17th of March. Mrs. George Pearce followed her husband home, and arrived on the 31st of March. Mr. and Mrs. Bayne were compelled by Mrs. Bayne's ill health to proceed to the Cape, about the middle of September. On the 13th of November, after a very short course in India, Mr. G. B. Parsons rested from his labours. Mr. and Mrs. Evans, and Mr. and Mrs. John Parsons, arrived on the 20th of that month; Mr. John Parsons being thus called to encounter the severe trial of the loss of his elder brother. Mr. and Mrs. Small embarked on the 10th of August—Pp. 177, 178, 272, 310, 430, 555; and p. 120 of the present Volume. Information has been recently received of the death of Mrs. James Thomas, on the 14th of December; and that the health of Mr. Tucker, who arrived only in September 1839, rendered it necessary for him to return: he was to sail, with Mrs. Tucker, about the middle of December.

In *Calcutta*, Dr. Yates devotes himself wholly to the work of translation: Mr. Tucker had succeeded him at the Circular-Road Chapel; where there are 83 members. The Gospel has been proclaimed in the various Native Chapels, and on the high-

ways and public places of the city. The elder Students of the Native-Christian Institution have begun to take part in this labour. A New Chapel has been erected at Sealdah, in the north-east part of Calcutta; and Weekly Services, in Bengalee, have been opened, in two places, for Roman Catholics, who form a numerous, but much-neglected class.

The Native Church at *Entally*, under the charge of Mr. Ellis, consists of 21 communicants. Of the Native-Christian Institution, which Mr. Ellis superintends, it is reported:—

It continues to prosper: of 54 pupils now in this Institution, five have been lately baptized, and two others are candidates. The great design of this Institution is, to furnish well-educated and pious men who may go forth as Preachers of the Gospel and Instructors of Youth. Such, as do not possess talents for mental labour, will be taught some useful art; by which they may be enabled to support themselves in future life. The theological department comprises Seven Young Men, who have just completed their first year's studies in theology, the composition of sermons, mental and moral science, with the Bengalee and Sanscrit Languages, and other departments of knowledge, useful in the great work for which they are preparing.

The Female Department, in which the pupils are boarded as well as educated at the expense of the Institution, is now under the superintendence of Mrs. Penney, in consequence of the return of Mrs. George Pearce to England. It contains, at present, 25 pupils. In the instruction given to these Young Persons, a clear and impressive knowledge of Scripture Truth is made the great object of attention; and a Divine

Baptist Missionary Society—

Blessing has evidently rested on the efforts of their teachers.

The new building for the accommodation of the Youth under instruction, and a Chapel, which will seat 300 persons, for which the munificent donation of 1000*l.* was presented to Mr. Pearce by an anonymous friend, have been erected, and it was intended to open them on the 1st of February.

Of the Village Stations of *Luckyantipore* and *Kharee* it is stated—

They have been placed under Mr. Wenger. Although, since the departure of Mr. George Pearce, these villages had not been visited so often as was desirable, the work of the Lord has continued to advance.

At *Luckyantipore*, 13 had been baptized during the year. Worship was regularly maintained, by the Assistant Missionary, Mr. De Monte and four Native Preachers, in five or six of the neighbouring hamlets, as well as at *Luckyantipore*. The number in church fellowship is now 48; while the whole number, including men, women, and children, who have renounced caste and forsaken idolatry, is 323.

Kharee has experienced similar tokens of the Divine Favour: 11 have been baptized, and added to the Church there, now consisting of 37; to which, if we add the children, and the merely Nominal Christians, many of whom are connected with the baptized converts by family ties, 205 persons may be considered as connected with the Station. Two Native Preachers reside here, who conduct worship on the Sabbath—hold weekly meetings for catechumens, both at *Kharee* and the neighbouring village of *Bananerabad*—and preach the Gospel to the Heathen and Mussulmans attending the markets in the neighbourhood, where also they distribute many Tracts and copies of the Scriptures.

The number of volumes, the printing of which has been completed during the past year, is 40,600: of these, 6600 were entire Testaments, 2000 the Gospels and Acts bound together, 2500 of the Psalms in Sanscrit, and 29,500 Single Gospels; which, added to those of previous years, make a total of 92,050 volumes. The Works now in hand, or about to be put to press, will not fall short of 60,000 more. A renewed donation of £1025. 1*s.* 2*d.* has been made by the American and Foreign Bible Society. A contribution of 400*l.* has also been received from Robert Haldane, Esq. of Edinburgh. The other contributions to this branch of the Society's expenditure have been but few, and occasional.

Dumdum: 7 miles N of Calcutta: the Head-quarters of the Artillery—P. 138. No Report.

Jessore: 65 miles NE of Serampore—1807—J. Parry: 3 Nat. As.—Communicants, 64; of whom 22 have been admitted during the year—P. 178.

Mr. Parry has been cheered by evident tokens of spiritual prosperity. The entire number of persons under regular religious instruction has increased to 140. One of the Native Preachers, Nilmani, has fallen a victim to cholera: he has been engaged in the work about ten years—was much beloved by the Christians, and by the Heathens also—and died in the faith and hope of the Gospel. The schools under the direction of Mr. Parry have declined, in consequence of the diminution of pecuniary support. [Report.

Burishol: 140 miles E of Serampore—1829—S. Bareiro: 2 Nat. As.—Communicants, 6—P. 178.

The Missionary seems to labour under much disadvantage from the nature of the country, a large portion of which is under water a great part of the year; thus rendering it difficult to visit the scattered population. Such opportunities as occur are diligently improved by him and his Assistants; and an encouraging degree of attention is paid to their message. [Report.

Hindooism is being fast undermined: even Brahmins are beginning to depart from many of its observances. The Lord is thus silently working up the minds of the Hindoos for the final reception of His salvation through Christ.

[Mr. Bareiro.

Soory: 45 miles NW of Calcutta—James Williamson: 4 Nat. As.—Communicants, 43; of whom 6 have been lately added—P. 178.

Cuttwa: 75 miles N of Calcutta—1804—W. Carey: 7 Nat. As.—Communicants, 33—Pp. 178, 179.

The labours of the Native Itinerants have been considerably interrupted by sickness; but much attention is shewn to the word preached; and the Scriptures are sought after by the Natives, for the purpose of being read in their own houses. [Report.

Dacca: 170 miles NE of Serampore: inhab. 300,000—1816—Owen Leonard, Wm. Robinson: 2 Nat. As.—Communicants, 22—P. 179.

The prominent features of the Mission in this populous city are, street-preaching and the distribution of books. There is little opposition to preaching, although Mahomedans are very numerous; while books are sought with such avidity, as often to occasion much inconvenience to the distributor. A subscription has been commenced for the erection of a Chapel. The Schools, which have been for many years under the management of our aged friend Mr. Leonard, continue to languish, through the failure

of the resources on which they have hitherto depended.

[*Report.*

Dinagapore: about 230 miles N of Serampore; with *Sadamahl*, a village about 20 miles NE of Dinagapore—1805—Hugh Smylie: 3 Nat. As.—Communicants at Dinagapore, 9; and at *Sadamahl*, 22—P. 179.

For some months past I have not been able to preach in the public bazaar; for I no sooner enter the bazaar, than I am surrounded by old and young, crying out for books. Others come to tell me that they have read the book they received, and to repeat what they have committed to memory, and to get another book. The Brahmins very seldom now interfere: when they do come, it is to get a book, and to go in peace.

[*Mr. Smylie.*

Digah—In our last Survey, it was mentioned that Mr. Lawrence had removed to Monghyr. An offer having been made by the Rev. W. Start, to purchase the Society's Premises at Digah, Mr. Lawrence deemed it advisable to accept the offer, and transfer the Mission Property to that Gentleman, who intends to place at Digah one or more of the German Missionaries who are labouring under his direction. This arrangement has been approved by the Committee; and thus, as Mr. Lawrence remarks, "the Digah Station must be considered as fairly relinquished, after having been on the Society's list more than thirty years:" he adds—

Although it has not been the privilege of myself or of my predecessors to welcome many converts into the Church of Christ, yet this Station has not been without fruit from among the Heathen. One of the brightest ornaments of the Native Church at Monghyr first heard the Gospel here; as did also the old servant of the Society, Hurridas, and several others whom he has named to me, and some since we have been here: and I cannot help thinking, that the preaching of the Gospel here for so many years has made a powerful impression on the minds of the people in general. Many listen to it with great readiness, and willingly admit its excellence; and, during the last year, I have been frequently surprised at the little opposition which I have met in the bazaars, even when Hindooism has been denounced in the plainest terms, and the necessity of accepting the Gospel plan of salvation, exclusive of every other, has been put prominently before the people.

Monghyr: 250 miles NW of Calcutta—1810—Andrew Leslie, John Lawrence, John Parsons, W. Moore: Nansook, Nat. As.—Communicants, 40—P. 179. Mr.

G. B. Parsons, whose death has been noticed under the head of Calcutta, laboured here for a short time.

The last year was very barren: we had not a single addition; and we lost five or six by death, and one or two by removals. But the seed sown was not lying dead; and we are this year called on to reap a few handfuls. We have baptized five Natives.

[*Mr. Leslie.*

The consciences of idolaters are awfully seared. As a proof of this, I may mention a visit which Nansook paid to a condemned culprit.

Nansook spoke to him of the crime he had committed, and for which he was about to suffer. He, with cool and hardened indifference, replied, "I have done no harm: I have only killed my wife: why should I be hung for that?" In this state of heart he died, still persisting in the assertion that he had committed no crime. And, indeed, it seems that not only Heathen Subjects, but Heathen Lawgivers, were so abandoned to hardness of heart, that, by Heathen Law, the murder of a wife was deemed no crime, and was never punished. To see such hearts broken for sin, and such idolaters weeping tears of penitence, is, indeed, to witness a signal triumph of Divine Grace.

The more you have directly to do with Idolaters, the more you become convinced that they are not only sadly ignorant, but malignantly opposed in heart to the Gospel, as a system of purity inflexibly opposing their corrupt practices and depraved tastes. This has appeared evident to me, as I have accompanied Nansook to the bazaars.

[*Late Mr. Parsons.*

Patna: a few miles from Digah: inhab. 300,000—1832—Henry Beddy, T. Phillips: 2 Nat. As.—Communicants, 18—P. 179.

A Hindoo, lately come among us, has renounced caste; and appears a promising and intelligent Young Man. There is also a Mahomedan, who reads and writes English well, and is employed at Dinapore, who has renounced caste, and professes his belief in Christ for salvation.

I have also great joy in having to notice, that Roopdas, after having been excluded for upward of two years, was restored the latter end of last November. The whole of his conduct previous to his restoration was truly gratifying, but in a more eminent manner since; and I may truly say, he rejoices my heart.

Hindoostanee Services, in and out of doors, continue much as usual; and those persons of whom I have written as having hopes, are still hanging about, *halting between two opinions.*

[*Mr. Beddy.*

Benares—W. Smith: Ramram, Nat. As.—Congregation, 200: communicants, including those at Chunar, 20—P. 179.

Baptist Missionary Society—

Benares is resorted to, during the idolatrous festivals, by unnumbered myriads; and Mr. Smith continues to exert himself for the diffusion of Evangelical Knowledge. His position affords him great advantages for circulating the Holy Scriptures and Religious Tracts. The Native Preacher, Ramram, was led to search for the Truth by reading a Tract; and a copy of the Testament proved, in a singular way, the means of conversion to two other individuals. They were servants of Mr. Smith, and ran away with 80 rupees belonging to him; taking also the Hinduwce Testament, which the man had been accustomed to read to his wife: such was the effect of the Word of God on the minds of both, that they could find no rest; and, at the end of two years, they returned, weeping and mourning, and implored forgiveness for the ungrateful deed: they restored the money which they had stolen, and earnestly begged to be received as candidates for baptism. Mr. Smith was overjoyed at their return; and, after a few weeks' probation, being satisfied of their piety, he received them into the Church by baptism. They afterward continued to afford him great satisfaction, and at length died in the faith of the Lord Jesus Christ. [Report.]

Allahabad—1816—S. Mackintosh—1 Nat. As.—Communicants, 11—P. 179.

Mr. Mackintosh has laboured at this Station, with various success, since the year 1816. Three were baptized in 1839; one of whom was a Rajpoot, who evinced his sincerity by renouncing caste, country, connections, and employ under the Native Government, for the Gospel: his attention to Divine Truth is ascribed, under God, to the perusal of some Tracts which fell in his way: he is a respectable and intelligent man, and has taken charge of a school. [Report.]

Agra—1838—Richard Williams, Thomas Phillips: Gunpott, Nat. As.—Communicants, 49—Pp. 179, 180.

The people generally hear the Gospel with much attention, and shew great readiness in accepting Portions of the Holy Scriptures and Tracts, a considerable quantity of which have been distributed among those who can read; and only to such do we give them: an indiscriminate distribution is a great waste of that which is in itself most precious, and for the price of which much silver is weighed: nor

should this fact ever be lost sight of, either by those who contribute, or by those who are employed in distributing; in order that the contributors may give liberally, and that the distributors may distribute judiciously. A few days ago, a Native asked me to give him a book for his brother, who, he said, could read very well. I said, "No; I cannot give it, because it is contrary to my established custom. If your brother will come and read to me, then I will with great pleasure give him a book."

[Mr. Williams.]

Delhi—1815—J. T. Thompson: Davigir, Nat. As.—Communicants, 11.

I have gone out daily among the people, and have testified to multitudes the Gospel of the Saviour—called on them to forsake their refuges of lies—and pressed on them the perusal, and consideration, and reception of the Word of God, and the truths which make for their peace. I shall not say that my words have become altogether wind, and that no good is likely to result from my ministrations: on the contrary, I have seen indications which promise hopeful results; and I wait with humble prayer to the Saviour, to enable me to realize my expectations in His own good time. Of Tracts and Gospels, there have been distributed about 3000 copies in the city and at the fair, and a few volumes of the Old-Testament Scriptures.

Mahomedan Tracts against Christianity have been printed at Lucknow and Gya. One has been also lithographed, at a private press here.

The Mahomedans, not deeming the Tracts sufficient, at least for defensive purposes, a man of wealth among them, Nawab Hamide Ali Khan, has laid out 3000 rupees and upward for lithographing 250 copies of the Korân, and distributing them gratuitously among the followers of his Faith; accompanying the Arabic Text with an Oordoo interlineary Translation, and a copious Commentary in the margin. Besides the above outlay, the Nawab incurred a monthly expense of 30 rupees for a mowee, and 15 rupees for a transcriber, for three whole years, to insure the accuracy and neatness of the work. This is done by Mahomedans, and by a single man, in furtherance of a false faith; and shall not Christians be provoked to similar or much greater efforts in advancement of the Oracles of God—the writings of Inspiration?

[Rev. J. T. Thompson.]

CHURCH MISSIONARY SOCIETY.

NORTH-INDIA MISSION.

This Mission has now Nine Stations; or, as they might justly be termed, Nine separate Missions. The principal are, Calcutta, Burdwan, Krishnaaghur, Benares, Gorrauckpore, and Agra: the others have not made much pro-

gress, or have been only of late re-occupied, after some interruption of Missionary labours.

[Report.]

Calcutta—1807—J. A. Henry, Assist. Sec. of Corresp. Committee; Timothy Sandys, J. C. Thompson, James Innes:

R. Blake, Burrows, Schoolmasters; Roop Chund, Molwee Hyder Ali, S. Thomas, Sheetol, and two other Nat. Cat.; 17 Nat. Teachers, 2 Nat. Readers; P. S. D'Rozario, Printer. Rev. J. P. H. Mengé sailed Feb. 19th, and reached Calcutta on the 2d of July. Rev. John F. Osborne and Mrs. Osborne, Rev. James Long, Rev. James Baumann and Mrs. Baumann, Rev. James Christian Wendnagel and Mrs. Wendnagel, sailed for Calcutta on the 14th of July, and arrived on the 15th of November—Pp. 180, 181, 350, 430; and p. 64 of the present Volume: see at pp. 301—303 a report of the Ministry among Hindoos and Mahomedans, and of the Great Advance in Education; and at pp. 278, 483—485, Obituaries of a Young Hindoo Scholar, and of Mrs. Innes.

Intelligence has been recently received of the death of the Rev. Frederick Wybrow. He had been led, by circumstances, to resign the office of Secretary to the Corresponding Committee: at the same time he expressed his wish to be employed, in connexion with the Society, as a Missionary. This offer was thankfully accepted by the Committee: he had already made so much proficiency in Bengalee, as to be able to preach in that language.

Mr. Sandys has been occupied with the charge of the Institution at Mirzapore, and has also been employed in the general duties of a Missionary: one of his Catechists stately visits Twelve Native Villages, in each of which there are Native Christians. The Rev. J. C. Thompson has charge of the Hindoostanee Department.

Mr. Sandys reports his having admitted many young persons into the Christian Church by Baptism. The effects produced hereby clearly demonstrate that the offence of the Cross has not ceased. He writes—

The Schools at Baraset were both, for a time, nearly broken up; almost all the pupils having left in consequence of the commotion produced by one of the late pupils having embraced the Gospel. I hear to-day—28th October—that some of the Boys have returned to school; and I purpose going over to-morrow, with a view to examining them, and encouraging them to endeavour to induce all to return. There were 120 pupils in the Bengalee School, and about 80 in the English; but since the conversion of Mihadib—now Andrew—the numbers have scarcely been a tenth of those mentioned. I

confess that I do not feel at all discouraged by such circumstances: I rather take them as proofs that an impression is made on the minds of the people, and feel encouraged to go on; looking for a blessing from on High, to make our feeble endeavours effectual to the shaking of the ancient fabric of Hindooism, until it shall totter to the very base, and ultimately be completely replaced by the Gospel of our Lord and Saviour Jesus Christ.

The Rev. James Innes has entered on his duties as Master of the Head Seminary, for training Young Natives for the work of the Mission: there are sixty Students. Mr. Burrows is Teacher in the English School attached to the Mission; and Mr. Blake is Master of the Mirzapore Institution. In Twelve Schools, there are 777 boys, 20 girls, and 240 youths and adults.

In a subsequent part of the present Number, an account will appear of the Baptism of several Natives, and of some Missionary Visits in the neighbourhood of Calcutta.

Burdwan: 50 miles NNW of Calcutta: 1817. *Bancoorah*, westward of Burdwan. *Culna*, eastward of Burdwan: 1825—John J. Weitbrecht, H. C. Krückeberg, J. T. Linké: Shunder, Peter, Nodoo Chund, Nat. Cat.; 3, Nat. As.; 1 Overseer of Schools; 1 Fem. Teacher—Schools, 16: boys, 993; girls, 30—Pp. 181, 182; and see, at pp. 303—306, many details respecting the State and Prospects of the Mission.

The late Mr. Wybrow thus noticed Mr. Weitbrecht's labours:—

From time to time, Mr. Weitbrecht preached; meeting with a reception, the variety of which quite surprised me. In one village the Brahmins battled against the Truth, as the very retainers of Satan: in the next, there was perhaps an opportunity of preaching a connected Discourse to a large assembly of quiet hearers, who offered not one word of objection to the doctrines of the grace of God brought before them.

How have I been grieved, when our Glorious Master and Dear Saviour has in all His gracious attributes been brought before them, to see—instead of allegiance instantly being tendered to so good and gentle a Sovereign—a poor ignorant Ryot (cultivator of the soil) prostrate himself before some fat Brahmin; taking his foot with all humility in his hands, and setting it on his own abject neck, in token of his devoted adherence and deep submission to the system of lies which these false priests palm upon the people! When one of the poor

Church Missionary Society—

besotted multitude has drawn from the neighbouring well or tank a lot of water, he will approach one of these priests of Baal, and, in a posture of deep humiliation, tender the vessel to him, that he may dip his sacred foot in it.

I have seen the people in the Chapel paying the most lively attention while I preached, using Mr. Weitbrecht's able interpretation: and, on questioning some charming little boys a few evenings after giving the Address, I found that they correctly remembered the anecdotes which I introduced, the illustrations which I had used, and the truths which I meant to inculcate by them. Surely great blessings may be anticipated to result from the universal endeavours now put forth to bring up many hundreds of such lads in the nurture and admonition of the Lord!

Krishnagpur: eastward of Burdwan—W. J. Deerr, C. H. Blumhardt, C. T. Krauss, C. W. Lipp, A. Alexander, John Philip Mengé: J. F. D'Rozario, Cat.; 5 Nat. Cat.; one Nat. Schoolmaster; 18 Nat. Readers—Pp. 181, 182: and see at p. 307 some observations of the Calcutta Committee on the Present State of the Converts; at pp. 440, 441, Reflections, by the Bishop of Chester, on the Awakening in this Mission; and at pp. 504—506, some Account of the Progressive State of the Mission, and further Notices of the Kurta-Bhojas.

Benares—1817—W. Smith, C. Benj. Leupolt, Fred. E. Schneider: 2 Nat. Cat.; 3 Nat. Readers—Schools, 4: boys, 240; girls, 50; youths and adults, 20—Pp. 182, 183: and see, at pp. 307, 308, notices of the Methods of Preaching adopted by the Missionaries, and of Discussions with Brahmins; and at pp. 332, 333, various notices relative to the Mission.

An account of the State and Prospects of the Mission, recently received from the Rev. C. B. Leupolt, will appear in a subsequent part of the present Number.

The Rev. J. H. Pratt, who was at Benares in December 1839, writes on the 12th of that month—

Sigra is in the suburbs of Benares. The Church Missionary Society has here a large Compound, or piece of ground; and on it three bungalows, one of which Mr. Smith occupies, another Mr. Leupolt, and a third Mr. Schneider. It is quite a delight to visit these good and holy men: they have their work at heart, and seem to be thoroughly happy in it.

Yesterday we went with Mr. Leupolt to the Free School in the city under the care of the Missionaries. We spent two hours in examining the boys: they learn English, Hindec, and

Persian, and useful knowledge in various branches: they read Scripture, and the First Class answer questions well. To-day we have been to the Orphan Institution in the Compound: the Missionaries teach the orphans useful trades.

But though much is at work for the spiritual good of Benares, there is not much fruit yet. There is, I believe, a perceptible change in the attention paid to the instruction of the Missionaries labouring here, but there are not yet many conversions. I look very much to the effect of the Orphan Institutions.

Chunar: a few miles from Benares—1814—Wm. Bowley: 5 Nat. As.—In 4 Schools, there are 112 boys and 22 girls—P. 183; and see, at p. 333, a brief notice of the Labours of Mr. Bowley.

Goruckpore: about 100 miles N of Benares: inhab. about 40,000—1824—Michael Wilkinson: 5 Nat. As.—In the School there are 100 boys—Pp. 175, 183, 335; and see, at pp. 334, 335, an account of the Flourishing State of the Christian Village, and an Instance of the Power of Truth spoken in Love.

Meerut: 32 miles NE of Delhi—R. A. Richards: 1 Nat. Cat.; 2 Nat. Readers—In 6 Schools there are 109 Children—P. 183; and see, at pp. 335, 336, Conversations with the Natives, and Promising Indications among Mussulmans.

The Bishop of Calcutta consecrated a Mission Chapel at this Station, on the 12th of March, on his Visitation of the Northern Provinces; and, on the 13th, held an Ordination, when Mr. Richards and Anund Messeeh were admitted to Priest's Orders.

Kurnaul: 70 miles N of Delhi—1827 Anund Messeeh, Nat. Missionary: 1 Nat. Schoolmaster—there are 25 boys in the School—P. 184; and see, at p. 336, some notice of the Labours of the Rev. Anund Messeeh.

On occasion of a visit to Delhi, Anund baptized a Hindoo Gentleman, named Jani Banki Lall, a resident of Delhi; where he is employed by the Rajah of Bhurtore about the Court of the Emperor: he had been long convinced that Jesus of Nazareth is the only Saviour, but was never persuaded to receive baptism till Anund visited Delhi. Anund appears to be instrumental in the conversion of some other wealthy Hindoos of Delhi.

Bareilly: 142 miles E of Delhi—Peter Dilsack, Nat. Cat.—No Report.

Agra: 800 miles NW of Calcutta—1813—J. J. Moore, Christian T. Hørnle, C. G. Pfander, F. A. Kreiss: Lovatt,

Schoolmistress; David Batavia, and 2 other Nat. As.—P. 184; and see at p. 335 a General View of the Station, and a notice of the Dreadful Effects of Famine.

A report of a Visit paid to the Mission by the Bishop of Calcutta will appear in a subsequent part of the present Number.

Summary of the North-India Mission.

(As given in the Fortieth Report.)

Stations, 14—Europeans: Missionaries, 22; Catechists, 2; Female Teachers, 2—Natives and Eurasians: Missionaries, 3; Teachers, 79; Female Teachers, 2—Communicants, 330—Attendants on Public Worship, 4219—Schools, 48—Scholars: boys, 2417; girls, 267; youths and adults, 514: Total, 3198.

WESTERN-INDIA MISSION.

Bombay—1819—G. M. Valentine, John Stuart S. Robertson: Michael Sargon, Cat. and Superint. of Schools; 3 Nat. As.—Schools, 5: boys, 496; girls, 22—Mr. Robertson has been admitted to Deacon's Orders, by the Bishop of Bombay—P. 184; and P. 64 of our present Volume.

It is the wish of the Committee that the Rev. G. M. Valentine, while engaged in the general duties of the Mission, should especially aim at cultivating habits of friendly and intelligent Christian intercourse with the higher classes of the Natives, with a view to interest them in plans of education for their Youth.

Nasruck, in the Deccan, about 150 miles E of Bombay: the seat and centre of Brahminism: inhab. 30,000—1832—John Dixon, Charles C. Mengé, Cyrus Stone, Christian F. Warth: Davis, Schoolmistress; 11 Nat. Schoolmasters—The Rev. C. C. Mengé and Mrs. Mengé embarked on the 31st of Aug. for Bombay, on his return to his Station—Pp. 185, 429: and see, at pp. 222, 223 notice of Intercourse with the Families of Scholars, and a Solemn Remonstrance with a Tract Destroyer.

In 12 Schools there are, boys, 444; girls, 90; youths and adults, 30.

Summary of the Western-India Mission.

(As given in the Fortieth Report.)

Stations, 2—Missionaries, 6—Catechists, 2—Assistant Master of the Money School—Native and Eurasian Teachers, 14—Schools, 22—Scholars: boys, 940; girls, 112; youths and adults, 30: Total, 1082.

SOUTH-INDIA MISSION.

Cochin: on the Malabar Coast, 160 miles NW of Cape Comorin: inhab. about

20,000, of whom half are Romanists—1817—Henry Harley: Abraham and Gewirgis, Catanars: Natives; 5 Cat., 5 Readers, 8 Schoolmasters, and 2 Schoolmistresses—Seminary, 16 pupils: 9 Schools; Scholars, 267: a Boarding-School for Girls—Congregation, 700—Communicants, 196—Pp. 185, 517; and see, at pp. 465—467, notices of the State of the People, Congregations, Catechists, and Education.

The Rev. Samuel Ridsdale, who, after having laboured at Cochin for 15 years, had, with his family, returned to England on a visit for the benefit of his health, after a short illness departed to his Rest on the 23d of October. Mr. Harley wrote, March 7, 1839, on occasion of Mr. Ridsdale's leaving his Station—

Mr. Ridsdale preached his Farewell Discourse to both the Malayalam and English Congregations last Lord's Day. It was truly affecting to see the Malayalam Children and People weeping so bitterly as they did at the thoughts of losing him so soon.

He writes again, on the 26th of January last, on the arrival of the intelligence of his death:—

The people at Cochin, both among the English and Native Congregations, have all expressed a strong feeling of condolence on Mr. Ridsdale's death: it was pitiful to witness the bursts of grief to which the Natives gave way, when they were told that he, who had for so many years ministered to them in Holy Things, and had been the means of rescuing them from the *Power of Satan unto God*, had breathed his last.

Cottayam: 30 miles SE of Cochin, and near the Syrian College—1817—Benj. Bailey, Henry Baker, Joseph Peet, John Chapman: John Johnson, Cat.; 11 Nat. Schoolmasters. Rev. John Chapman arrived at Madras on the 15th of June. Rev. W. T. Humphrey returned to England on a visit on the 25th of July, and sailed again on the 27th of December—Pp. 185, 186, 188, 490; and see, at pp. 461, 465, a notice of the Syrian College, and various details on the State and Progress of the Mission. In 9 Schools there are 259 Scholars.

Allepie: between 30 and 40 miles S by E of Cochin: inhab. 30,000—1816—John Hawsworth: Thomas Norton, Benj. Norton, E. Ross, Cat. Natives, 5 Readers, and 9 Schoolmasters—Congregation, 500—The Rev. Thomas Norton, after many years' laborious service in the Mission, died of dysentery on the 18th of August. Mr. Hawsworth reached Madras on the 15th of June, and Allepie on the 5th of August.—Pp. 186, 187, 188, 480; and

Church Missionary Society—

see, at pp. 467—469, a notice of the State of the Mission, Education, and the Poor Fund.

The general character of my people is much the same as stated on former occasions: several of them are making progress in Christian Knowledge, and, I trust, in heartfelt experience, and corresponding consistency in their walk and conversation: and those concerning whom we cannot as yet rejoice as truly converted to God, prove that they derive extensive benefit from the Christian Religion: they are separated and weaned from idolatry, and all that savours of it: they live within the bonds of Christian Marriage, and walk accordingly; and their general tone of conduct bespeaks them as directed by a higher rule than is to be found without the Christian Church.

[Late Rev. T. Norton.

TINNEVELLY—The Mission in this Province is now divided into Five Districts: *Palamcottah*, under the care of G. Pettitt, Stephen Hobbs, John Devaagayam, and Edward Dent; *Northern*, P. P. Schaffter; *Shenkoolam*; *Satankoolam*, Charles Blackman; and *Meignanapooram*, John Thomas—P. 187: and see, at pp. 393—395, 435, 436, Obituaries of a Catechist, and a Native Youth; and, at pp. 456—491, notice of the Reviving State of the Mission, and Extracts of the Reports of the Mission.

The last Returns of this revived Mission, at the close of 1839, are as follows:—

Villages, 274—Churches, 124: Prayer-Houses, 48—Families, 3462—Catechists, 128: Assistant-Catechists, 39—Baptized, 3477; being 1332 men, 904 women, and 1241 children—Unbaptized, 8513; being 2492 men, 2486 women, and 3535 children—Communicants: 369 men, and 259 women—Schools, 153—Scholars: boys, 4290; girls, 425.

The degree of religious proficiency is thus stated by Mr. Blackman:—

The people are increasing in knowledge. Many can repeat the Catechism: some few repeat two or three chapters in the New Testament; and are able to give the heads of the Parables, and a fair account of many historical facts related in the New Testament. Not many adults are able to read: taking this into consideration, the knowledge which they acquire is very fair: probably there is more Scriptural Knowledge than among the same number of uneducated people in England. However, to abandon outward Idolatry, and to learn something of Christianity, is comparatively easy; but to give up deceit, lying, covetousness, and other sins, is a far different matter. Idols of wood and stone may be utterly despised, while the idols of the heart may be cherished and adored.

The favourable change in the general state of the Mission is to be attributed, among other causes, to the great care which is now exercised in the selection of Catechists, on whom so much of the instruction and discipline of the Natives necessarily devolves. The Bishop of Madras has, with the greatest earnestness, addressed himself to this momentous question. His Lordship pointedly remarks—

The progress of Christianity, so far as it depends on man, depends very essentially on the Catechists. A good Catechist is the Missionary's right hand: he cannot feed his Native Flock without him.

Feeling that Christianity will never be widely diffused throughout India until we have a strong body of well-educated and enlightened Native Clergy, I cannot but hope that the day will come, when, with God's Blessing, the office of Catechist will be made, as it were, a kind of apprenticeship to that of Deacon and Presbyter; and the prospect of obtaining admission into the Ministry being thus held out to them, the Church will be blessed with a far more efficient body of Catechists than she possesses at present.

It is highly encouraging to find the Missionaries writing as follows, concerning those Catechists whom they have recently employed:—

The return of so many Catechists to the Society, so far from creating a surplus number not required for congregations, has left us still to experience some difficulty in supplying all our congregations with suitable Teachers. We have many indications of a steady improvement in knowledge, and, we may add, in Christian character, among the Catechists.

In connexion with this subject, we give the following Extract from the Report of this Mission:—

In the last Report, we had to mention the transfer of three Boys of promising character to Bishop Corrie's Grammar School in Madras: and we are now happy to add, that two other Boys, whose abilities and character were satisfactory, were sent to Madras in February last, and have likewise been admitted into that School.

A Book Society, adapted for this important class of Missionary Labourers, has been established, with a view to promote their improvement in whatever pertains to their office. Mr. Thomas writes—

Many of the Catechists have evinced a desire to acquire Scriptural Knowledge: it is our wish, of course, not only to encourage, but as much as possible to excite, such a desire; and to satisfy it with suitable works, either original or translated into the Tamul: for which purpose a Book Society has been established in

the Mission. It is obvious, that sound Scriptural Knowledge is the first qualification for a Catechist : and feeling this, a Scripture History will, I hope, be speedily supplied.

A Fund has also been raised among the Natives for the benefit of the Widows of Deceased Catechists. In their first Report, it is remarked—

Surely we ought not for a moment to account it an affliction that there are now five Widows on the Fund ; but rather rejoice that this Society puts forth its energies—fulfils the object of its establishment—and every month performs a work well pleasing to God and consoling to the hearts of those who have been plunged into grief.

During the last half year, the revision of the ordinary Services of the Common-Prayer-Book by Mr. Pettitt has been finished—carried through the Press—and circulated among Tamul Scholars, for their opinions and remarks.

Mr. Blackman thus touches on an important subject :—

It would appear, from many undoubted facts, that a power is exercised by Satan in this country beyond, or different from, what we meet with in Christian Countries. One old intelligent Christian, who was formerly a devil-dancer, says that he could not do now what he used to do when a Heathen, and confidently states that he was occasionally under the influence of a supernatural power. The statements of others agree with that of this good old man ; and as they cannot be accounted for as arising from physical causes, we must suppose these persons try to deceive, or else must attribute the facts to Satanic power.

Mayaveram : 160 miles SSW of Madras : inhab. 10,000 — 1825 — Foster Rogers : Taylor, Cat. ; Devaperasaden, Nat. Cat. ; 4 Nat. Schoolmasters—Schools, 5 ; Scholars, 305—Pp. 187, 188 ; and see, at pp. 420—425, Notices of the late Rev. T. H. Applegate, evidences of the Debasement Superstitions of Idolatry, and of the Support given by the Local Government to Idolatrous Rites, and a view of the Present State of the Mission.

Mr. Rogers thus speaks of his First Sunday at Mayaveram, Oct. 20, 1839 :—

I met our people at Church for the first time. There was a congregation of 40 or 50 persons, including children, all ready to hear what I had to say ; but my lips were sealed : I could do nothing : I was helpless, except as my Catechist interpreted for me. When the Service was over, several of those present gathered round me, to welcome me and Mrs. Rogers. One poor blind native woman, a Christian, said, "We are very glad you are come ! We have

been for a long time left as Orphans, but now we feel as if we had got a father and mother come to us. We had no regular preaching, but now we hope we shall profit by your teaching and instruction." Another said, "We have prayed for you."

The Committee have made arrangements which will lead, they trust, to the permanent re-occupation of Mayaveram by European Missionaries.

Madras—1815—John Fonceca, As. Sec. : Joseph Henry Gray, J. J. H. Elouis : 5 Nat. Cat., 3 Readers, 4 Schoolmasters. The Rev. John Tucker arrived in England, on a visit, on the 4th of June. The Rev. J. J. H. Elouis was admitted to Priest's Orders, by the Bishop of Madras, on the 6th of January. Rev. J. C. Barclay has left the Mission—Communicants, 35 — Schools, 9 ; Scholars, 400—Pp. 188, 310, 352 ; and see, at pp. 417—420 the State of the Institution and Mission, and notices of the Favour shewn to Superstition, and of the Support given to Idolatry, by the Government.

In the Institution, in the Society's connection with Bishop Corrie's Grammar School, and in the Schools directly under the Society's management, satisfactory progress has been made. Of the first-named of these Establishments the Bishop writes, Jan. 16, 1840 :—"Our Institution at Madras continues to flourish, under the devoted and truly valuable superintendence of the Rev. J. H. Gray, whom I highly esteem and respect ; and I question not, that, with the Divine Blessing, it will prove an inestimable benefit to hundreds and thousands in Southern India."

[Report.

A Sunday School for Tamul Children was opened in February last. Four Students from the Institution, and six others, members of our Native Congregation, are Teachers in it. The average number of boys and girls who have attended since its commencement has been 68 ; and more than 80 have been present on some occasions.

There is one pleasing feature which appears in all the Schools—the breaking down of prejudice in regard to Female Education. Twelve months ago there was scarcely a school in which a girl was seen ; and now very many flock to the schools, and some have even become proficient in learning.

[Rev. J. H. Gray.

At every Mission Station, except Madras, there are Female Boarding Schools, under the immediate superintendence of the Missionary's Wife. At Palamcottah, are Mrs. Schaffter's and Mrs. Pettitt's ; at Satankoolam, Mrs. Blackman's ; at Cottayam, Mrs. Bailey's and Mrs. Baker's ; at Cochin, Mrs. Ridsdale's, now under the care of Mrs. Harley ; and at Allepie,

April, 1841.

Church Missionary Society—

Mrs. Norton's. Mrs. Blackman is also introducing Female Day Schools into the surrounding villages. [Report.]

In proportion as the numbers of Converts multiply, the want of suitable Places of Worship is more sensibly felt. This fact has led the Corresponding Committee to make an appeal to the Christian Public for the purpose of raising a Church-Building Fund. In this document, it is remarked, with much feeling—

Christianity has now made that progress among the Natives of India, that it becomes our imperative duty to provide substantial Places of Worship for the people; not merely mud-houses of prayer, but buildings that shew stability, and bear witness that God is honoured among us. The want of Churches, in the Tinnevely Mission especially, is very great: the subdivision of the Mission into separate districts, each under the separate charge of a Missionary, has necessarily increased this want; and the

The course of events in India renders the Committee more deeply sensible than ever, how inadequate are the means at present employed to the wants of the population of India. They refer to the subject of Christian Education. The Missions of the Society, in this part of the world especially, have advanced to that point, that it is essential so to constitute Schools and Seminaries in general, and Institutions of the highest order, that they may guide the Natives, extensively and powerfully, into the safe channel of Christian Knowledge and Truth—rescue them alike from their own false philosophy and from European Infidelity—and raise them to the standard of able and sound Spiritual Teachers of their countrymen. A prudent yet vigorous movement, in this respect, is indispensable at the present crisis: and, while every thing in the state of India demands, every thing also appears to favour, the introduction of some well-digested plan of Christian and useful Education.

The Committee cannot review the present state of their Indian Missions without deep thankfulness to Almighty God.

In North India, the establishment of Native-Christian Villages, and the thousands of inquirers at Krishnaghur—in South India, the re-union of the thousands at Tinnevely in harmony and peace, under the teaching of Missionaries of our own Church—in Ceylon, the first-fruits of a Native Singhalese Ministry—the progress of Native-Female Education throughout the three Presidencies and in Ceylon—and all these blessings acknowledged, recorded, and fostered by the venerated Prelates of the respective Dioceses—call forth emotions of the liveliest gratitude.

While, however, there are these unequivocal indications of a hopeful state of things in India, the countenance still given to the Idolatrous Systems of India operates as a hindrance to the Natives embracing Christianity. The hopes raised in this country, by the pledges given to Parliament in 1838 by Her Majesty's Ministers that this *stumbling-block* should be removed, have not, the Committee regret to state, been redeemed. They have therefore prepared a Petition on the subject to the two Houses of Parliament, under a deep conviction that nothing but a strong yet temperate expression of public opinion on the subject can remove this stain on our character as a Christian Nation, and remove adventitious obstacles to the labour of Missionaries among the Natives of India. [Report.]

LONDON MISSIONARY SOCIETY.

Calcutta—1816—George Gogerly, A. F. Lacroix, Thomas Boaz, John Campbell, James Bradbury: Ferd. Sommer, M.D., E. H. J. Roër, M.D.; Rhadanath, Krishna, Ramkumar, Nat. As. — Mrs. Morton died July 23, 1839. Mr. Morton and his family arrived in England on the 19th of last July. Rev. Charles Piffard departed to his

people are becoming more than ever anxious to see Churches rising in their populous villages.

The expense of building a neat and substantial Church, capable of containing 800 people, is stated to be, at one Station, about 1500 Rupees—150*l*.

Teloogoo Country—The formation of a Mission in reference to the Teloogoos has been resolved upon. The grounds on which this determination has been made appear at pp. 425—428 of our last Volume.

Summary of the South-India Mission. (As given in the Fortieth Report.)

Stations, 15 — Missionaries: 18 European, 3 Native, and 1 Indo-British—European Catechists, 5—Lay Agent, 1—Native Teachers, 299—Communicants, 599 — Attendants on Public Worship, 12,951 — Schools, 206 — Scholars: boys, 4945; girls, 547; sex not specified, 1396: Total 6888.

Rest on the 11th of December, after labouring in Bengal for more than 15 years —Pp. 188, 189, 406, 430; and see, at p. 174 of our present Volume, an Obituary Notice of Mr. Piffard.

The Missionaries have been actively engaged during the year in preaching to the Natives. In the City and adjacent

Villages, 32 Services have been held weekly, for the express purpose of communicating the Gospel to the Native Population. They state, in reference to their work—

During the past year there has not appeared any thing of a nature to modify former statements: there has been the same readiness to hear, and the same eagerness to obtain the Tracts usually distributed at the conclusion of the Discourses. The objections now offered by the Natives are scarcely ever in DEFENCE of Hindooism, as used to be the case heretofore: they are rather attacks on Christianity itself, taken from Paine and other English Infidels. This plainly shews that the Natives of Calcutta have by this time learned, at least that their system of idolatry is altogether untenable, when brought into contact with sound reasoning and with the holy and divine religion of the Bible.

The congregations at all the Chapels have generally been orderly and well behaved, except on the Chitpore Road, where disturbances have occasionally taken place: persons have surrounded the Chapel, vociferating with all their might, with a view to drown the voice of the preacher; brickbats have been thrown on the tiled roof: the Missionary has been hooted; and, in retiring from the place, he and his conveyance have been pelted with stones and gravel. Occurrences of this nature must be expected, but will no doubt cease when the Gospel is better known.

Of the Christian Institution, in which there are at present 321 Boys, it is reported—

This Institution is becoming increasingly interesting and efficient. The prejudices, which may have existed against it at one time, appear almost entirely removed; and the inhabitants of Bhowanipore and its vicinity, of all classes, not only send their children to us to be educated, but begin to regard us as their best friends and benefactors.

The Theological Class includes 7 Young Men, two of whom are employed as Catechists. The Female Department contains 24 pupils, entirely dependent on the funds. In a School for Heathen Girls, there is a daily attendance of about 24. Some of the children give hopeful evidence of piety.

In the neighbouring Villages, 5 Schools have 280 Boys; and there are 3 flourishing Evening Schools for Adults.

At Five Places of Worship, there are 14 Services weekly. As to the state of the people, the Missionaries deplore that they cannot speak more favourably. The Directors report—

While the external department of many is, on

the whole, tolerably correct, and several of them give signs of a change of heart; others, it is stated, are more careless—too much immersed in their temporal concerns, and too oppressed by worldly anxiety, to leave room for much spirituality of mind. As is the case with Hindoo Converts in general, they are said to be deficient in that deep sense of the guilt and turpitude of sin, which, when felt, causes the soul to long for the Saviour, *as the hart pants after the water-brooks*; and, after pardon and reconciliation have been obtained, produces gratitude to the Redeemer, zeal for His glory, and a resolute devotedness to His blessed service. It has been found necessary to separate from church-fellowship six of the members, on account of inconsistent conduct.

"There is in this," say the Brethren, "much cause for humiliation and fervent prayer for a more abundant outpouring of the Holy Spirit on these infant churches, *lest that which is lame be turned out of the way, but that it may rather be healed.*"

Chinsurah: 22 miles N of Calcutta: inhab. 30,000—George Mundy, Rodolphe de Rodt: 2 Nat. As.—Pp. 189, 190.

The Native Assistants have been occupied daily in the villages, preaching and distributing Tracts. Mr. Mundy has also employed a part of his time in similar labours.

The attendance in the Day Schools, notwithstanding the establishment of the Hooghly College, has been greater than at any former period; and the advancement of the pupils in Christian Knowledge is very observable.

The Female Schools under the care of Mrs. Mundy, and two Christian Friends residing on the spot, are reported to be in a very flourishing state. [*Report.*]

Berhampore: 120 miles N of Calcutta, and 5 8 of *Moorshedabad*; with a surrounding population of about 20,000—1824—James Paterson, Thomas L. Lessel, Wm. Glen: 2 Nat. As. Mrs. Paterson arrived in London in April, and embarked on her return Oct. 23d—Pp. 190, 272, 556.

Mr. Paterson has continued without interruption his arduous endeavours to spread the glad tidings of Salvation among the idolatrous Hindoos; and Mr. Lessel has begun to take a share in this department of labour, besides assisting in the stated Services held in the Mission Chapel on the Lord's Day. The Native Members are 9 in number.

The children in the Asylum connected with the Station are 42; and 36 of these are orphans. This Institution has also received under its protection Seven Christian Families, including 28 persons; who have been located as labourers on the farm from which the Institution chiefly

London Missionary Society—

derives its support: a Christian Sircar is engaged, in communicating religious instruction, and conducting the Services every morning and evening, when they meet for Worship.

Mr. Paterson has spent the cold seasons in itinerating through the country south of Berhampore. The Brethren are encouraged by observing the growing apathy with which the people appear to regard the idolatrous festivals; and feel stimulated to increased exertion to implant the faith of Christ in minds which, however they may be blinded and misled by errors of another description, can never again in all probability be made the slaves of the drivelling superstitions under which they had so long crouched and withered. [Report.

Benares—Wm. Buyers, J. A. Shürmann, Wm. Penman Lyon, James Kennedy: T. Cussons, As. Miss.; 2 Nat. As. Mr. and Mrs. Lyon arrived in London on the 2d of April—Pp. 190, 272.

The number of Services held during the week has been increased to 20, one of which is in English, and the rest in Oordoo and Hinduee. Though the native congregations are generally not numerous, their attention is very encouraging: the Brethren have still, however, to lament the absence of any decisive proofs of conversion. During the year, only one adult Hindoo has been baptized: others desire to make an open profession, but are deterred from coming forward chiefly by a fear of losing caste.

The printing of the Oordoo New Testament has been completed, and it is now in the hands of the people. Considerable progress has been made in the translation of the Old Testament.

[Report.

Mr. Kennedy gives the following view of the Mission:—

We are not yet cheered by those scenes of prosperity, with the sight of which, either we or those who succeed us will at length be blessed, even in this dark city. The number of nominal converts is small: the number of those who walk according to the Truth is still smaller: and the mass of the people remain in a state of moral debasement. There are some pleasing symptoms even here. The knowledge of the Truth is spreading, and many regard it with a more favourable eye. But a deep sense of sin, and a longing to be delivered from the bondage of corruption, we look for in vain. The spiritual insensibility of the people is appalling. The system under which they have long lived seems to have crushed their moral constitution; although it has left them not a little intellectual acuteness, which is, however, most perversely directed. But for the assurance that God's Word can soften the most hardened and cleanse the most polluted, and that His Word will not return to Him void, it would be utter folly to

preach to this people. We are delighted to hear, that among the friends of Missions at home there is prevailing a spirit of firmer reliance on the Divine Blessing. Happy shall it be, when we who are among the Heathen, and those who sent us out, shall be influenced and animated at every step by this spirit! Then we shall assuredly have a success, which will form a striking contrast to the present results.

With the exception of Naraput, and one or two others, our few Native Christians reside in my compound, and thus I come daily into contact with them. I am happy to be able to give a favourable report of the greater number; and the steady consistent walk of some affords us exceeding pleasure.

The few Native Christians in our compound, and the Orphan Boys, meet regularly with us twice every day for Worship. We have always in the morning a long catechetical exercise, which has been found very improving. Every Monday all the Native Christians meet as a Bible Class: we are at present reading Luke and Acts alternately, and all seem to find pleasure in the exercise. On Sabbath, as formerly, two regular Services are held: in the morning, all the Heathen Teachers, with their scholars, are present: including the boys, often from 500 to 600 attend.

Our Schools are in a flourishing state, and contain about 500 scholars. A great number of the boys read the New Testament. It is amazing how low education is in this famous city. While there are very many who can write sufficiently well for conducting common business, there are very few who can read our Tracts and Books tolerably well.

The obstacles to the growth of Christianity are truly formidable; but our encouragement is likewise great. My hopes are much stronger now than when I came much less in contact with the people. We often meet with violent opponents, especially among the Mussulmans; but the people generally listen with a degree of attention and decorum, which cannot fail to astonish us, when we consider the character of the systems under which they have so long lived; and when we look at the numbers and influence of those who are so deeply concerned in the support of these systems. In this high place of Hindooism, confidence in it is evidently on the wane. The Brahmins, who defend the prevailing superstitions, are often in a few minutes dislodged from their first positions, and take refuge in downright atheism.

About 30,000 Tracts have been circulated by the Benares and Chunar Tract Society.

Mirsapore: a large commercial city, 30 miles SW of Benares: inhab. 120,000—1838—Rob. C. Mather: 2 Nat. As.—Pp. 190, 191.

The Hindoostanee Services have been regularly continued for the Native Christians, many of whom have acquired an intelligent acquaintance with some of the most important parts of Scripture. The congregation, including the Orphan Children, consists of about 70 persons.

The state of the Orphan Asylum is, upon the whole, very encouraging. The Institution contains 25 boys and 30 girls, all of whom are able to read in Oordoo, which they have been taught through the medium of the Roman Character. Several of the girls have also acquired the art of writing, and various branches of industry suited to their sex; and some of the elder boys are learning trades. Mrs. Mather is assisted in the female department by a lady who has been sent out by the Society for Promoting Female Education in the East. [*Report.*]

Mirzapore is the most important commercial mart in all North-western India: it contained, several years since, at least 60,000 inhabitants, and within that time has gone on rapidly increasing; so that the town now is double what it was some time ago. It is a new field, and requires the fallow-ground to be broken up, and an amount of labour, which I suppose ten well-qualified Missionaries, if they were here, could not, all together, give to it.

As I am able to speak the native language as well as I can the English, and can preach in it more readily, and with more ease to myself than I can in English, it would be a pleasure to me to go out to the Bazaar every day—in-
deed, in some seasons, twice a day—to preach the Gospel to the Heathen; but without help I cannot do this. [*Mr. Mather.*]

After enumerating his multifarious occupations, Mr. Mather adds—

Besides all these objects, the education of this town and the entire district is a subject not last in importance; and it is one to which I am daily invited by the Natives. The institution of a superior school for Mirzapore, similar to that conducted by Mr. Campbell in Calcutta, is especially required; and many rich Natives are ready to help with subscriptions. How important is it that we should have the rising generation properly educated, and a race of Teachers raised up competent to conduct schools in different parts of this interesting Zillah! The thirst for English exists here as in Calcutta, while no one is willing or able to satisfy it.

Surat: 177 miles N of Bombay — 1813 — Wm. Fyvie Wm. Clarkson, W. Flower: James Hutchinson, Printer. Mr. Alexander Fyvie died on the 10th of June—Pp. 191, 431; and see, at pp. 353—357, a Memoir of Bhaichand Nar-saidass.

The erection of the Mission Chapel has been

completed, and the building is ready to receive a congregation. Its erection has cost 1200*l.*; of which 930*l.* has been already contributed by friends in India.

The Native and English Services have been continued. Considerable opposition has been manifested to the Gospel by some of the Natives: it was occasioned by the interment, according to Christian rule, of the child of a Native Convert, whose remains the members of his caste would, had they succeeded in their wishes, have consumed by fire.

The converts continue to walk worthy of their vocation, amidst the temptations to which they are exposed.

Though in some of the Schools the attendance has declined, in consequence of the opposition made by those interested in the support of Heathenism, the number of pupils has not seriously decreased. In the preceding year it was 260, and in that now under review it has been about 240. The schools are frequently visited, and regularly examined every week.

About 300 poor persons continue to receive relief from the fund placed at the disposal of the Missionaries, by the liberality of the Europeans residing in Surat and its neighbourhood.

During the year, about 15,000 Tracts have been issued from the Mission Press. [*Report.*]

Mr. Fyvie writes in June—

In addition to my regular duties, I am engaged in the prosecution of two objects at present, which will take me, perhaps, nearly a year to accomplish: First, In revising and printing a new edition of all our Tracts, amounting to upward of 60 Numbers: they are now printing in a regular course, in small octavo volumes of five Tracts each. The whole impression is 1500 copies. Large editions of those Tracts which are most useful can be printed singly. Secondly, In visiting the streets and lanes of the different districts of this city and suburbs. I hope to go over the whole during the present year; preaching where opportunity offers, and giving away Tracts to such as are able to read.

An English Institution was formed on the 2d of February of last year, “for the Mental and Moral Education of the Youth of Surat—the medium of instruction being the English Language.” The principles adopted, are—

1. That the subjects of knowledge communicated should be as extensive in their range, and as enlightening in their character, as funds and other circumstances would admit.

2. That the principle of Caste should not be recognised, but that the advantages of the Institution should be accessible to every individual who might in other respects be qualified.

3. That while the branches of study should be

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such as to strengthen the intellectual faculties, and to afford a knowledge important to the secular interest of each student, Moral and Religious Truth should form a distinguishing feature of the studies of the school, as alone adapted to meliorate the civil and moral relations of the Natives.

The founders did from the beginning deprecate a disguise of principle on their part in relation to the Natives. They did not design, neither did they profess, to separate the most important of all truth from the truths of history, of science, &c., and to leave the student conscious of the falsity of his own religious system, without pointing him to the irrefragable truth of God's Word.

The First Examination was held on the 17th of September, at which time there were 86 pupils; of whom, 9 were Mussulmans, 4 Portuguese, 28 Hindoos, and 45 Parsees: of this Examination it is said—

The success, hitherto attained in the communication of preparatory knowledge, affords sufficient ground to hope that the Native Mind of this city is capable of being enlightened by the principles of knowledge—softened and refined by the power of moral truth—and eventually converted and sanctified by the religion of Christ.

Belgaum: a British Military Station: 200 miles NW of Bellary: inhab. 25,000: prevalent language, Tamul—1820—Joseph Taylor, Wm. Beynon: 2 Nat. As.

The Female School is discontinued. There are 7 schools in all—1 English and 6 Native; in which the aggregate attendance is 230. The progress of the pupils, particularly in the English School, appears satisfactory.

Mr. Beynon made a tour through some of the neighbouring districts; and, finding at Kulladghee several Native Christians who had formerly been members of the Church at Bellary, he left with them a Native Reader. Mr. Taylor visited a place called Bantoor, at the request of the inhabitants, who declared their willingness, as a body, to embrace Christianity; but as their motives could not be regarded as free from objection, nothing further was attempted beyond exhibiting to them the pure and spiritual nature of the Kingdom of our Lord.

There have been distributed, 19 Bibles, 29 New Testaments, 216 Portions of Scripture, and 3943 Books and Tracts.

The usual indifference and apathy, no less than the occasional hostility, manifested by the inhabitants of Belgaum and Shawpore, is very trying to the faith and patience of the Missionaries. In the latter part of 1839, a few Natives, and some of the elder pupils in the school, exhibited indications of being favourably inclined to Christianity; but their conduct gave rise to violent opposition on the part of those inter-

ested in maintaining the present system of idolatry. What the result may be, it is difficult to conjecture. [Report.

Bellary: 187 miles N of Seringapatam, and 300 NW of Madras: inhab. 36,000; of whom a fifth are Mahomedans, and the rest Hindoos: prevalent language, Canarese—1810—John Reid, John Reid, William Thompson, Samuel Flavel. Mr. Thompson arrived in England on the 11th of June, and embarked with Mrs. Thompson for Madras, on his return to Bellary, on the 20th of October.—In his Native Congregation, Mr. Reid has much to exercise his faith. In another branch of the Mission, Mr. Flavel has no small measure of success. The Communicants are 45.—Tours have been made in the neighbouring districts, and the Festival at Humpree was visited: scarcely one-sixth of the usual number attended.—In 8 schools for boys and 2 for girls, there are 289 children: the English Charity School in the Fort has 49 scholars. Five children have been received into the Orphan School, the state and progress of which is highly satisfactory.—From the Press there have been issued, since the last return, 250,485 Publications, comprising upward of 4,000,000 pages. There have been put into circulation 23 Bibles, 44 New Testaments, 5060 Portions of Scripture, and 73,877 Tracts and Books—Pp. 192, 351, 556.

Bangalore: 70 miles NE of Seringapatam, and 215 W of Madras: 3000 feet higher than Madras: very salubrious: inhab. 25,000 to 30,000, who speak Canarese, and an equal number who speak Tamul: has extensive Military Cantonments—1820—Benj. Rice, James Sewell: J. A. Regel, As. Miss.; 4 Nat. As. Mr. Regel removed from Pulicat, for the sake of a cooler climate. Mr. Hands has removed for a time to Bellary, to supply the place of Mr. Thompson during his visit to England—P. 192—Communicants: English, 25; Tamul, 19—In 6 Canarese and Tamul Schools, there are 183 boys; and in the Native Female School there are 14 boarders and 18 day pupils.

About 30 or 40 Heathen are generally present; many of whom remain the whole time of Worship, and listen with apparent seriousness to the declaration of Divine Truth. The attendance of the Tamul Congregation on the Sabbath is usually good. The Tamul Catechists continue to afford much satisfaction.

Toward the close of the year, Mr. Hands made a circuitous journey to Bellary and back,

passing through various large towns and villages; in many of which he preached to numerous congregations, and had much communication with the people on the things belonging to their peace. In April and May, Messrs. Rice and Sewell travelled through the Onsoor District for a similar purpose: the preaching of the Gospel was, in general, listened to with attention, and many lengthened discussions were held: a remarkable and encouraging feature in this tour was the great eagerness manifested, particularly by Brahmins and Natives of the higher classes, to obtain Scriptures and Tracts.

The children under the care of the Mission in the Orphan School are gradually advancing in Scriptural Knowledge. The kindness of friends, in England and at the Station, has enabled the Missionaries to erect a large and convenient room for the Infant School; in which good progress is made. Mr. Rice has prepared a Tract, entitled "Strictures on Hindooism," and has commenced a series of Canarese School-Books.

Two Bibles, 6 New Testaments, 400 Portions of Scripture, and 4650 Tracts and Books, have been distributed. [Report.]

Mr. Sewell thus speaks of another Journey:—

Our itinerant labours have increased in interest and encouragement. You have already received, I believe, from brother Rice an account of a Missionary Tour taken by us last May. We have now just returned from another very long and interesting tour. We have been absent about one month; remaining two days at all the large places, and one day at the smaller. We have visited eighteen towns and villages, containing, at the lowest estimate, 60,000 people. In every place, a very large proportion of the male population heard the Gospel; and, in general, heard it with seriousness, attention, and interest. At several places, the people gathered round us in immense numbers, to hear our message: and this was not the effect of novelty, as in those very places Missionaries have several times preached the Gospel. The demand for Portions of the Sacred Scriptures and for Tracts, and the number who could read them well, were such, when compared with the past, as to surprise and delight us greatly. We distributed more in one month than had been distributed during the whole of the preceding year. This great increase was not occasioned by any lavish distribution on our part; for we were very careful to give to none but adults who could read, and who manifested a strong desire to possess them. So that we can safely infer an increase of ability, as well as an increase of desire, to read our books which are given to them, and that many highly esteem them.

Mysore: the Capital of the Mysore

Country: one of the strong-holds of Idolatry: inhab. 65,000; of whom, 14,000 are Brahmins, and 12,000 Mahomedans—1839—Colin Campbell—P. 192.

Mr. Campbell at first held two Services on the Sabbath, one in English and one in Canarese; the English in a neat and comfortable Chapel, built by subscription before any Missionary was appointed to the Station: subsequently, circumstances induced him to substitute a Tamil Service for one of the English. In addition to these, a Prayer Meeting is held every Wednesday Evening, which, as well as the Monthly Missionary Prayer Meeting, is conducted alternately by Mr. Campbell, and Mr. Hodson, one of the Wesleyan Brethren, who settled at Mysore about the same time. There are many villages in the vicinity, teeming with inhabitants, among whom our Brother has had frequent opportunities of lifting up his voice to declare the glad tidings of Salvation.

Three Schools have been established under Christian Native Teachers. Mr. Campbell has taken charge of a Tamil School, which was formerly superintended by a Catechist in connexion with the Society for the Propagation of the Gospel; whose exertions for the benefit of the Tamil People Mr. Campbell is endeavouring to follow up, as far as his opportunities will admit. The Compound School contains 14 girls. Mrs. Campbell has also a Sabbath School and Bible Class under her care, the progress of which amply rewards the labour which they involve. [Report.]

Salem: 90 miles S by E of Bangalore: inhab. 60,000; with numerous villages within a moderate distance, containing 100,000—1827—George Walton: 6 Nat. As.—P. 193.

The Heathen have attended the Means of Grace regularly; and a few appear to be impressed with the importance of eternal things: the minds of several individuals are labouring under conviction of sin. The church at the close of the year contained 31 Members.

Most of the Schools have been in a flourishing state, and many of the pupils have made good progress in Scripture Knowledge. A few of the boys afford indications of piety, and teach their mothers to read. The schools at Salem, and in its immediate neighbourhood, are 9 in number, and contain 348 scholars; including a school for girls, and one for adults.

Missionary Tours have been made; and circumstances of an encouraging character came under the observation of the Brethren. There have been indications that the former itinerant labours of the Mission have been followed, in many instances, by a blessing.

About 1000 Portions of Scripture and 7000 Tracts have been distributed. Scarcely a day

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passes in which numerous eager applicants do not call at the Mission House for Tracts and Portions of the Word of God. [Report.

Coimbatore : a place of extensive trade, and a great thoroughfare : 315 miles from Madras, 90 SW of Salem, and 100 S of Seringapatam : inhab. upward of 20,000, chiefly Hindoos : above the level of the sea, 1483 feet — 1830—W. Bawn Addis, J. M. Lechler : 12 Nat. As. Mr. Lechler arrived on the 13th of September 1839 : he was formerly of the Church Mission in Tinnevely.—In 13 Schools for Boys and 1 for Girls, there are 600 children—Pp. 193, 194.

In the course of the year, Mr. Addis visited the Nilgherry Hills for his health : he left in January, and returned in May. During his absence, the whole charge of the Station rested on Vathanayakum. Notwithstanding the unceasing vigilance and activity of this Native Brother, the Romish Priests in the vicinity availed themselves of the absence of Mr. Addis ; and, by persuasion and intimidation, prevailed on three of the Native Assistants, and the Pandaram, mentioned in the last Report*, to forsake the Mission. The Pandaram has joined the Romanists : he had, up to the time of his leaving, conducted himself with much propriety. The congregation and the schools also suffered temporarily, but the members have experienced no diminution. The Tamul Services have been continued at the usual times and places ; but, on account of his numerous and pressing duties, Mr. Addis has reluctantly discontinued the English Services.

Another valuable Native Assistant died in March. On the last morning of his life, he sent for a Fellow-labourer, and told him that his mind 'was in perfect peace, and his soul stayed entirely on the Saviour, through whose infinite merits all fear of death and its consequences was taken away.

In consequence of this loss, and the defections above mentioned, two of the Out-Stations have been for several months unoccupied.

Many applications for the establishment of new schools in populous villages have been reluctantly rejected, for want of funds. The superiority of the Christian Schools has become so apparent to the people, that several Heathen Masters have requested supplies of the Scriptures and Christian Books for the use of their schools. [Report.

Quilon : on the Malabar Coast : 88 miles NW of Cape Comorin, and 80 W of Nagercoil : inhab. 40,000, of whom half are Hindoos ; and the other half, Mahomedans, Syrians, Parsees, and Ro-

manists : prevalent language, Malayalim ; but Tamul is very generally understood—1821—J. C. Thompson, James T. Patison : 14 Nat. Readers—P. 194.

The attendance on the English and Native Services has not been equal to that of the preceding year ; a diminution, for which it seems difficult to account.

The Schools, 10 in number, contain about 250 children : the Brethren have reason to believe that the School Operations carried on for so many years at this Station have been productive of a large amount of good, not only in diffusing knowledge, but in creating a spirit of religious inquiry ; although, at the same time, no very decided results have appeared as regards the conversion of souls unto God. The Female School contains 28 girls and young women, who are making excellent progress in religious and general knowledge. The Seminary contains 19 pupils : it has been thinned, not only by the hand of death, but the Adversary of Souls has tempted some to abandon their sacred studies, while others have left them to enter on other occupations.

The printing of Tracts and Elementary Books has been proceeded with, as far as means would allow. Exclusive of those set apart for the use of the schools, 3300 books have been distributed.

[Report.

Trevandrum : the capital of Travancore, and residence of the Rajah—1838—John Cox : 7 Nat. Readers—P. 194.

Notwithstanding a few indications of opposition to this Mission, the buildings, required for the due maintenance of its various branches of effort, have been erected, and in situations most advantageous. By the aid of Christian Friends, some Native Chapels have also been erected.

About 250 Professed Christians are in connexion with the Mission ; and, although the enmity of the Heathen has been manifested in various ways, their numbers are on the increase.

The Schools are 9 in number ; and the average attendance of the children is about 370, including 20 girls. A Boarding School has been commenced with 8 boys ; and Mrs. Cox has taken 5 girls entirely under her care, the funds necessary for their support being contributed by British residents. Mr. Cox had commenced an English School for Native Boys, before he was sufficiently acquainted with the language to take an active part in more direct Missionary Work : but since he has acquired the ability to hold free communication with the people, his attention to this school has been greatly diminished ; more especially as there is in Trevandrum a Free School for teaching English, maintained at the expense

* See p. 193 of the last Survey. — Editors.

of the Rajah, and which contains about 80 Youths. [Report.

Nagercoil: Head-quarters of the Mission in the Eastern Division of SOUTH TRAVANCORE: 14 miles from Cape Comorin: prevalent language, Tamul—1806—Charles Mault, Charles Miller, James Russell: Archibald Ramsay, Medical Missionary: 60 Nat. Readers.

The congregations number 6116 Members; of whom 265 are united in church-fellowship, and 414 are under instruction in the Bible Classes. There are about 100 schools for boys, containing 4168 pupils; and 20 for girls, containing 560: there are 94 girls in the Boarding School at the Head Station, who receive their entire support from the resources of the Mission: these, as well as the other female pupils, have made exemplary progress in the branches of knowledge to which their attention is directed; and the good effects of Scriptural Instruction in these schools have been exemplified in the admission to the church at Nagercoil of six Young Women, who here received their first religious impressions.

During the year, more than 60,000 Tracts have been published by the Local Society; besides school-books, and other miscellaneous publications.

The Native Youths in the Seminary are making satisfactory progress. [Report.

Neyoor: Head-quarters of the Western Division of the Mission in SOUTH TRAVANCORE: prevalent language, Tamul—1828—Charles Mead, John Abbs: Wm. Ashton, As. Missionary: 100 Native Readers—P. 195.

In this part of Travancore, the spirit of persecution, which marked the early history of the Mission, though greatly mitigated, has not entirely disappeared: the influence of the Gospel is, however, gradually deepening and widening as it advances. The number of Professed Christians is 6867. In the district comprehended by the labours of the Mission, and of which Neyoor may be regarded as the centre, there are about 400 villages and 220,000 inhabitants. By the liberality of Christian Friends in India and England, the Brethren have received valuable aid toward the furtherance of their collateral operations. Bungalow Chapels are in course of erection. A new building erected at Neyoor, called Dartmouth Chapel, is capable of accommodating about 800 people, and on special occasions is often completely filled. The usual attendance on the Sabbath Day numbers about 150.

A spirit of inquiry has begun to appear among the higher castes, and from these it has spread to the Roman Catholics residing on the coast; but, as yet, with no decisive results.

April, 1841.

The progress of the Native Readers seems to be of a hopeful character. Much good has already resulted from their labours.

In the Boarding School, 50 boys receive their maintenance, and are instructed in Tamul, Malayam, and English; together with the Scriptures, geography, and biblical history. A class of 18 Tamul Youths, from 15 to 18 years of age, are also undergoing a course of training and instruction, with a view to their labouring as Native Teachers. The Girls' School on the Mission Premises is in an encouraging state: several of the former pupils have been married, and others have commenced a course of education among the Village Female Schools, in which there is a larger number under instruction than at any former period. The Schools contain a total of 2703 pupils, including 438 girls.

From the Mission Press there have been issued 13,800 Tracts—2000 copies of the First Part of a Tamul Bible History, by Mr. Lechler—and 4000 of the Gospel of Matthew. [Report.

Combaconum: 20 miles NE of Tanjore: inhab. 42,000; with many large and populous villages—1825—John Emanuel Nimmo: 10 Nat. As. Mr. and Mrs. Lumb returned to England on account of his health, and arrived Dec. 7, 1839—Pp. 195, 407.

Although among the Native Christians at this Station there are some whose conduct reflects but little credit on their profession, others have advanced in Divine Knowledge, and adorn the doctrine of Christ in all things. The native believers at one of the Out-Stations have been called to suffer persecution, in consequence of refusing to pay taxes for the support of idolatry. The whole number of Christian Families in connection with the Mission is 51, comprising 213 individuals; of whom 25 are members of the church. The stated Services for Christians and Heathens have been continued nearly as formerly; and several opportunities are afforded for their engaging in mutual conversation and united prayer. From the remarks frequently made by the Heathen after having heard the Gospel, it is evident that many of them are convinced of sin, though averse to the reception of the pure and humbling doctrines of the Cross.

Several towns and villages within a circuit of 30 miles from Combaconum have been visited by Mr. Nimmo and the Native Assistants.

The Tamul School at Kavasthalum has been transferred to the Rev. V. D. Coombes of the Propagation Society; but another at Koothalum, having been taken into connection with this Mission, there are still 10 schools, containing 372 scholars. The English School has been discontinued, and the circumstances of the people have prevented the continuance of the

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Adult School. The Female Boarding School contains 8 girls, whose progress in learning is satisfactory.

Some small Books and Tracts have been prepared; and, at the book-shops and in various other ways, 11,000 Tracts and 450 Portions of the New Testament have been distributed. This department of labour has been attended with some interesting results; particularly among a class of coppermiths to the north of Combacoon, who have thrown off the yoke of Brahminical Supremacy. [Report.

Chittore: 80 miles W of Madras: inhab. 10,000, chiefly Hindoos—1826—John Bilderbeck, Alex. Leitch, Isaac David: 7 Nat. As.—Pp. 195, 196.

At *Chittore*, the Rev. Isaac David has steadily continued his ministrations. The congregation, consisting only of Professed Christians, numbers about 70 persons; and those at Readcherry and the new Christian Village, about 30 each, including children. There are 32 professedly Christian Families connected with the Mission: of these, 8 Families, comprising 32 individuals, reside in the Christian Village, who are not only diligent in their daily labour, but regularly devote a part of their time every morning and evening to united reading of the Scriptures and Prayer, and are thus improving in Divine Knowledge. The Missionary and his Assistants daily visit the houses of the Christian Families for instruction and worship. There are 12 communicants. Three Tamil Schools contain 87 boys.

At *Walajahpettah* the work of the Lord has been vigorously commenced and sustained. The New Mission Premises were opened in September 1839: Public Worship has been kept up twice on the Sabbath, and once every week-day: the room in which it is held opens on the public road, opposite a tank, whence many bring their daily supply of water; and the attention of the people, as they go and come, is often arrested by the voice of praise and prayer proceeding from this humble temple: thus attracted, some are led to enter within its walls. In addition to these stated Services, the people are frequently addressed in the school-rooms and principal places of the town. At first, the air of novelty, which characterized the movements of the Mission in the eyes of the people, rather excited suspicion, alarm, and curiosity; but the cholera having broken out on two occasions, and as the Missionary was ready at all times to afford his personal assistance, and to aid them with medicine, food, and other comforts, the people have begun to exercise greater confidence in their new Teachers, and to regard them as their best friends. There are 6 Schools for Boys, with an average attendance of about 200; and one Female School, containing 12 girls.

The Native Teacher Halesworth, assisted by two others, pursues his labours at *Arnee*, and in the neighbouring villages, with indefatigable perseverance. Seven persons have been added to the church; two from the congregation at Chittore, and the rest from among the Heathen. These latter have been called to endure persecution for their faith; but, through the grace and strength of Christ, have witnessed a good confession. The Day-School contains 40 children: a School for Adults has recently been established.

At *Vellore* there is also a School, containing about 40 boys, under the care of a Native Teacher.

Besides the annual visit to Conjevaram, several tours have been made by Mr. Bilderbeck, and his Native Assistants, in the surrounding country.

During the year, Mr. David has baptized, at Chittore, Walajahpettah, and Arnee, 9 adults and 22 children. [Report.

Madras—1815—Rob. Caldwell, Ebenezer Lewis: H. Bower, As. Miss.; 6 Nat. As. Mr. Regel has removed to Bangalore, for the sake of a cooler climate. Mr. Lewis is appointed to Coimbatore, but is assisting for a time in this Mission. Mr. Dawson has removed to Chicacole. Mr. Drew arrived in England, on account of ill health, on the 19th of August. The Rev. Edmund Crisp and the Rev. W. Porter, with their families and Miss Mecklin, embarked on the 12th of June for Madras. Pp. 196, 310, 351, 406, 430.

English Communicants, about 70—The congregation at Pursewawkum is still on the increase, both in numbers and interest: many are advancing in the knowledge of divine things. Communicants, 27: one who has been excluded had been for many years a Catechist, and was esteemed one of the most conscientious men in connection with the Mission: candidates for communion, 22: candidates for baptism, 9—The attendance on the Free Schools has suffered no diminution. In 5 Native Day Schools connected with the Head Station there are 158 scholars. The Female Boarding School is continued.

In addition to three Services held by the Brethren during the week, and their occasional Addresses when visiting the Schools, the Gospel is preached to the Heathen steadily by the Native Assistants. Latterly, Public Services, designed exclusively for the Heathen, have been held in the school-houses at Veranatomum and Pursewawkum; and if any objections are made, they receive an answer at the close of the meeting. Heathens rarely enter Christian Churches or Chapels, unless they are already favourably

disposed toward Christianity: but they attend these meetings in considerable numbers; attracted, probably, by the love of discussion. On these, and similar occasions, Tracts are always distributed among the people. [Report.]

At *Poonamallee*, and in the adjacent villages, one of the Native Teachers is labouring with diligence, though he receives but little encouragement: in 2 Schools there are 53 scholars—At *Trippasore*, the Native Teacher Paul is labouring with acceptance: communicants, 8: in 2 Schools there are 65 scholars—To *Pulicat*, the Native Teacher Joel has been removed from Trippasore.

Cuddapah: 153 miles NE of Madras: inhab. 60,000; of whom about two-thirds are Hindoos, and the rest chiefly Mahomedans and Eurasians: prevalent language, Telooگوو—1822—Wm. Howell: John Shrieves, As. Miss.; 6 Nat. As.—P. 196.

The congregation, including children, numbers about 179. During the year, 16 adults and 9 children have been baptized, and 9 persons admitted into church-fellowship: the church has increased to 29 Members.

In the course of the year, Mr. Howell visited Nellore, for the purpose of preaching the Gospel and establishing schools. In November, he visited Goojaja, where a few persons have latterly embraced the Gospel.

There are 5 Tamul and Telooگوو Schools, which contain 127 children, by whom much progress has been made in Christian Knowledge.

About 5000 Tracts and 500 portions of Scripture have been distributed. [Report.]

Vizagapatam: a sea-port, 438 miles NE of Madras, and 557 SW of Calcutta: inhab. between 30,000 and 40,000, chiefly Hindoos: prevalent language, Telooگوو—1805—Edward Porter: Wm. Dawson, B. D. Johnston, As. Miss.; 1 Nat. As.—Mr. and Mrs. Gordon arrived in England on the 6th of April. Mr. Hay reached Vizagapatam, from Madras, on the 3d of February. Mr. Dawson removed hither from Madras, in order to assist at Chicacole in the Telooگوو Mission, for which his knowledge of the language peculiarly qualifies him—Pp. 196, 197, 272.

Three English and Nine Native Services, in Tamul and Telooگوو, have been regularly sustained during the year: there appears decided improvement among the people, as regards their disposition to receive religious instruction. Besides the stated Services, the Gospel has been frequently preached, and the Scriptures read, at various places of public resort in the town and neighbourhood. Two of the church members have departed this life during the year; leaving,

in their last expressions, pleasing testimony of the power of the Gospel to support the mind in the hour of death: the number remaining in church-fellowship, consisting of Europeans, Indo-Britons, and Natives, is 49. Eight adults have been baptized.

The Native Day School contains about 60 children: the progress of the pupils has yielded great satisfaction. The number attending the Infant School has increased to upward of 40. The two Female Orphan Schools, containing 59 girls, have, since the departure of Mrs. Gordon, been under the care of Mrs. Porter, assisted by a Lady sent out under the auspices of the Society for promoting Female Education: the boys are 15 in number. The number of Day Schools is 9—8 Telooگوو, and 1 Tamul; and the aggregate attendance is about 270. A School has been commenced at the Out-Station, Madrepollam, where a regular weekly Service is maintained, with an encouraging attendance: the number of boys in the school is 23, among whom good progress has been made in Scriptural Knowledge: some of them have of their own accord destroyed the idols which were worshipped by the people in the village, and are in the habit of reasoning with their parents on the folly of idolatry. The feast which used to be held in honour of the goddess Umoo has been discontinued, as, in the estimation of the people themselves, no profit was to be derived from the worship of this wretched idol. Another School has been commenced at Chungulrow-pettah, in which the average attendance is 24. The school at Ankapilly, which is carried on as usual, contains from 30 to 40 boys. About 4500 Tracts and 400 Portions of Scripture, in Telooگوو, have been distributed in various places.

Mr. Dawson preaches at *Chicacole*, in Telooگوو, every Sabbath Day: his congregations are large. During the time set apart morning and evening for Family Prayer, strangers frequently come and join in the devotion. In the streets, and at the native festivals, the Gospel has not ceased to be proclaimed; and the effect is seen in the numbers who have come forward to inquire respecting the Way of Salvation. Besides the Orphan School and the English School, the one containing 11 and the other 45 children, Mr. Dawson has the superintendence of 3 native schools, numbering collectively about 60.

The Out-Station at *Vizianagram* and *Ankapilly* have been visited during the year; and no opportunity has been lost for proclaiming the Gospel in these parts of the country. In a journey to and from Bangalore, Messrs. Gordon and Porter preached at many large towns and villages; and were much cheered, not only by the attention paid to their message, but by instances of Christian Truth previously received into the minds of Natives, producing, in the midst of the Heathen and at a distance from Missionaries, the most pleasing results.

WESLEYAN MISSIONARY SOCIETY.

STATIONS AND LABOURERS—Bangalore:
 1821: John Garrett, John Jenkins, Sam. Hardey—*Goobee*: (with *Coongul*) 5000 inhabitants: in the centre of the Mysore Country: 48 miles NW of Bangalore: 1837: Matt. T. Male, Wm. Arthur: H. O'Sullivan, Philip Webber, As.—*Mysore*: Thomas Hodson: Charles Franklin, As.—*Melnattam*, a large village of Romanists and Heathens, 40 miles S of Negapatam; and *Manaargoody*, a town of 30,000 inhabitants: Thomas Haswell, Peter Batchelor—*Negapatam*: a sea-port, 48 miles E of Tanjore: inhab. 15,000 to 20,000: 1821: Rich. D. Griffith, W. S. Fox—*Porto Novo* and *Chillumbrum*: 1839: Robert Carver—*Madras*: 1817: Jonathan Crowther, Superint. of the whole Mission: J. K. Best, George U. Pope.—Pp. 197—199; and see, at p. 557, notice of the Death of Rev. E. G. Squarebridge, of Mysore, who departed to his Rest on the 18th of August. The Missionaries are assisted by 2 Catechists and 24 School Teachers. The Report thus speaks of the State of the Mission:—

Our Missionaries are pursuing their arduous task with unabated zeal: they rest on the Scriptural assurance that the Son of God shall have the *Heathen Nations for His inheritance, and the uttermost parts of the Earth for His possession*. The Religious Societies, which they and their predecessors have gathered from among the Heathen, continue faithful in their Christian Profession; and receive occasional additions of individuals and families, who are saved from the idolatries and corruptions around them. Two very promising Young Men have been added during the past year to the number of Assistant Missionaries. In addition to the Stations occupied last year, a new one has been commenced, under the superintendence of Mr. Carver, at Porto Novo, on the Coromandel Coast; embracing Chillumbrum, one of the most famous strongholds of Heathenism in that part of India. It contains a temple of great antiquity and of much repute, and is the residence of a multitude of Brahmins and other servants of idols. The Mission at Goobee has been extended to Coongul, a varied and promising field of operation, where two of the Missionaries are to reside. In the neighbourhood of both these new Stations, there is free access to the people, and many appear willing to listen to Christian Instruction.

In Bangalore, the Congregations and Societies continue to prosper. In Mysore, also, the Mission wears an encouraging appearance.

A superior Boys' Day School has been commenced at Madras, under the direction of Mr.

Crowther: a considerable portion of the expense is borne by the scholars. Mr. Crowther has also opened in Madras a Depository for the sale of Religious Books: it is conveniently placed at Black Town. The additional plans thus brought into operation have already contributed to the advance of the cause of Christ in the Madras Presidency; and, diligently prosecuted, will prove of lasting benefit to the vast population among whom the Missionaries labour.

The Committee add—

The communications announce some additions to the number of the Natives who have embraced Christianity, and have made a profession of it by public baptism: they shew that unceasing efforts are made to expose the absurdity of Idolatry, and to call the attention of its perishing votaries to the great and saving truths of our holy Religion; and they afford ample evidence that a general diffusion of religious light, and a hopeful state of mind in the case of some of the inquirers, are the results of the public preaching, the distribution of the Scriptures and Tracts, and the School Operations in which the Missionaries faithfully expend their time and energies.

Mr. Griffith writes from Negapatam—

Vast as the field is, Missionary Exertions are not without effect—our planting is not without produce. The results to which I would point your attention are not found in stirring and sudden conversions from Hindooism to Christianity, but in an enlarged information and growing respect among the people, as to the Gospel: that a free circulation of the Scriptures and Religious Tracts, an extensive and well-worked School System, and a widely-diffused publication of the Gospel, should be followed by results less satisfactory than these, could not be expected. There are going on changes in the native mind, as to the excellency of Christianity, and as to the errors and evils of Heathenism, which cannot but lead to something more general and decisive. Indeed, it requires little effort to perceive that such effects are now shewing themselves. There is enough already visible to lead us to calculate confidently on reaping a large and rich harvest.

On our Schools we cannot fix too high an importance. It is by no means infrequent for me, when on my visits to the country and elsewhere, to meet with persons who were connected with our Schools when Mr. Bourne and Mr. Cryer occupied the Station. The respect, and in some instances the attachment, which they manifest toward the Missionary, is truly remarkable; and equally so is their remembrance of what they had been taught when in School—such a remembrance as I trust will continue with them as long as they live.

After severely and justly reprobating the continued Connexion of the Madras Government with Hindoo Idolatry, the Committee say—

The Natives regard the patronage and interference of Government as a decided proof of approbation. They say to the Missionaries—“Our Idolatry, as you term it, cannot be so utterly abominable as you say, for your Government supports it. In going about talking and giving books against our religion, you are

opposing your own Government!” A mighty obstacle to the progress of divine and saving truth is thus presented by a Government professedly Christian; and a horrible iniquity is committed and sanctioned, which we fear must occasion the withholding of the Divine Blessing from the Government of India, and have the effect of grieving that Holy and Gracious Spirit, by whose aid and presence only the labours of the ablest and most zealous evangelists can accomplish the conversion of idolaters to the Living God.

GENERAL BAPTIST MISSIONS.

Cuttack: the chief town of Orissa: 251 miles SW of Calcutta: inhab. 70,000—1822—Amos Sutton, Charles Lacey. Miss Kirkman has been married to Mr. Stubbins, of Berhampore. Mr. Sutton's time is chiefly given to the superintendence of the press. Tracts and Books, containing in the aggregate 3,906,600 pages, have been printed.

Khundita: 40 miles N of Cuttack: surrounded by populous villages, and a short distance from the large town of Jageepore—1839—2 Native Teachers—20 acres of land have been given for the erection of a Christian Village. Several more converts have been baptized.

Piplee: half way between Cuttack and Pooree—1840—Doitaree, Nat. As. Piplee has a populous neighbourhood.

Midnapore: 70 miles SW of Calcutta: inhab. 30,000, with a large surrounding population: prevalent language, Bengalee—1836—John Brooks—In addition to the Chapel, School Rooms have been erected. There are several communicants.

Pooree: near the Great Temple, on the coast, 8 of Cuttack—1823—No resident Missionary; but visited at the Festivals.

Balasore: 100 miles NE of Cuttack, and 8 miles from the Sea: inhab. 14,000—1 Nat. As.

Berhampore: 360 miles from Calcutta—Isaac Stubbins, H. Wilkinson. Tracts are sought with avidity. A Christian Village is about to be established. Some of the children are exhibiting signs of piety, and retiring to pray. Communicants 18; of whom 11 are Natives.

CHURCH-OF-SCOTLAND MISSIONS.

Calcutta—1830—Alex. Duff, D.D., W.S. Mackay, David Ewart, John Macdonald, Thomas Smith. Mr. Mackay visited Van Diemen's Land, for the recovery of his health; and returned Feb. 26th of last year, after suffering shipwreck on the

The following notices are given of the State of the Mission:—

There are many cheering instances of the usefulness of the Religious Tracts which have been distributed by the Missionaries. One hundred persons, it is computed, have been converted by these means alone, without having seen a Missionary; besides the instances of good which have not come to the knowledge of the Missionaries.

The Schools have also been very useful. One of those who were once scholars is now a Native Preacher at Balasore. Six are engaged in the printing-office—four young women have been married to Native Christians—eleven have been baptized within a few years—several of those still in the Asylum give indications of a hopeful character.

There are now Four Christian Villages. An Auxiliary Society has been formed, and 200 Rupees have been contributed, in Khundita, for the support of the two Native Preachers.

The Native Preachers are nine in number. The great work of evangelizing the land must be performed by the instrumentality of Hindoo Ministers. Mr. Lacey generally goes with those who labour about Cuttack. Of all the Native Preachers, it is correct to say, that they are men after God's own heart; and of some of them the Missionaries state, that they are afraid to say how highly they esteem both them and their labours.

The past year has been one of unexampled success and prosperity in Orissa. Mr. Stubbins says, that *the fields are already white to harvest*, and that they only want men to collect it.

Pp 199, 200; and see, at pp. 274—279, Memoir and Obituary of Lockshmeebie, Wife of Ram Chundra, Native Teacher in the Mission.

coast of Orissa. Dr. and Mrs. Duff arrived, on his return from home, after spending about a month at Bombay and a few days at Madras, on Sunday the 3d of May—Pp. 200, 201, 431.

The following contrast is drawn of the

Church-of-Scotland Missions—

State of the Mission, at the time of Dr. Duff's leaving, and at that of his return:—

How different is the aspect of the Mission which awaits Dr. Duff, on his return to Calcutta, from that which it presented when he left it in 1834! When he quitted it, there remained behind only two Labourers—Mr. Mackay and Mr. Ewart—Mr. Mackay already deeply touched with the malady under which Dr. Duff seemed sinking—Mr. Ewart, therefore, likely to be left alone, to contend with all the difficulties, and to be responsible for all the labour, to which the united efforts of the three colleagues had proved less than adequate.

Now, through the good providence of God, Dr. Duff finds Mr. Mackay restored to Calcutta, in renovated health—Mr. Ewart, untouched by the herculean labour to which he has most faithfully and uncomplainingly devoted himself. He finds two new Labourers in the field—Messrs. Macdonald and Smith—men after his own heart. Instead of the 300 pupils whom he left in the Institution in 1834, he finds in it now upward of 800 Heathen Youth, training in the nurture and admonition of the Lord.

Dr. Duff writes, Jan. 16, 1841—

The entire Institution has never been better attended or in finer order than at the present moment. After the lists have been purged to the uttermost, they exhibit the immense number of 870 pupils, all under the most rigorous discipline and tuition.

The Committee thus speak of the Mission:—

By the blessing of God, we have now so many Labourers at this Station, and all in such health, that they are able to distribute the work among one another, according to their several gifts and tastes. We cannot but rejoice in this, as realizing one of the most essential features of an effective Missionary Institution. Where there are only one or two men sustaining the whole weight of so vast an undertaking, they are distracted by the variety, as well as overwhelmed by the amount, of their avocations; and it is impossible so to order matters as to avoid the appearance of neglecting some departments of Missionary Exertion, and perhaps attaching undue importance to others. When the staff becomes numerous, the plan of operations can be better adjusted; and the campaign, in all its parts, more regularly carried on. The theory of our Church's Mission especially contemplates the forming of a large and effective staff at each Station; and, in proportion as that theory is realized, as it is now in some measure at Calcutta, a practical answer will be given to the premature objection of those, who, seeing it only partially begun, have judged it as if it were already complete.

We cannot view, without deep emotion, the picture here presented to us of a united brotherhood—none of them living for himself—all willing, in any sphere, to spend and be spent for Christ—all of one mind and of one heart—and, amidst diversities of gifts, animated by one spirit.

The Ninth Examination of the Institution took place in the Town Hall on the 3d of January of last year; and was attended, as usual, by a great number of both Europeans and Natives. The notices in the public Papers indicate universal approbation.

The medium of teaching in the Institution is English; but great attention is paid to Bengalee, as the pupils are to communicate the knowledge, which they acquire through English, by the medium of the Native Languages.

Mr. Mackay writes—

I cannot yet venture to give any decided opinion as to the amount of religious feeling in the Institution generally. Some of the Young Men are once more beginning to come to me for conversation and advice.

Three converts at the Mission House—Dwarkanath, Koilash, and Mahendra—give entire satisfaction. Another, Chandra Kumar Roy, mentioned in the last Survey, is under the special care of Mr. Smith. Much interest is attached to these converts from Infidelity. The General Assembly has recently given authority to the Presbyterial Bodies at the several Presidencies to license Native Catechists and Preachers, and to ordain Ministers. The earlier converts of the Institution—Mohesh Chunder Ghose (now deceased), and Krishna Mohana Banerjee—were Ordained by the Bishop of Calcutta.

Bombay: 1828, founded by the Scottish Missionary Society: transferred, in 1835, to the General Assembly: John Wilson, D.D., Rob. Nesbit, John Murray Mitchell—Miss Reid, who proceeded to India to assist in Female Education, has been taken away from her designed labours: her answer to all inquiries was—"All is peace within"—Pp. 201—203.

Rev. James Aitken arrived at Bombay, on his way to Poonah, on the 9th of April of last year. As Dr. Wilson and Mr. Mitchell were absent on a journey, his entrance on Poonah was deferred till their return, to supply Mr. Mitchell's place in the Institution. He here found the knowledge of English so great in the higher classes, that his own ignorance of Mahratta was scarcely felt to be an inconvenience. He says of the Youths under his care—

The lively intelligence manifested by them, much exceeding any thing of the kind ever witnessed by me in any English School, and the interest which they appear to feel in every new idea presented to their minds, cannot fail to keep up a constant and sanguine expectation of great and glorious results. Moreover, although at present there may not appear to be any door of access for us to the Parsees, yet we are encouraged by finding that the seeds of Truth already sown among them are not altogether lost. There are, at present, several promising Youths earnestly inquiring the Way of Salvation.

Mr. Aitken found some Israelitish Boys in the Institution, whom he formed into a Hebrew Class; which Mr. Mitchell continues: the average attendance is about 16: he writes—

I have been surprised and delighted at the rapidity with which my class of Young Israelites have advanced. Unquestionably, very high intellectual capabilities slumber now among these forsaken ones.

Experience has attested on the Continent of Europe, that a thorough grammatical acquaintance with the Hebrew Scriptures answers very nearly the same purpose, in regard to an Israelite, which a sound European Education does to a Hindoo in this country. It is as destructive of Talmudic Rites and Traditions, as science is of the Vedas and Puranas.

The Vernacular Schools contain 1239 scholars, of whom 600 are females: of the females, 145 read the Scriptures, 133 read Religious Tracts, and 322 write on boards.

The Fourth Annual Examination of the Institution took place on the 21st of February of last year. The Bombay Gazette reports—

On this occasion, considering the interruption which has lately been put in the way of this eminently-useful Institution, there was exhibited as great a proficiency in all the higher and more useful departments of knowledge—religious, literary, philosophical and scientific—as it has ever been our lot to witness in any similar Institution.

Of the interruption here noticed, it is said—

Our Institution is steadily, although very slowly, recruiting. We have now 146 on the roll; and 100 of average attendance. The recruits who have joined us since June last, have advanced amazingly in their English Studies. It is recovering the shock (it was a stunning one) very much better than we had reason to anticipate.

Dr. Duff, being then in Bombay, presided at the Examination: he thus speaks of the Parsees:—

The young Parsee Converts persevere in their studies. They continue steadfast and immovable in the Faith; and promise, in due time, to be honoured instruments in advancing the Cause of the Redeemer in these benighted lands.

There is but one opinion here, among all the intelligent and respectable members of the European Community, as to the merits of the Parsee Question. The Parsees have, by general consent, placed themselves in a false and untoward position. Dr. Wilson stands vindicated at the bar of Scripture and of enlightened public opinion. His trials have, indeed, been manifold; but his will be the eternal recompense.

Dr. Wilson writes, on the 1st of December, in reference to the Institution—

A member of the Armenian Church, in independent circumstances, who has been sent from Persia for his education, has lately entered our Institution. Our hope of its proving a great blessing to the degenerate Oriental Churches is increased by every accession to its pupils which we receive from among their members. Besides a few Armenians and Romanists, we have still under our care the two Abyssinian Lads, Gabru and Miracha, who are both giving promise of future usefulness: they live under my roof; and, of course, daily approach with us the family altar. I greatly wish some benevolent friends in Scotland would furnish us with the means of receiving a few young Syrians, Chaldeans, and others, in circumstances similar to theirs. I know few ways in which more good may be expected, than by our communicating a thorough Christian Education to some of the children of the Foreign Christians who visit this great emporium for Asia.

A prize has been proposed at each of the Presidencies, for the best Essays on Female Education. Mr. Mitchell writes—

The subject seems to come home more directly than most others to the minds of our young Hindoo Friends. They see, at home, the degraded condition of their Mothers and Sisters; and, being most of them betrothed in childhood, they feel at once that it is a question involving their own most precious interests. Two Essays have been given in here—both good; and containing a mass of little known and interesting facts regarding the condition of Hindoo Females.

Dr. Wilson and Mr. Mitchell made an extensive Journey in the Mahratta Country and Goozerat, over a distance of 1525 miles. Dr. Wilson reports—

It has led to the discovery of a considerable number of Natives in a remote region, who have been led to a belief in our Holy Faith, without the agency of any European—solely in consequence of their perusal of Religious Tracts and Portions of the Scripture; and who are diligently labouring, with success, to pro-

Church-of-Scotland Missions—
 pagate their principles in several towns and villages: and also permitted us to shew the way of God more perfectly—to encourage them in the Christian Profession—and to make arrangements for future intercourse and correspondence. It enabled us daily to set forth the claims of Jehovah to immense multitudes—frequently of from two to eight hundred in a single assembly—with whom He had been neither the object of knowledge, nor of love, nor of service; and to proclaim to them the overtures of His grace, the glad news of Salvation, through His Incarnate Son, the Lord from Heaven. It has allowed us to circulate, among persons most eager to receive them, about 7000 publications, all of which directly point to the *Lamb of God, which taketh away the sin of the world.*

He writes on the 22d of June—

On the Sabbath after our return, I had the happiness of publicly receiving, as catechumens, six Adult Natives, who, with one exception—a woman belonging to our Female Schools—had accompanied or met with us on our journey.

Dr. Wilson avails himself of his journeys and other opportunities, to collect facts relative to the Aborigines. He has sent home valuable documents on this subject.

Mr. Mitchell remarks on the year 1840—

On a review of the past year, we can record no event, connected with Western India, of the same magnitude as the Parsee Conversions of the year 1839. The outward triumphs of the Cross have not been so signal, nor has the opposition to it been so open and determined, as during that year. The fierce wrath of the Parsees has, in a considerable degree, subsided; and in Bombay, the Hindoos have not openly expressed their hostility to the truth as it is in Jesus.

Still, our brethren of the Church of England were called on to rejoice—and every true follower of the Redeemer rejoiced with them—over the rescue of two Young Brahmins who were studying in a Missionary Institution at Nasuck, a city about 100 miles from Bombay, and one of the holiest spots in Western India, according to Hindoo notions. We rejoice in the deliverance of these two Young Men from Heathen Darkness; not only on their own account, and in view of the good which they may be blessed to communicate to their countrymen, but from the renewed evidence which we thus possess of the Divine approval resting on these Missionary Institutions, which are now so generally regarded as an essential part of evangelical effort. This was Christ triumphing in one of the places where Satan's seat is most firmly fixed—in one of his strongest citadels;

and sore was the consternation, and fierce the outbreak of Brahminical Pride, in the city in question. Such instances of conversion produce a deeper impression on the Hindoo Mind than one would at first sight be prepared to anticipate. The Hindoo Mind, capable of being so full of self-complacency and arrogance, is also capable of most abject submission and prostration. Let these blessed instances of conversion be considerably multiplied, and it is very possible that the Brahminical Spirit might be altogether crushed, and might yield to the triumphant march of Christianity; as the Mussulman Fatalist will often passively surrender himself to what he deems the irreversible decrees of destiny, against which it is vain to struggle.

But, even in Bombay, where there has been no such signal triumph, we are not to suppose the past year has been spent unprofitably. Like some of the grand operations of nature, the work is going on—advancing slowly, but extending over mighty tracts, silently, and resistlessly. The more narrowly we scrutinize the face of Indian Society—still more, when we attempt to pierce to the under-currents of thought and feeling—the more deeply are the Missionaries in India convinced of this. And, though the seed-time appear to be long, shall we complain, when the harvest is to be reaped throughout all eternity?

A Fund has been opened at Bombay for the founding of Scholarships, in testimony of respect to James Farish, Esq., in the prospect of that Gentleman's leaving India. The promoters of this measure remark—

Adverting to his exalted Christian character, exemplified both in public and private during the lengthened period of nearly thirty-two years, in which he has occupied the most important civil offices in this Presidency—his most zealous and liberal support and countenance of all the Christian and Philanthropic Institutions of the place, to the formation of most of which his own efforts directly contributed—and his own personal endeavours to advance the Redeemer's Kingdom, and promote the highest interests both of our countrymen and the Natives of India—they have resolved to attempt to express their own estimation of his worth, and that of others entertaining sentiments and feelings similar to their own who may be inclined to co-operate with them, and their gratitude for the benefits which have been derived from his friendship and counsel, by commemorating his name in this place, in connection with some of the great Christian Objects which are endeared to his best affections.

They have agreed to open a subscription, with a view to carry into effect the measure

which they contemplate; and, under the direction of a Committee, to apply the proceeds, in equal shares, to the endowment—in connection with the “Money Institution of the Church-of-England Missionary Society,” and the “Institution of the General Assembly of the Church of Scotland”—of as many Scholarships as it may promise to support: which shall continue to be denominated the **FARISH SCHOLARSHIPS**; and shall be conferred on deserving Natives of India, prosecuting their studies at these Seminaries, under such regulations as may be framed by their superintendants in conjunction with a Committee of the subscribers in Bombay, when the amount of the fund which may be raised shall be invested in proper securities.

The appropriation of the fund to facilitating the evangelical labours of more than one section of the Christian Church, and particularly in raising up a Native Ministry, is in perfect consistency with that catholicity of feeling and co-operation by which the career of Mr. Farish in India has been so conspicuously characterized, and which, it is believed, the majority of the expected subscribers are anxious to cultivate and extend.

Poonah—James Mitchell, James Aitken—P. 203.

Mr. Aitken came to Poonah in August of last year. From a report by Mr. Mitchell of his proceedings before Mr. Aitken joined him, we collect the following particulars:—

The number of English Services are two; one on the Sabbath, and the other on Thursday Evening: the attendance has been good, especially during the rains. In the Native Languages, I continue to have frequent Services: daily I read and expound a portion of Scripture, in the morning, to a considerable number of people, at my own house; and offer up prayers with and for them to the God of all grace. Three times a-week I spend the afternoon in conversing with the people in the city, and in preaching the Gospel to them. On those afternoons in which I am not occupied in Poonah, I have opportunity of preaching in the Camp Bazaars, and of examining the Schools. I preach on the Sabbath in Mahratta to a large assembly, composed of children from the Schools, gentlemen's servants, the members of the Native Church, and other visitors: after which, the children are catechized on the portions of Scripture which they have been reading during the week.

There are 15 Mahratta Schools—11 for Boys, with an average attendance of more than 500; and 4 for Girls, with about 90. Of these Schools Mr. Mitchell says—

April, 1841.

All the children in them are as fully instructed in Christianity, as the reading of Christian Books, my own Lectures, catechizing on the Sabbath, and monthly examinations, can make them. In fact, as far as mere knowledge of the doctrines of the Bible goes, they are not inferior to children educated in our own favoured land.

Madras—1836—John Anderson, Robert Johnstone, John Braidwood. Mr. and Mrs. Braidwood arrived on the 15th of January last—P. 203.

“There is plainly a stir,” the Committee say, “in Madras; which, while it may be expected to produce some temporary effects, similar to what occurred among the Parsees at Bombay, is to be gratefully acknowledged as a token for good.” Mr. Anderson writes in May—

About the beginning of April, that of which I forewarned you, in my Letter of January 22, has, in some measure, come upon us, and has given us a shock. The shock has been occasioned by the natural force of the truth in the minds of some of our Youths. When they could no longer conceal the principles which were in them, their friends instantly took alarm. Some of our best Youths have been forcibly carried off, or withdrawn against their will. Dr. Wilson's struggle at Bombay has set the Natives all on the watch, and has made them exceedingly jealous. While there is no cause for alarm, and much ground for thankfulness—as the numbers of the school are even yet greater than they were at this time last year, and the progress far more marked—it is our duty to stand at the helm, and humbly to watch and pray.

Dr. Duff spent a few days here in April: of his visit, Mr. Anderson says—

He left an impression behind him on the minds of our Youths which nothing will ever efface. Many of our Boys were in a state to receive benefit from him; the crust being taken off by the training which they have received. Dr. Duff preached to them; and it was quite thrilling, to see how he set them on fire by the truths which he exhibited to them in touching and graphic figures, with an energy of manner altogether his own. Their bright eyes seemed to say, as they sparkled with delight, “This man loves the Natives, especially Native Boys.”

On Christmas Day last, Mr. Anderson says—

Up to this day, we have been steadily on the increase. The number on the roll is now about 300, with 240 in daily attendance. By the tender mercy of God, the April storm has been blessed in a strange and wonderful way to us. Suspicion is lulled asleep; though our enemies

Church of Scotland Missions—

have, at present, greater reason for fear than ever. The shakings of God's providence were needed, to try the work, of what sort it was: and if faith is to be put in many plain indications, the truth of God is taking a deeper hold of the hearts of several of our Youths.

Among the liberal supporters of the Institution, one deserves special notice—

Mr. Casamajor—a civilian of 25 years' standing, and now second Member of the Board of Revenue—told me to put down his name in our books for 1000 rupees yearly, as long as he stays in India; and also bade me apply to him for any thing else which I might want. This, you will say, is princely—and this is his habit.

For a prize of 100 rupees for the best English Essay "On Woman as she is in India," five well-written compositions were delivered in; four of them by Youths of the Institution.

The following extract of a Letter from a Gentleman high in the Civil Service in India, who has had the best opportunities of making himself thoroughly acquainted with the subject on which he writes, bears valuable testimony to the Mission:—

To get fairly through the crust of such a superposition as lies on the People of India, requires such a system of penetration as is pursued in these Institutions; and the force with which Scripture is there used, and knowledge of all sorts applied with experience up to the present day, has afforded results, which, to my mind, are singularly interesting. I have seen, in the Assembly's Institutions at Madras and in Calcutta, modesty and diffidence in the best instructed Youth of both—nothing of the puffing up observable in those less well guarded elsewhere. Their minds do actually think and compare.

About a month before leaving Madras, I heard a Youth analyse a portion of Menn, the celebrated Indian Legislator, and clearly expose its

pretensions, in a way which shewed how admirably he was trained to the discussion of the questions involved. Messrs. Anderson and Johnstone are very practical in their measures. The *vis-à-vis* discussions which they encourage among their eldest boys are excellently adapted for meeting antagonists out-of-doors; and, by taking care to select topics of general interest, and causing these to be exhausted in argument, the Young Men hereafter will enter on the contests which they must expect, armed at all points beforehand. On nothing is more stress laid than on their training in Scripture knowledge; and they certainly excel in this attainment. This is the weapon which they must wield and rely on; and the very fact that they know they must do so, gives a deeper interest than we can well conceive to this process. Indeed, the elder lads have a very serious aspect; and thoroughly comprehend the bearing of their own position, as to difficulty and risk, should they proceed to make a profession of Christianity.

In your Institutions, what strikes all spectators with wonder, is the perfect freedom and uncompromising boldness with which the Word of Life is handled, and the tenets of the Scriptures compared with the doctrines of their own religion. The lads do this with so much simplicity and fearlessness, that a young friend, who accompanied me in my first visit to the Institution at Calcutta, imagined, after hearing the examination, that all the lads must needs be Christians.

The writer adds, in speaking of Calcutta—

This is a great city, and its population full of interest; and I think a great change awaits it. Our cords in the country are lengthening, and stakes strengthening; and all for the sake of the Gospel. Government is as greatly in want of proper Native Agency for its business, as the Church is for hers; and both are truly dependent on the Missions.

IRISH PRESBYTERIAN-CHURCH MISSION.

The Synod of Ulster having determined to take a share in the Missions to the Heathen, preparations were made for the fulfilment of this resolution. In about two months the sum of 1500*l.* was contributed; and two Ministers—Glasgow and Kerr—

were set apart as Missionaries. By the advice of Dr. Wilson, of Bombay, they were appointed to begin a Mission in the District of Katiawar, to the north of Bombay. The Missionaries and their Wives embarked at Belfast, on the 29th of August.

GERMAN MISSIONARY SOCIETY.

Mangalore: a town on the coast of Canara—1834—Mögling, Greiner, Sutter, Amann, Weigle. Mr. Lehner has removed to Dharwar. Mr. Loesch arrived in England in June, having been obliged to leave his station on account of ill health. Mr. Sutter came in 1838. Mr. Amann and Mr. Weigle sailed from London on the 18th

of February 1840, and arrived in Bombay the 11th of June—Pp. 203, 204.

In the Institution there are 40 Scholars; of whom 29 are Heathen, and entirely maintained. Mr. Sutter, who has the charge of it, says—

You may sometimes see adults sitting in class, learning their letters with children of seven

years old. Great readiness to receive instruction is evinced; and much pleasure is expressed in being with us. Some Brahmins and Romanists seem to enter so much into the spirit of the Gospel, as to induce us to train them for Schoolmasters.

Mr. Greiner writes—

Last Pentecost we received into the Church, by Baptism, 20 persons: in a wonderful manner has God called them, and enabled them to endure persecution.

Tellicherry—Gundert, Fritz, Mengert.

Mr. Fritz and Mr. Mengert sailed from London on the 18th of February, and arrived in Bombay on the 11th of June—P. 204.

There are in the Boys' and Girls' School together, 26 children. All the children are boarders.

In a Letter just received from Mr. Fritz, it is said—

In our small congregation there is much Spiritual Religion; and among the children of the Schools there are several who shew a desire to love their Saviour, who first loved them. One of the boys came to me, with tears in his eyes, last week, and asked what he should do to enable him to love Jesus Christ more.

Dharwar: 280 miles N of Mangalore — 1837 — Lehner, Layer, Essig. Mr. Frey removed to Hoobly, and Mr. Hebich last year to Cananore. Mr. Essig arrived at Mangalore in 1838, and afterward proceeded to Dharwar—P. 204.

AMERICAN BOARD OF MISSIONS.

MAHRATTA MISSION.

STATIONS AND LABOURERS — *Bombay*: 1812: David O. Allen, Rob. W. Hume: Elijah A. Webster, Printer—*Ahmednuggur*: 175 miles E of Bombay: 2000 feet above the level of the sea: inhab. 50,000; with English Cantonments of about 1000 Soldiers: 1831: Henry Ballantine, Ebenezer Burgess, Ozro French: Amos Abbott, As.; Cynthia Farrar, Female Teacher; 2 Nat. As.—*Jalna*: in the dominions of the Nizam, 120 miles NE of Ahmednuggur: 15,000 inhab: 1837: Sendol B. Munger: 1 Nat. As. — *Malcolm-Peth*: Allen Graves — Rev. Ebenezer Burgess, Rev. Ozro French, Rev. Rob. W. Hume, with their Wives and Miss Farrar, arrived at Bombay on the 10th of August—Pp. 204, 205, 224.

The Native Mission Church at Bombay contains 15 members, that at Ahmednuggur 12; that at Malcolm-Peth 7. The average congregation at Ahmednuggur on the Sabbath is about 200: at Bombay, it varies from 150 to 200. At each of the other Stations it is about 50.

The more intelligent Natives evidently feel

In the Boys' School are more than 40 scholars: in the Girls' School are 9 children.

In July last, Mr. Lehner baptized his own and 5 Heathen children.

Cananore — Mr. Hebich performs English Service in the Chapel at Cananore on the Sunday, and spends his time during the week among the Heathen.

Hoobly: a town in the vicinity of Dharwar—Frey, Süpper, Hiller, Müller. Mr. Hiller reached this Station in 1838; and Mr. Müller sailed from London on the 18th of February, and arrived in Bombay on the 11th of June 1840—P. 204.

Mr. Frey has given the following narrative of the Kalagnana People, who live about 40 miles from Hoobly:—

In consequence of an alleged prophecy, said to have been delivered 1780 years ago, the Chief of the Kalagnana People sent messengers to the Missionaries, requesting them to instruct them in their Religion; for that a Prophet had said that they should be taught the true Religion by Teachers sent from the West. Two Missionaries went, and found 200 families ready to embrace Christianity. Persecution, however, proved too strong for their resolution, and only 8 families remained steadfast. These 8 families continue to love the Gospel, and regard the Missionaries as their Fathers.

There are three men in Hoobly in a state of mind highly pleasing to the Missionaries, and who are ready for Baptism.

much concern in view of the influence of the Christian Missionaries labouring among them. A Society has been formed among the Natives for the avowed object of protecting Hinduism. They have also resolved on becoming the assailants, and attacking the Christian Religion; which they do after the manner of Paine's Age of Reason. And, recently, a petition, signed by more than 2000 Natives, chiefly Hindoos and Parsees, has been sent in to the Government, requesting that Missionaries may be restrained by legal enactments.

There are 17 Free Schools in the Mission; viz. eight at Bombay, with 402 pupils; four at Ahmednuggur, with 200; four at Jalna, with 200; and one at Malcolm-Peth, with 20—making a total of 822 pupils. One hundred of the pupils at Bombay are Girls. More than 500 dollars were received during the year, from benevolent Europeans residing at Jalna, toward the support of the Schools. There is a Boarding School at this Station, containing 19 Boys; another at Malcolm-Peth, containing 30 Girls; another for Girls at Ahmednuggur, containing 25; and at Bombay there is a third Boarding School for Girls, containing 14. In the Seminary for Boys at Ahmednuggur, there are 55 boarding

American Board of Missions—scholars. The whole number of boarding scholars in this Mission is 143.

The printing in Mahratra for the last year amounted to 8200 copies, and 888,300 pages. The amount of printing from the beginning, not including that for 1838 which has not been reported to the Committee, is 25,826,000 pages.

[Report.

Summary: Stations, 4—Missionaries 7—Assistant, 1—Printer, 1—Wives of the same 9—Female Teacher, 1—Native Assistants, 3: Total, 22.

TAMUL MISSION.

Madras Division of the Tamul Mission.

At *Royapooram*, a suburb of Madras, Miron Winslow, and at *Chintadrepettah*, another suburb, John Scudder, M.D. with 3 Native Assistants, continue to labour. Phineas R. Hunt, Printer, with Mrs. Hunt, arrived at Madras on the 19th of March of last year—Pp. 205, 206, 352, 519.

The printing from June 1838, when the printing establishment came into the hands of the Mission, down to the end of the year, amounted to 30,000 volumes large and small, and 150,000 Tracts: this printing embraced 3,500,000 octavo pages of Scripture, & 2,500,000 duodecimo pages of Tracts. That for 1839 was about 13,000,000.

Dr. Scudder made several tours, with the distribution of Books and Tracts for his especial object. The number of schools at his Station is seven, containing 260 pupils; and at the other eight, containing 300 pupils: 35 are girls. A native schoolmaster was admitted to the Church at this station.

[Report.

SUMMARY: Stations, 2—Missionaries, 2; one of them a Physician—Printer, 1

AMERICAN PRESBYTERIAN MISSION.

No report has reached us. The following notice of this Mission occurs in a Letter from the Rev. J. H. Pratt, in October, on his return from the Himalayas to Calcutta:—

At Loodianah, there are American Presbyterian Missionaries. We have been to-day to see their schools. There are some also at Sabatha and Saharunpur. They are certainly doing good. Our friends complain, that, as soon

(The Survey will be continued in the Number for May.)

—Wives of Labourers, 3—Native Assistants, 3: Total, 9.

Madura Division of the Tamul Mission.

STATIONS AND LABOURERS—Madura: in the Carnatic, 75 miles from the coast, and 120 W of Jaffna: a stronghold of Idolatry: many Romanists: prevalent language, Tamul: 1834: Daniel Poor, Ferd. D. W. Ward: John Steele, M.D.; 10 Nat. As.—*Dindigul:* 40 miles NW of Madura: inhab. 15,000: many Romanists and Mahomedans: 1836: Rob. O. Dwight, John J. Lawrence: Francis Asbury, Nat. Preacher; 7 Nat. As.—*Shevagunga:* Henry Cherry: 2 Nat. As.—*Teroopooivanum:* Nathaniel M. Crane: 1 Nat. As.—*Teroomungalum:* Clarendon F. Muzzy, Wm. Tracy: 2 Nat. As. Mr. Cope is now connected with the Ceylon Mission—P. 205.

The number of Native Free-Schools is 82: they contain 2677 pupils. There are 4 Boarding-schools for Boys at different Stations, containing 53 pupils: one for Girls at Dindigul contains 10 pupils. The time has now come for establishing a Seminary in this Mission, of the same general nature with that in the Ceylon Mission; and the Committee expect to authorise the commencement of it as soon as the state of the funds will permit. The Brethren preach the Gospel as they are able. A church was organized at Teroopooivanum in September, and a Native Convert admitted to its privileges.

[Report.

SUMMARY: Stations 5—Missionaries, 8 Physician, 1—Wives of Labourers, 9—Nat. Preacher, 1—Nat. Assistants, 22: Total 41.

as they have taught the boys to read and write, they go off to fill Writers' places. They have many Punjaubees in their school at Loodianah, and some Cashmeerees. It is an interesting sight—very interesting—to see so many from different nations brought together! The Missionaries have a very active and clever Native Catechist, who formerly belonged to the Church Mission at Gorruckpore. I most heartily wish them God speed!

Biography.

OBITUARIES OF FIVE AFRICANS AT SIERRA LEONE,

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY.

John Attarra, a Native Teacher at Wellington, thus relates the death of

WILLIAM TAMBA.

April 30, 1840—William Tamba, who

was formerly connected with the Church Missionary Society, departed this life, just as we had closed the Evening Service. He had been ill for a long time. Some-

times he appeared better, and at other times grew worse; but from Jan. 29th, last, he has been altogether confined to his bed. I shall never forget the strong faith of my departed brother, William Tamba, in the atoning blood and righteousness of Christ, which supported him during his last illness. I visited him often, and found him always in a state of preparation for death, and freed from fears. And so we may conclude that brother William Tamba has fought a good fight, he has finished his course, he has kept the faith, and that he has entered into the joy of his Lord now, to behold His glory for ever.

Those of our Readers, who are acquainted with the history of the Sierra-Leone Mission, will rejoice to hear that William Tamba has departed in the Faith. He was for many years employed in the Mission; and seemed most useful while he enjoyed the direction and support of those kind and fatherly Missionaries, Johnson and Düring. When an associate and fellow-labourer made shipwreck, as we fear, of his faith, Tamba stood firm, and has now given evidence that he had not received the grace of God in vain.

JAMES BENNET.

Mr. Peyton writes from Freetown—

May 19, 1840—To-day, as I was returning from school, two men came, desiring me to go and see one of our Communicants. On entering the cottage, I found him in a dying state. I asked him if he remembered what I had said to him the last time I saw him. He replied, in a faint tone of voice, "Yes, Sir; me no forget what you said about that good place which is prepared for good people." I asked him if he thought that he was one of the People of God. He replied, "I believe I am."—With a view to ascertain the validity of his faith, I said, "What leads you to believe that you are one of God's Children, and that you will go to heaven when you die?" He answered, "Because Jesus Christ died for poor sinners. Me poor sinner, and love Him too much [very much] in my heart."—After this, he spoke much that was affecting and moving, just as it seemed to have arisen in his mind, without much order

or arrangement. "Oh! how happy I am! Soon I shall be with the Saviour!" He then grew very weak and faint; and in a few minutes left, in all the triumph of faith, this mortal for an immortal state. His affliction was severe, his patience exemplary, and his senses were perfect to the last. All his deportment was pious, and his expressions were truly Christian. Every one who was with him was more or less affected. His death-bed scene has left an impression on my mind not easily to be erased. Thus died James Bennet, one of our Communicants at Freetown; ripe for glory, and a splendid manifestation of the sovereignty of Divine Grace. He was a poor man, and unconscious of the necessity of salvation, or even of what it meant, until, through the instrumentality of Missions, he became a partaker of its power.

Sept. 6—Early in the morning I was sent for to visit a sick woman, a member of our Church, whom I found in extreme pain, and apparently in a dying state. She was much pleased to see me; and seemed much concerned about her soul. I observed to her, "Suppose you were called to leave the world to-day, should you be afraid to die?" She replied, "No; I shall be happy to go, if it please God to call me."—I asked her what reason she had to suppose that she should go to heaven, or what was the ground of her hope. She replied, "Through Jesus Christ."—I inquired how long she had thought seriously of the concerns of her soul. She said, "Ever since the time of Mr. Nylander, who baptized me."—She then wished to know if I thought she should see him in another world; because he had told the people, before his death, that though his body would remain here in the grave, his soul would go to God; and that when they should die, he hoped to meet them in heaven. She expressed a great desire to see him; and hoped that God would enable him to keep his word.—After some further conversation, I observed, "If you should be restored to health, do you think you shall serve God better than before?" She replied, "I am afraid to say that. I read about Peter, that he promised to serve God, but he was not able to keep his word."—I visited her again in the evening, and found her in the same happy frame of mind, *willing rather to depart and be with Christ, which is far better.* She desired me again to pray with her

as I had done in the morning: upon which I said, "Are you at all able to pray for yourself now?" She answered, "I can try;" and, contrary to my expectations, she made a most suitable and becoming prayer, which proved that she was not a stranger to communion with God. From this time she lingered till the following Saturday, during which she several times expressed a wish to see me; but, on my going, I found her in a state of delirium. On the day previous to her death, she came to herself a little while, and spoke of her soon being in heaven; and said that angels were waiting to carry her soul thither. It is very pleasing, as well as encouraging to the young Missionary, who, entering upon another man's labours, is thus permitted to reap the full corn in the ear, and to see the Christian descend to the grave in a full age, like as a shock of corn cometh in, in his season.

It is very cheering to perceive the good seed sown by the hand of an honoured Missionary, who has long been mouldering in the grave, thus, after many years, bringing forth fruit unto everlasting life.

[Mr. Denton: Kiseey.

I went to see one of the Candidates for Baptism, who is in a dying state; and found him much weaker than the last time I saw him, but his mind seemed very collected. As I drew near to his bed-side, he took hold of my hand, pulled himself off his bed of clay, and sat between my feet, resting his head on my knees. His pain was evidently severe; but he did not complain. I questioned him as to the state of his mind. He replied, "Peace."—"Do you think of dying?" "Yes; by God's will: I have no fear: God is my father."—"Do you think of Jesus Christ?" "O yes! He die for sake of me. He is my good friend now: I have no fear now. I hope He will save me, if I trust in His mercy."—"From what do you think He will save you?" "I do too much sin: He die for me sake; He will save me by His own power, if I trust in Him."—I knelt down and commended him to the mercy and grace of God, in prayer; feeling persuaded that I should not see him again in this world. He said, "I do not wish my country-people to trouble me now with their medicine (superstition). I only want the Church People to come and see me, and

speak good words to my soul."—It is often both pleasing and edifying to myself to attend the sick and dying, especially among those under my instruction. It is in such seasons as these that I am encouraged to persevere in my duties, when I am permitted to see that my instructions are blessed by the Lord to the benefit of souls, and when I more especially direct them to the Lamb of God that taketh away the sin of the world. [Mr. Young: Waterloo.

SARAH CONEY.

April 17, 1840—I kept Divine Worship this morning. In the afternoon, Mrs. Beal and myself walked to the far end of the town, to see a sick woman, who had not long been baptized. Upon arriving at the place, we were shown into a hut not more than eight feet square. Here I found the poor object of my search, most miserably clad, and sick apparently unto death. I said to her, "I am sorry to see you so very sick." She answered, in a feeble tone of voice, but with as much energy as her sinking frame would allow, "Massa, God very good to me!"—"Do you love Jesus? Is He dear to your heart?" Raising her deathly-looking hand, she said, in a way that I never shall forget, "Jesus, Jesus, is all I want!" As she was very weak, I did not ask her more questions; but read to her some of the promises of God's Word, prayed with her, and left her. Several people accompanied us toward our home, showing us wherever there was any sick; so that, before we reached home, we visited upward of twenty families, conversed with them on eternal things, and administered to their temporal or spiritual wants.

April 21—I saw Sarah Coney yesterday and to-day, and found her in a most happy frame of mind;—ignorant as regards the letter of the Word of God, but deeply taught of Him. It is truly astonishing how she bears, with the greatest patience, the severest sufferings; and how thankful she is for every little favour or kindness shown. Though suffering much, her whole mind is wrapped up in her Saviour; and she speaks of death with the greatest freedom, and even longs to be free from her earthly tabernacle, that she may be present with the Lord. I asked her if she thought she should go to heaven, when she departed this life; when, in the most confident manner, she replied that she should.

April 23—This morning I was informed that poor Sarah Coney had de-

parted to her eternal rest; much sooner than I should have expected, although she was very weak the last time I saw her. At four o'clock they brought her remains to the church, accompanied by a very large number of people, many of whom I had never seen in church before: and as it was near the regular Service hour, I embraced the opportunity, and read the Funeral Service, and addressed the people before proceeding to the graveyard, which I believe had a good effect upon them. I must confess that I never saw either African or Englishman die as this poor woman did. While alive, she could speak of nothing but the goodness and mercy of God, and the love of Jesus to her soul. This delightful theme occupied her mind, while on earth, in a high degree; and I am confident, that, now she is absent from the body, it is carried on by her in more exalted strains in heaven.

[*Mr. Beal: Gloucester.*]

Mr. Beal, in a Letter dated May 5th, 1840, gives the following additional and interesting information respecting Sarah Coney:—

I have seen many who have been rescued from slavery show the power of the Gospel to support the soul in the hour of sickness and of death. It was only last week that I committed to the earth one of our poor people; and never could the words in our Liturgy, "in sure and certain hope of a glorious resurrection," be used with more certainty than in her case—I mean Sarah Coney. She had been sick for a long time; and, at her desire, was baptized in her own house by the Rev. J. W. Weeks, soon after I was appointed to Gloucester. I found her out, and went frequently to visit her; for it was really a pleasure to read to her, and hear her simple but deep-toned expressions of piety. Though suffering much, internally, her language was that of thanksgiving. The day before she died I called at her house, and asked her how she felt in her mind; when, raising her hands, she exclaimed, "Jesus, Massa, none but Jesus! I no want nothing else."—In this delightful state of mind I left her; and in a few hours more her happy spirit took its flight to the mansions of bliss.

Proceedings and Intelligence.

Continent.

BRITISH AND FOREIGN BIBLE SOCIETY.
Great and Steady Increase of Bible Circulation in France.

THE following notices are collected from a Letter of Mr. de Pressensé, the Society's Agent at Paris:—

Between the 1st of April 1840 and the 31st of March 1841, there have been issued from your dépôt at Paris, 14,544 Bibles and 134,869 New Testaments; making together 149,413 copies of the Holy Scriptures: only 2352 New Testaments of these were, for the most part, granted specially by your Committee for distribution among the military and in certain garrisons; so that the remaining 147,061 copies have been disposed of in a way to ensure a good use being made of them, inasmuch as they have been altogether purchased and paid for: as only 6430 copies have been sent from the dépôt to Foreign Countries, it follows that no fewer than 142,993 copies of the Sacred Volume have, during the past year, been spread over France alone.

Since the establishment of the dépôt to the present time—that is, between the 20th of April 1820 and the 1st of April 1841, or within the course of twenty years—1,546,114 copies of the Holy Scriptures have been distributed from it.

Every year is distinguished by a considerable increase in the number of books distributed; and, without comparing such increase year by year, it will be sufficient to remark, that, from the 1st of April 1840 to the 1st of April 1841, there were issued from the dépôt in Paris 93,787 Volumes more than in the same period between the 1st of April 1833 and the 1st of April 1834. Let it be here observed, that the result in question, so far from taking its rise in any extraordinary circumstances not likely to occur again, is in itself highly satisfactory, inasmuch as an increase in the distribution has been uninterruptedly going on from the very first; while, at the same time, it has continued to manifest itself so as to prove that it is in nowise dependent on circumstances which afford no guarantee for its duration. Hence it appears to me, that we may, without any exaggeration,

Brit. and For. Bible Society—

conclude that the more the Bible (which, only twenty years ago, was absolutely unknown to the majority of the population) is circulated in France, the more it is approved, and the more easily can it be distributed with a beneficial effect.

South Africa.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Rev. Dr. Philip transmits the following evidence of the

Efficacious Influence of the Scriptures.

From our Missionary Stations we continue to receive the most gratifying accounts of the success of the Gospel, and of the instrumentality of the Scriptures in promoting and sustaining the Work of God on its progress.

One of the Missionaries, who has had his church more than doubled in its number by recent conversions to God, says—

We now see the great benefit of a Bible Education in our Schools: our late awakenings have been chiefly among those trained in our Schools; and the difference between them and others, who have not had their advantages, is very striking. In the case of those without previous training, it is like a man having his eyes opened at midday; and in the other, like the slow return of light to a Greenlander. The faint streaks of light may be as reviving to the one, as a fuller manifestation is to the other; but the one has a long period of time to wait for what seems to be lighted up in the mind of the other all at once.

It is difficult to say which is most affecting—the astonishment expressed by those who have been instructed in the knowledge of the Bible at our Schools; or the desire manifested by those who have not been taught in early life to be able to read, that they may read the Scriptures for themselves—when both come to be savingly taught by the Spirit of God: but, generally speaking, those who have been instructed come more quickly to attain peace of mind, and are more fitted for usefulness than the other. The one is like a person having a treasure in his possession, the value of which he knows nothing of; and the other like a person who gets a glimpse of a valuable treasure, which he is eager to possess, without knowing how to attain what he so ardently desires.

The Revivals, as they are technically called, which have taken place at our different Missionary Stations, have all been

characterized by a great increase of regard for the Word of God; and this is one of the best tests which we can have of the Scriptural character of the work itself, and one of the best securities which we can have of its continuance.

Western Africa.

CHURCH MISSIONARY SOCIETY.

THE Rev. C. F. Schlenker, of Kissey, in Sierra Leone, gives the following specimen, from the Journal of Matthew Blakiston, employed as a Visitor among his countrymen, of the

Scriptural Teaching of a Native Assistant.

Sept. 1840.—I put down all the names of backsliders; because I wish to call on them in their houses, and to speak to them. On the 27th of July, I go from house to house, but I did not find many of them at home. Then I said, "Never mind; on Lord's Day I shall see them all." On that day I tell them to come to my house next day. They come well, and I read to them Jer. iii. 11—15. Some remember well; but some began to draw back again, as our Saviour says, Matt. xii. 43—45.

Aug. 3.—To-day I met two Communicants: one of them very bad attend church. I ask the careless: "What is the matter you not come to church?" He says, "I have had trouble, which prevents me to come to church."—I say, "Your trouble ought to lead you to God." The man began again to complain.—I say to him, "Brother, stop!" I took his own Bible, and read to him Lam. iii. 3—40. I turn to Rom. viii. 35—39, and speak to him many good words; told him that he must not do so; and begged him to go to church. He says, "Yes."

I pass on, and come to another man, I ask him, "You go church?" He says, "No."—I say, "What is the matter you no go church?" He says, "I am poor man."—I say, "You no hear what the Bible says? rich and poor, all must go and pray." The man says, "But look my cloth!"—He put on a blanket without sleeves, without collar: so I say to him, "If death come to-day, you cannot say to him, Look me poor man." The man said, "I will go." I also told him, "God done send the rain to make the ground soft: we must plant cassadas, and ginger, and every thing, and get cloth and go to church."

Aug. 7, 1840—I met a man in his house, worshipping an idol. I told him, "This is not good;" and told him of the goodness of God to man; and how man has sinned against God. I took my Bible, and read Psalm cxv. 2—8. I told him of the deadness of his idol. I turn to Isai. xlv. 14—19. The man say, "True what you say: many people come to me, but never read to me as you do."—I told him, "I will come and see you again." He say, "Yes."

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

BENARES.

THE following intelligence was communicated by Mr. Leupolt, in March of last year.

Exercise of the Ministry on the Sabbath.

With regard to our first and most important duty—preaching the unsearchable riches of Christ—in order to let you fully see what we are doing, I shall commence with the first day of the week, the Lord's Day.

There being no Chaplain at the Station, we have on the Lord's Day regular Morning Service at the English Church, beginning at seven o'clock; Mr. Smith generally taking the duties. At the same time with the English Service, we have a Hindoostanee Service in our Chapel in the Lines, attended by drummers and their wives. This Service I have to perform; and I believe I have not been altogether without a blessing. Satan, however, has exercised his power too. The Roman Catholics have used all their influence to deter the people from coming, and have succeeded with many: what they could not accomplish by persuasion, they did by violence. May the Lord have mercy upon them! A third Service we have, from half-past ten till twelve, in the Chapel which is annexed to my bungalow. Here all our orphans, Christians, and servants, meet. I have another Service in the evening, from seven till eight, with our Orphans and Christians. Besides this, I have a Prayer Meeting with some of our dear boys who are pious or piously inclined. In the evening, we—that is, Mr. Smith, Mr. Schneider, and myself, with our wives and some other friends—meet and take tea together; and after—
April, 1841.

ward join in prayer. Our private devotions fall between the hours of Service. Mr. Smith generally goes on Lord's-Day Evening to the English Hospital.

Thus we spend the Lord's Day: and I have found, that if I spend this day in a right manner, I have a blessing attending me during the whole week.

He adds a view of the

Course of Labour on Week-Days.

Monday is our grand preaching-day. On this day we have for some time gone together to our largest Chapel at Kashipoora, taking about twenty of our orphans with us. We commence by singing a hymn; and afterward, one reads some of the Evening Prayers; and then either I or Mr. Smith preach. Our preaching on this day does not consist so much in refuting errors—though that, too, is sometimes necessary—as in unfolding Christian Doctrines and enforcing Christian Morals. When we have finished, we sing again; and then another address is given, either by one of us or by one of the Readers. Afterward, we generally conclude with Prayers. The attendance on these days is very good; and a number of people regularly attend. Our chief object in having these Services, is, to shew the people how and what we pray for, and to set before them the whole scheme of Redemption. I may add, that we have often experienced that the Lord is at hand. His peace has filled our souls, and His grace has enabled us to proclaim freely and fully the glad tidings of the glorious Gospel to poor lost sinners: and, concluding from the attention paid to us, we may hope that we are not left without making some impression. Several times I have seen people first standing outside for a short time; and afterward, listening, inside the Chapel, to our preaching, for nearly two hours. This Service has also another advantage—that of keeping up a unity of spirit among us, which is of such great importance to Missionaries labouring together. In unity there is strength; and whatever promotes this object, cannot but be a blessing to all.

On Tuesday, we each go to our respective Chapels. Hitherto, Brother Schneider has accompanied me; but I suppose he will by and by go alone. I go to the Darmnya Bir Chapel, which is on the way to a large temple of Doorga. There is a Mela every Tuesday. The Chapel is not well attended: we have generally a good

number of hearers outside, but scarcely any inside. In consequence, we have, at present, seldom Service inside; but the population thereabout increases, and I am almost sure that within a short time this Chapel will be as well attended as any of the others. The people attending here being chiefly Brahmins, who go to worship Doorga, we have arguing; and it is very noisy occasionally; although, upon the whole, we have little difficulty in silencing our opponents: the objections, arguments, and cavils, have so often recurred, that we immediately know what they are going to say, and by what arguments to meet them.

On Wednesday, Mr. Schneider and myself go to Mado Dano garden; where we have the smallest Chapel, but the largest congregations. This Chapel is very well situated: in front of it there is a large open place, in the shape of a triangle. We sit here, first outside. The Reader reads a Tract, and gives a short address. I then address the people at large on the great concerns of their souls.

On Friday, Mr. Smith goes to Mado Dano garden, and Mr. Schneider and myself to the Aurangabad Chapel. This Chapel, too, is in an excellent situation. We have preaching outside and inside. Here the greatest number of hearers are Mussulmans. I have often been forcibly struck with the attention which the people have paid.

Specimen of Preaching at Benares.

Our Blessed Lord's mode of instruction is doubtless recorded as a model for our imitation. But his manner of address is absolutely needful, in preaching to the people of the East. The Saviour was frequently pleased, in His infinite condescension, to preach conversationally; and the following is an Address of this character to the Hindoos:—

I preached on Luke xiii. 14: *Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.*—After having described the strait gate, and the character of those who had never any desire to enter in, I then came to those who wished to enter, but could not. Adapting my sermon to my congregation, I described the people in their own way. The first, I said, were those who loved the lust of the flesh. They wished to enter, but desired to take

the world with them. Some wished to travel on elephants, or camels, with servants and every convenience of life. "This will never do!" exclaimed one of the hearers: "he will never get through the gate in that way; for the gate is too narrow for that! these things must remain behind." When describing the second class—those who wished to serve two masters, God and Mammon, and to take their riches with them, and therefore loaded themselves with the many cares of this life—another exclaimed, "They will not get in! The bundle (burden) must remain behind, for the narrow gate is too strait for that!" Describing a third class of people, those who wished to follow the Glorified Jesus, but not the Crucified Saviour—who thought themselves Pundits, wise men, men of honour, and in their pride walked in an erect posture, with haughty looks, to the narrow gate—picturing thus a proud Brahmin and a proud Mussulman, without naming either, when I said, "Now such a man comes to the strait gate," one called out, "He will knock out his brains, unless he stoops. He will never get in!" "Very true," I said; "he must learn to stoop—to humble himself before the feet of a Crucified Saviour."

Cavillers refuted.

Objections are frequently raised and answered, during our addresses. Sometimes the noise is great; for there are numbers of cavillers who make it a point of duty, as it were, to disturb us. During my preaching, I have often been blessed; and while speaking, and before and after, I have been able to look up to Him, in whose name I proclaim the everlasting Gospel. The cavillers have laughed, mocked, and abused us; and yet, at last, have become silent, and the whole crowd rendered serious. Whenever I go in the right spirit, and can realize that I do not stand in my own name, but in the name of the Lord—that I do not preach my word, but God's Word—that the Lord is near—that I speak to beings, immortal beings, who are in danger of losing their souls—I always experience that the Lord is with us; and a simple truth has often silenced the greatest cavillers, satisfied sinners, and left an apparent impression upon all.

The following description of a Missionary Scene at Patna will form an appropriate sequel to the foregoing narrative.

Crowds of Hearers listen to the Preaching of the Gospel at Patna.

In the course of this year, we had a visit paid us by dear Weitbrecht, of Burdwan. On their return, we accompanied them to Patna. During our short stay there, I accompanied the German Brethren to a Mela; which was one of the most delightful scenes, as regards Missions, which I have ever witnessed. The first day, after having spoken for several hours in turn with another Brother, I could go on no longer, and went into our boat. We had scarcely been there half an hour, when the people sent us word to come out and speak to them, as they were anxious to hear the Gospel. What could we do? We went out; and I went on speaking until night. The day after, I went among the people with Tracts. I returned about 7 A.M. to the boat: a small crowd assembled, to whom I preached. I stood on the front of the boat, and could be heard by a great number. The crowd soon increased; and in less than half an hour, I had an immense crowd before me, some of them standing up to their loins in water. After having spoken for about an hour, as loud as I could speak, I was relieved: we then went on speaking in turn. It was indeed cheering, to see so much attention paid.

Translations.

Mr. Leupolt, in addition to his other toils, has also devoted a portion of his time to Translating the Scriptures. Thursday is the day which is devoted to this duty; and he gives the following delightful account of the manner in which it is spent:—

Thursday has been hitherto devoted to translation; and as we sit together from seven in the morning till four in the afternoon, we do not go to the city in the evening. On this day we dine, in turn, at one another's houses: in the evening we have a Prayer Meeting; and as we do not preach to the Heathens, we especially pray for them. From this you see, that if there should arise any difference among us, it cannot last longer than from Monday to Thursday, or from Friday to Saturday; but I am thankful to say, that no such difference ever occurs. The Lord has blessed us with unity of spirit and brotherly love. Having but one good object in view—the glory of God, the salvation of our own souls, and

the good of our fellow-creatures—we can and do rejoice at the gifts, graces, and talents which each has received from his Lord.

Educational Labours—The Free and Orphan Schools.

The Free School forms another branch. In this, Messrs. Smith and Schneider assist me. The School goes on pretty well; but we ought to have a School-master or a Missionary, who could devote his whole time to it.

The last branch, and perhaps, next to preaching, that of most importance, is our Orphan Establishment. We have at present 121 Boys, divided into several classes. They all, with the exception of a few blind, dumb, idiot, and sickly boys, read the Gospel. Here is a great sphere for usefulness. We have Prayers every morning, at six o'clock, when all the boys and girls, 45 in number, attend. At eight o'clock P.M., Evening Prayer. The second class go to the school in the city: the rest read at home till twelve o'clock. From twelve, they go to their several trades—30 carpet-makers, 30 tailors, 4 carpenters, and blacksmiths, masons, gardeners, bearers, and cooks. My dear wife has the charge of the tailors, carpet-makers, and gardeners; and has wonderfully succeeded. The carpet-making requires the most skill and care, in inventing new patterns and improving the colours. She has succeeded beyond expectation; but we want help! help! help! Unless we receive help soon, we shall not be able to go on many years longer. We do not require at present so much a skilful man, as a trusty person, who will fall in with our plans. Besides, after a few months, I shall be able to spend but little time for all these things; as some of our dear orphans must have additional lessons, for which no Native Teacher is competent.

Promise of a Native Ministry—Awakening among the Students.

The impossibility of carrying on the work of evangelization at Benares without a Native Ministry is manifest. The very first indications of the attainment of this object ought therefore to be thankfully received, and fostered with continual prayers. We add the subjoined statements, as an incentive to thankful prayer:—

You know that we have set six Boys

apart for the work of the Lord. They go on well, and give us much joy: upon the whole, all our Boys go on well, and we have every reason to be thankful. Of late, the Lord has been very gracious to us. One East-Indian Lad gave us, for some time, much trouble. We prayed for him, and hardly knew how to treat him; but the Lord assisted us: He opened his heart; and I never saw a more decided change take place in the heart of any European at home, than took place in this Lad.

This Boy, in the fire of his first love, has drawn others after him, and there are now about twenty who are under the influence of grace: and oh, that you could sometimes hear how earnestly they pray for themselves, for us, and you, and their benighted fellow-creatures! I am convinced you would shed tears of thankfulness with us. This, however, is a new sphere, and I sometimes do not know how to act. You will say, *If any of you lack wisdom, let him ask of God*, and it shall be given to him. We do so, and trust the Lord will graciously assist us; so that we may not hinder His work, but further it. But, to direct these dear children requires time and strength; and as both are already occupied, inferior duties must give way: yet blessed shall we be, if we can spend our lives and be spent in this happy employment of leading souls to Jesus Christ. May we be always found faithful Labourers in the Lord's work!

From among these dear Boys we expect to raise, in time, a Native Ministry for our Mission here. We have set six apart, of whom three are decidedly pious lads: the others are well inclined. Among the rest of the Boys, we have several very promising ones; and if the Lord pay us tithes, we shall be more than rewarded. May He look in mercy upon these children, and draw their hearts unto Him; so that they may not be merely called the Lord's Children, but be so, in verity and truth!

10 o'clock.—I have just been listening to their prayers; and I might almost say, with Luther, "Be of good cheer! the Mighty-ones fight for us." You remember the anecdote to which I allude. It is said, that one day, himself and Melancthon were much dejected on account of the aspect of the Reformation: every circumstance and occurrence seemed to unite in bringing destruction on that

great work of God. With grief of heart, he went out; and hearing some children's voices, he went toward the place from whence the sound proceeded; and there he found his and Melancthon's little children in prayer. He listened, and found them interceding for their fathers with such childlike simplicity and confidence, that he burst into tears: joy and assurance filled his soul; and, returning direct to Melancthon, he called out, "Philip, be of good cheer! The Lord's work will prosper; for Giants and Mighty-ones fight for us!"

General Progress of the Gospel, and Hopeful Prospect for the future.

Mr. Leupolt, in concluding his Letter, gives a very favourable view of the prospects of the Gospel:—

The Gospel is decidedly making progress. A short time ago, a number of people told one of our Readers, that if we would allow them to retain caste, and to be called Worshipers of the Lord, instead of Christians, half the city would throw their idols into the river, and become Christians. Who knows but the day of salvation for Benares is at hand! I have at present but one inquirer, who I believe is sincere: he is a Brahmin, and is at present assisting the Boys in cooking their food. But although we have to labour only by faith, we do not despair: we sow the seed, endeavour to water it too, and leave the rest to the Lord; being assured that His Word shall not return unto Him void, but shall accomplish that which He pleases, and prosper in that whereunto He sends it; for the Lord's promises are all Yea and Amen.

A visible change has taken place since last year, not only at Benares, but, I believe, throughout Hindoostan: our great Melas here (Religious Fairs) are much less frequented than they were in former years. This we could not but remark, especially in the last Mela.

The Brahmins lose in esteem and caste, and appear to have less hold on the people than before. From the Papers, I see that the Melas at Juggernaut were also less frequented than in other years. The writer of the Article attributes it to the abolition of the Pilgrim Tax; but that is impossible, as the people do not yet know it. I should rather say, that the abolition of the Pilgrim Tax, too, is the consequence of that Invisible Power which, I

humbly trust, will soon achieve the renovation of Hindoostan.

AGRA.

We have been favoured with the following account of a

VISIT OF THE BISHOP OF CALCUTTA TO
THE MISSION.

This narrative was written by His Lordship's Chaplain, the Rev. John Henry Pratt. It is dated Saugor, Central India, Jan. 9, 1841.

Decay and Revival of the Mission.

The Bishop reached the Station on the 27th November, and left on the 8th December: during these eleven days, we had opportunities of seeing the Mission, and of holding intercourse with the Missionaries.

No one at all interested in Missionary Work can approach Agra without a train of sacred associations crowding on his mind. It was in this city that the beloved Corrie laboured so earnestly for the cause of his Saviour: it was in Agra, as in many other places, that he set so eminent an example of combining the spirit of a Missionary with the diligence of a Chaplain. Here he planted a Mission, built a Native Chapel, held conferences with the Natives, and, with his illustrious disciple, Abdool Messieh, by his side, preached the Gospel to the poor, and was made the honoured instrument of rescuing a chosen few from the darkness of Heathenism or the cold grasp of the False Prophet. After the lapse of so many years, one would have hoped to see the fruits of this good beginning springing up in a flourishing Native Church, exhibiting in its order all the beauty of a happy Christian Community. But, alas! no sooner were the pillars removed, as I am informed, than the whole fabric fell to ruin; and successive years defaced what faint traces were left, till, within a very short period of the present time, hardly a single vestige remained to shew that a Mission had ever existed.

Indeed, what other result could be expected? If Labourers be wanting to reap the harvest, how can we wonder should the ripe corn perish, and all future harvests be prevented? Oh! that the Lord of the Harvest may send out more Labourers! Nothing is more distressing, in making a tour through this vast country, than to see the numerous openings which present themselves for Missionaries; while we are obliged to meet the repeated calls with the reply, "WE HAVE NO WORKMEN TO SEND!"

If the work, which was begun by the beloved Corrie so many years back with such success, had been carried on by fit Labourers, what might not Agra have been at this time!

You will be glad, however, to hear, that things have vastly improved within the last two or three years. I am able to tell you a brighter story: and it does appear, that if, under God's blessing, we can keep up our present establishment, and, if possible, enlarge it, we may look forward to Agra being one of the most important and interesting Missions in India.

*Two Parts of the Mission—the Kuttra,
and Secundra.*

The Mission consists of two distinct parts: the Kuttra, in the heart of the city; and the Orphan Institution, consisting of Male and Female Asylums near Akbar's Tomb at Secundra, about six miles from the city. The Rev. J. J. Moore, whose praiseworthy and energetic labours in behalf of the poor sufferers in the late famine are so well known, has lately fixed his residence near the Boys' Orphan Asylum, though he has the general superintending care of the whole Mission: the Rev. C. T. Hørnle and his wife reside upon the premises of the Girls' Asylum; and the Rev. F. A. Kreiss resides at the Kuttra. Besides these Reverend Missionaries, who have all joined the Mission within the last three or four years, there is Mr. J. G. Driberg, who superintends the Orphan Boys—Mr. Batavia, a Catechist, at the Kuttra—and Mrs. Lovatt, in charge of the Orphan Girls in connexion with Mrs. Hørnle. So that we have now a goodly phalanx, to carry on the work. May the Lord bless them in their labours! and may our prayers be poured out unceasingly for the conversion and edification of hundreds by their means!

State and Prospects of the Kuttra.

The Kuttra is the old part of the Mission. You drive along a street running through the heart of the city, perhaps a mile or more in length—leading from the Fort toward Secundra—paved entirely with flag-stones—and lined on both sides with capital houses and shops, some of them rising to three stories: the busy scene gives you a pleasing notion of the thriving state of trade in Agra—till, at last, as you proceed from the Fort, you come to an opening on the left, and a gate, which leads into the Kuttra Compound. This spot was selected, and, I believe, purchased by Bishop Corrie, and handed over by him to the

Church Missionary Society. As you enter, you see Abdool Messeeh's house on the left; and the balcony, in which he sat as he conversed with Natives who came to inquire about his new religion: immediately before you is Corrie's Chapel—a very neat building: on the right are some Widows' Alms-Houses, also erected by him. On the further side of the compound is a house lately erected for the resident Missionary. Mr. Kreiss has been here but a short time: indeed, it is not long since he arrived in India from Persia, whence he was compelled to retire, with other Missionaries, in consequence of the unsettled state of the country. Nevertheless, he has made good progress in Hindoostanee; and he tells me that he is now able to preach to the Natives.

What few converts there were at the Kuttra have been very lately removed to Secundra: there were therefore no Native Christians for examination. Yet every thing is in a most encouraging state. The premises are in the heart of the city, in the very centre of the part most thronged, and therefore well placed for attracting a crowd of listeners; and yet so situated on one side of the thoroughfare, with a wide entrance into the compound, as not to interrupt the tide of commerce. Our brother, the Missionary, has his heart in the work; and there is every prospect of the Kuttra regaining the character which it used to bear in the days of Corrie and Abdool Messeeh. All the apparatus is ready: and nothing is wanting, but the Divine Blessing on the means used. May God our Saviour give the heart of faith and zeal, and the tongue of wisdom and power! and then shall the *Word of the Lord have free course, and be glorified.*

The Bishop visited the Kuttra on Nov. 30th: a large number of Heathen and Mahomedan Children, as many as 500, were collected in the compound for examination: they were the Schools in and about Agra, brought in for the occasion. His Lordship heard some of them read the Old and New Testaments in Hindoostanee; and asked them various general questions, which they answered with the quickness and vivacity so common in the Native Youth. As we were leaving, we saw one remaining link between the present and the past, in a poor old widow, who crept to her door in the alms-houses to make her salaam: the poor old creature has outlived the vigour of her mental faculties; yet it was a pleasure to see any lingering memorial of the days of

the beloved Founder of the Mission, now gone to his everlasting rest.

Proceedings at Secundra.

The Bishop paid several visits to Secundra. You are well acquainted with the origin of the Orphan Institution. Tales of the awful misery and fearful devastation caused by the late famine are still in every one's mouth. No fewer than 14,000 persons died in the Hospital of the Relief Society at Agra, within six months. This dreadful mortality left hundreds of children, not only orphans, but entirely destitute; since they were too young to avail themselves of the relief afforded by Government, in the shape of employment. These poor little creatures were at first maintained by the Relief Society: numbers perished from the effects of previous starvation, even after food had been given them: many were also drafted off to other Orphan Asylums; and the remainder are now being brought up in the Institution at Secundra. These children were first collected at the Kuttra by Mr. Moore; but this place was soon found to be unfit for their reception: they were removed to a bungalow in the Civil Lines, as a temporary measure; and finally, through the liberality of Government, at the recommendation of the Commissioner, R. N. C. Hamilton, Esq., who has evinced himself a warm friend of the orphans' cause, they were comfortably settled in the present buildings near the Tomb of the great Akbar.

Visit to the Boys' Asylum.

We first visited the Boys' Asylum. The building which they occupy is a large tomb, said to be sacred to the memory of one of the Begums of Akbar: and rumour reports, that it was erected by the Emperor over the body of his Christian Wife. If this be true, there is something peculiarly proper in the present appropriation of this Mausoleum for the protection of destitute Native Christians. When the tomb was given over by Government for this charitable purpose, the lower part was buried in sand, which the periodical winds had gathered around it year after year: this has all been cleared away. The building consists of a great mass of masonry, perforated by vaulted passages; intersecting one another, as they run from east to west and from north to south. These intersecting corridors are easily formed into separate rooms, for the accommodation of the various classes.

Several Gentlemen met the Bishop at Secundra, to shew his Lordship the arrangements which had been made. I was particularly struck with the great interest which all the Gentry of Agra express in these Asylums: those who went round with us took an evident pleasure in conducting us through the Institution, and hearing the remarks of admiration which fell from our lips. Indeed, who could fail to admire the providential goodness of God, in bringing so much good out of so much temporal calamity! Who could abatein from the liveliest expressions of gratitude at the sight of 164 happy Boys—born Heathens or Mahomedans, but now Christians—without caste, or any of its cruelties—with no friends, but their Christian Teachers and Benefactors—with no home, but their Christian Asylum—separated from the pernicious influence of Heathen Example—preserved from the corrupting effect of gross morals—their tender minds guarded from the easy entrance of the elements of superstition, and false notions of moral truth—in fact, every channel of Heathen Association cut off, and every inlet to light, and sound Christian Principles, laid open!

A large plot of ground, close to the Asylum, has been rented from a Zemindar, with a view of instructing the Boys in agriculture, and of eventually settling them on the spot. They are also taught useful trades; so that during those seasons of the year when little or no field occupation is pursued, they are profitably employed in handicraft. As we proceeded in our course from room to room, we saw the busy little fellows at their various occupations;—some making carpets, and sutringies (carpets for tents)—others learning the tailor's trade, or carpentry, or weaving: some were busy with the blacksmith, learning to make screws: the carpenters and blacksmiths were manufacturing a printing-press, which is to be set up in the Institution. A little further on, I was very much amused at seeing a little fellow practising at setting up and distributing types, in preparation for the office of compositor: others, again, are shepherds, and gardeners. Every useful business, which the Managers find practicable, is introduced into the Institution. The present Superintendent, Mr. Driberg, takes a very lively interest in the Boys, and discharges his duties with spirit and energy.

There is a great demand for the carpets

and sutringies. A new pattern had been devised by some of the Gentlemen of the Committee; which, if I remember right, is to be called the "Secundra Pattern"; because it is composed by putting together copies of various ornaments, and specimens of stone-tracery, taken from the architectural decorations which cover the Tomb now occupied as the Asylum. The printing-press will be called into active employment, as soon as it is ready for work; for I was glad to hear that such an establishment was very much wanted, for printing Circulars and Catalogues. The Bishop also has kindly consented to give a Sermon, which he preached for the Institution, to be printed at their press, for private circulation in aid of the funds. So that the energies of the young tradesmen are likely to be drawn out; and the demand will encourage the supply. At present, the expenses connected with teaching trades, and purchasing materials, are a little above the receipts arising from the sale of articles.

But it must not be forgotten, that this is strictly a CHRISTIAN INSTITUTION. The education given is based on Christian Principles. Some of the children were baptized by our lamented friend and brother, the Rev. Frederick Wybrow, when on a visit to Agra in 1838; the rest, by Mr. Moore. In accordance, then, with the fundamental principle on which the Institution is planned, the Boys are not only trained to agricultural labour and the various useful arts, but are instructed in the truths of the Christian Religion.

One half of the day is devoted to the acquisition of the rudiments of learning in the vernacular dialects. Some of the more intelligent are further instructed in English; and it is the intention of the Committee to afford these a superior education, in order to qualify them to become, eventually, teachers and instructors among their countrymen. We heard several of them read, and were much pleased with their proficiency. There was not time to enter into any very elaborate examination; but, from the answers which they gave to the few questions put to them, I should conceive that they are as apt scholars as any native boys whom I have seen. Most of them are, at present, almost too young to allow us to judge of the effect which Religion has upon their hearts: yet they are obedient, and seem to take pleasure in their various duties; and, if their smiling faces and bright eyes

be a true index of the state of their hearts, I should say there are no happier beings on earth.

Mr. Moore told me a very pleasing story of one Boy, a little older than the generality of his companions. Before the famine swept the country with its awful desolations, this Boy, as the native custom is, had been betrothed to a young Girl by his parents. The Boy and the Girl were both saved from death by the Relief Society: but the Boy, becoming an orphan, fell into the hands of the benevolent friends who established the Orphan Institution, while the Girl returned to her village with her friends. The Boy, learning that his espoused wife was still alive, entreated that she also might have the advantages of Christian Instruction, and that they might afterward be allowed to marry. The Girl was placed in the Girls' Asylum, with the consent of her friends—was baptized, and trained up in the nurture and admonition of the Lord—and is now living, the happy wife with her happy husband.

After we had gratified ourselves with walking through the vaulted passages, and seeing the Boys at work, and hearing them read, we ascended to the flat roof, in the centre of which we found the white marble Sarcophagus of the departed Begum. From this elevation we had an extensive view of the chaos of ruined Sepulchres which cover the country in all directions. First in importance, the famous Mausoleum of the renowned Akbar himself rears its head, in the midst of a spacious garden. Surely the great Emperor, who seems to have admired the precepts of Christianity, and not to have been very far from embracing that form of it presented to him by the Romish Missionaries from Goa, would have rejoiced to see the present day. He who said, "It is by shedding their own blood, that the Christians have propagated their truths all over the world; and it is by shedding the blood of others, that Mahomedanism has prevailed in the East*," would yield a ready assent to the benevolence of Christianity, in snatching these poor Orphans from misery and death, and training them up in the knowledge of that blessed hope, which even he, with his feeble light, would have embraced, if he had dared to be true to the convictions of his conscience.

Native Christian Village.

But there was one object, which engaged

* Hough's History of Christianity in India, Vol. I. p. 209.

our attention, more interesting than all the sculptured tomba, however well calculated they were for suggesting solemn thoughts and reflections upon the past: and this was the Native Christian Village, which is springing up around the Boys' Asylum. It is at present only in its infancy: yet there is enough to give the most encouraging hope of its gradual growth, as the efficiency of the Mission increases, and the Orphans come to years of maturity. The village is to be laid out in four wide streets, leading up respectively to the four sides of the Boys' Asylum; which will thus stand in the centre, as a School of Instruction for the children of the Christian Community. Already one street is begun; and six married couples occupy the houses: two of these are from the Institution; the other four from the Kuttra:—I believe one of the two is the couple whose history I have given above. Who can foresee to what this beginning of things may give rise? The distance of the spot from Agra is greatly in our favour: the inexperienced villagers will thus be kept from the snares and temptations, to which a situation nearer the city might easily expose them.

Visit to the Girls' Asylum.

We proceeded from the Boys' to the Girls' Department, which owes its origin to the benevolence of the Ladies of the Station. The Girls' Asylum is also an ancient Mahomedan Tomb; different in its form and internal arrangement from that occupied by the Boys, but equally suitable for its object. It stands in a large square compound, enclosed by a wall, and divided by walks into garden-beds; and is about a quarter of a mile from the Boys' Asylum. Mr. and Mrs. Hørnle occupy a house, standing within the wall: this likewise is a Mahomedan Building. It is quite interesting to sit in the rooms, and see the cornices and various architectural ornaments of the Mahomedan Style, and to think of the change which has taken place since it was erected. Mrs. Hørnle, with the help of Mrs. Lovatt, superintends the Girls. Mr. Hørnle also instructs the Girls till he enters more immediately on his Missionary Labours, in preaching in the surrounding villages. We went round, and saw all the comfortable arrangements which are made for the children. In a subsequent visit, his Lordship examined the Girls; and expressed himself much pleased with their performance. There was a display of needle and worsted work for sale.

This Asylum has not had the same

advantages as the Boys': nor are the Girls capable of applying their hands to such a variety of occupations as the Boys. Yet this department was not without its peculiar interest; and several Girls of the 120 were pointed out to me as bright examples of what the others might become. Twenty of the Girls have been transferred to our Mission at Gorruckpore, at the request of our late friend Mr. Wybrow. We saw an old Catechist, Behadur Messeeh, now 65 years of age: he has been a Christian 24 years, and was a convert of Mr. Fisher's at Meerut: he bears a most excellent character; but is getting almost too old for work: he teaches one of the Girls' classes; and catechizes the whole in one body.

One objectionable measure we are obliged to adopt in the infant state of our Missions; and that is, the introduction of Unconverted Natives, as doctors, or teachers of trades, or in some other capacity. They are not allowed to live on the premises; and means are used to guard against any evil influence, from their necessary connexion with the children. This is a point to which we must direct our attention; and study to replace the Heathens and Mahomedans by Christians. I learnt at the Boys' Asylum, that the men, who teach trades, are not allowed to utter a syllable in allusion to Religion: in fact, they are desired to confine their conversation to the subject of their immediate work, at the peril of their being instantly discharged: some have been dismissed, because they transgressed this rule.

There are many anxious points, in the midst of all that is interesting and encouraging in these establishments. Much wisdom is necessary. But our grand support should be, that if, with continual prayer for guidance, we use ordinary prudence, and follow the suggestions which experience alone can teach, the work must prosper; because it is God's work. What glorious opportunities has He here given us of planting Christianity in this benighted land! How great our privilege, to see such days! What an occasion of getting over to our side the good-will, at least, of the surrounding multitudes, who cannot but be struck with the peculiarity of our conduct in taking pleasure in doing good to their destitute fellow-countrymen!

¶ Importance of Orphan Institutions.

These Orphan Institutions, which are now becoming so numerous, form a blessed epoch in the History of Missions. If wisely conducted, they must have a most important influence, in a generation or two, on
April, 1841.

the spread of the Gospel in India. Trained from their EARLIEST years in the knowledge of Christianity, the Youths will go forth as Teachers, with advantages incalculably greater than our present Native Catechists enjoy, who are for the most part converts in after-life. Who can deny the possibility of candidates for Holy Orders presenting themselves from the Institutions of Agra or Benares? It is not unlawful to indulge in these speculations; because a Native Ministry is the ultimate means to which we must look for the conversion of India; but more especially, because we do not make these conjectures the ground of our exertions: no, we have an independent argument to show us what our duty is—one free from all doubt or speculative ambiguity.

Confirmation held at Secundra.

On the 2d of December, the Bishop held a Confirmation at Secundra; when about sixty of the Orphans, male and female, took upon themselves the vows made for them by their god-parents in their baptism. His Lordship also preached a Hindoostanee Sermon, on, *I am the Light of the World*. I wish I could describe the pleasing scene—the reverent manner in which they joined in the responses—the chorus of their treble voices—their marked attention to the Bishop's Sermon. After the Service, we questioned one of the boys on the subject of the Sermon, and were unexpectedly delighted with a short epitome of the whole discourse. His name is Daniel. If he be a specimen of the whole, they are the finest group of children which I have ever seen: but, of course, this is not to be expected: it was natural, that the best boy should be brought forward for examination. Nor do I wish to carry away your imagination, by the description which I have given of the conduct of the children during Service, as though it were angelic. I know you will not conceive that I wish to confound these outward appearances with the working of that inward grace, without which they may easily exist as the fruits of mere habit. Nevertheless, the impression made on me was great; and I saw nothing to lead me to suppose that it was not the effect of the grace of God in their hearts, given them according to their measure.

Foundation of a Church.

I think I have now told you all which I have to say, with the exception of one thing which will well serve to crown the whole. On the morning of the Confirma-

tion, the Bishop laid the foundation-stone of a small church, which is now being erected, for the use of the Orphans and the Native Christians, between the Male and Female Asylums. May the erection of this House of God amidst the crumbling monuments of Mahomedan Glory be emblematical of the speedy rise of Christianity in India, above the declining superstitions and soul-destroying doctrines of Heathenism and Mahomedanism!

We shall now have a complete establishment at Secundra. Let us with bended knees offer up our fervent prayers, that God may be glorified in this Mission—that the Holy Spirit may be given to those who teach and those who learn, according to their various circumstances—and that the Name of the Saviour may be sounded out far and wide from this favoured spot.

New Zealand.

CHURCH MISSIONARY SOCIETY.

WE lay before our Readers communications of great interest, lately received from this Mission.

Increase in the Number of Natives under Christian Instruction.

The Letters of the Rev. Henry Williams, of the Rev. W. Williams, of the Rev. Robert Maunsell, and of Mr. Rich. Davis, all agree in their descriptions of the rapid extension of the spirit of inquiry: and when we consider the dangers to which the Natives are now exposed, this sudden increase in the desire for Religious Instruction must be acknowledged to be strikingly providential. The Rev. H. Williams writes, July 25, 1840—

The Natives attending our instruction are not fewer than 30,000; and the baptized far more numerous than you have ever reported—I think at this time not fewer than 2000: the present number of candidates is also very considerable. The Popish Priests are invading us on all sides. We hear of thirty being at hand; ten of whom are to be French, and the remainder English and Irish. Notwithstanding these efforts of Satan to oppose, we hear, in every part of the island, a cry for help; and I do most seriously pro-

nounce the Mission to be in as healthy and prosperous a state as any of the Missions of the Church Missionary Society. I baptized, last Lord's Day, at Tepuna, the sister of Mr. Marsden's early friend Ruatara, or, as formerly spelt, Duaterra. The old lady has long been inquiring after Truth. There was also a second elderly female, a very pleasing character. We had an extensive baptism here a fortnight since: and the examination of Candidates, and meeting those already baptized, keep me so closely engaged, that I have but little time for any thing else.

The Rev. W. Williams gives a similar account, in a Letter dated May 5, 1840. He furnishes the details of the numbers at the several Stations; and remarks, that he has understated the numbers. When we have made allowance for this understatement, the whole number which he gives may agree almost exactly with that given by his brother.

Perhaps there is not any one Mission, belonging to any Society, in which a larger measure of God's Blessing has been poured out, than upon the New-Zealand Mission. The population, as a body, profess Christianity: the attendance at the House of God is large: the number of sincere inquirers is daily increasing; which is partly evidenced by a desire to be in possession of Testaments and Prayer-Books, far beyond our means of supply. The total number in our congregations, under charge of European and Native Teachers, is no less than 27,300: in explanation of which, I give the following list, which in many cases is under the mark: Kaitaia, 2000; Bay of Islands, 4000; Thames, 2000; Waikato, 2000; Tauranga, 1800; Rotorua and Taupo, 2000; East Cape, 2600; Poverty Bay, 2400; Table Cape and Wairoa, 3000; Kapiti, 2500; Wanganni, 2000; Taranaki, 1000. Some of the numbers may be larger than our returns make them; but in the returns, those only are reported who are found in certain Chapels; while there are very many of the outposts, which do not come under our immediate observation, at which numbers meet with regularity.

Mr. R. Davis, in one of the last communications which has been received, dated Sept. 19, 1840, fully

concur in these views of the rapid extension of the Gospel.

We are thankful to add, although there is much thoughtfulness and concern among the Natives as to the end to which the measures of Government may lead, that there never was a period in which the Mission, as far as we are able to judge, presented such an extended degree of religious influence among the Tribes generally, as at present. It is a fact, that within the last two years a greater desire than ever has been manifested by the people to be admitted to baptism; and throughout the length and breadth of the land, numbers have, in this period, been added to the Church.

The Rev. R. Maunsell, under date July 22, 1840, gives the numbers of persons whom he had himself baptized.

How many Natives have been baptized in the Mission during the thirty years of its formation, I cannot say; neither can I tell how many are on the books of my other Brethren, who have been many more years in the service than myself. Looking, however, over my own book, I find that during the last two years I have baptized 342 adults and 84 children, making a total of 426; and I am truly thankful to add, that those who have lapsed—none have apostatized—do not amount to more than ten altogether. To the Lord be the glory! May He only prosper the works of our hands upon us!

School Examination and Feast.

Mr. Maunsell also furnishes us, in a Letter dated March 30, 1840, with an account of the Examination of his Schools, and the Feast which followed it.

Our Annual Examination of Schools has just taken place; and was concluded by the baptism of 100, and by 101 Communicants, from all parts of the district, partaking with us of the Lord's Supper.

The answering of the classes gave us all satisfaction. The first class, consisting of 38, was examined by Mr. Hamlin—who had kindly come to assist us—in Reading; and some very good answers were made to his questions. They then were examined in Writing, Ciphers, Scripture, and History; and after all, a Recitation Class stood up, and repeated, fluently and accurately, two chapters from the Epistles. Four classes, amounting, with the first,

to 300, were then examined on the same subjects; while Mr. Hamlin, in the mean time, examined in the open air a class of 450 in the Catechisms.

Then came the feast, usual on such occasions;—not, indeed, so neat or so varied as you may see in England, but attended with no less ceremony, and highly interesting to the Europeans whom we had invited to be present. Twelve whole pigs, cooked in the one *hangi*, and borne on sticks, were laid in the middle of the company: on either side were piled 100 baskets of potatoes, corn, and kumeras. A blessing was asked; and the attendants, with the Master of the Ceremonies, hastened, with hatchets and knives, to cut up the pigs into halves and quarters: and having shared out the baskets of kumera, &c. into parcels proportioned to the respective Tribes, crowned them with a quarter, or a half, or a whole pig, as either the number or rank of the parties required. All being ready, the distributor came forward, with his blanket tightly wound around his waist; and another, bearing a slate, read over the names of the chief men of the several families; while the distributor, with a huge stick, struck the respective heaps, and in a few minutes the whole vanished, as if by magic.

About 1500 had assembled. All was animation and cheerfulness; and even those who had come from four and five days' distance seemed to forget their fatigue in the general excitement.

Contrast between the Present and the Past State of New Zealand.

Mr. Maunsell, in the same Letter of July 22, shews the beneficial results which have arisen from the labours of the Missionaries, by contrasting New Zealand as it is, with New Zealand as it was formerly.

The fact is, that no one who has not resided among them in their primitive state can fairly estimate their present condition. Formerly, high fences were necessary, and locked doors: now, our doors are unlocked day and night. Formerly, murders were committed before our face, vessels plundered, ourselves threatened, and travellers ever in danger: now, Europeans settle down, perfectly free from all apprehension. Lascivious dances and other practices were all we witnessed when we visited them formerly: now, you may see Chapels in every village, Christian Communities growing up,

and Services and Schools regularly attended. Meeting a European who has been residing for many years in the interior, I asked him if he noticed any change lately in the conduct of the people. "Yes," he replied, "my people have behaved much better since they began to pray." Now, the demand for European clothes, soap, and other useful articles, is increasing. Large wheat-fields may be seen at the Waimate, belonging to Natives; and they are particularly desirous of cows and horses. One man, David Taiwanga, has 20 head, and a good farm, and makes butter, which he sells in the Bay at 2s. 6d. per pound.

Mr. Fairburn also writes to the same effect, of the improvement in the Native Character, in a Letter dated Maraetai, April 1840:—

Upward of 70 have been baptized at this place within the last eighteen months; ten of whom, of both sexes, are regularly employed as Teachers in the more immediate neighbourhood. Schools for adult native men and women, and for children, are thus in progress in the native villages. The Natives already baptized, as far as I am acquainted, with but two exceptions, go on steadily; and of some it may, I trust, be said, that they are as lights shining in a dark place.

Great Progress in the Eastern District.

But the most wonderful work of all, is that which has commenced in what is now termed the Eastern District; of which the Rev. W. Williams furnished the following Report in June last:—

The line of coast, which runs from the East Cape to the middle of Hawks' Bay, is peopled by three powerful Tribes, concentrated severally at Waiapa, Turanga, and Wairoa; and, from its geographical position, will naturally constitute a separate district, which may be designated the Eastern District. The only intercourse which can be maintained with other parts of the island will be with the Station of Apotiki—a journey which, in the present state of travelling, will occupy four days—and with the Station of Rotorua, which will be a journey of from seven to nine days, from either Turanga or Wairoa.

This part of the island was first visited, in the year 1834, by myself; and subsequently, in 1838, by my brother, the Rev. H. Williams. At this visit, arrangements

were first made for the location of Native Teachers, who were conducted thither toward the close of the same year;—three being placed at Waiapu, and four at Turanga. Another visit was paid in 1839; and, in January of the present year, I removed to Turanga, with my family, to form a permanent Station, a temporary house having been erected by the Natives for our accommodation.

The progress of the work at this period was considerable, under the blessing of God upon the active exertions of the Native Teachers. At Turanga, the Christian Religion is generally professed; and the number meeting together for Religious Worship, at the different villages, is not less than 2400. Many schools are established; but they are at present in much disorder, for want of regular instructors in many cases, and of regular superintendence in all. Notwithstanding these disadvantages, a general acquaintance with the Catechisms has been obtained, and great numbers can read and write. The desire to obtain books is intense, and the number already in their possession only tends to sharpen the desire of those who have none. Novelty, doubtless, will in many cases account for this revolution in the native disposition; but a more unequivocal proof of good will be found in the fact, that there are many serious inquirers after Truth, who shew, by the steady attention which they pay from week to week, and by their progress in knowledge, that, in their case, it is not the excitement of novelty, but the work of God's Holy Spirit in their hearts.

Much inconvenience is felt at present in conducting Religious Services on the Lord's Day, from the want of suitable buildings; but a Church is now in progress at the Mission Station, and several Chapels are in the course of erection at other places.

During the six months which have elapsed, one journey has been made to Table Cape and Wairoa, where at present only one Christian Teacher is residing. The Gospel had been carried to these places by three Natives, one of whom is from the Bay of Islands, and the others from Rotorua—Natives who themselves need much instruction, but whom God has used to His own glory in gathering together benighted savages. A substantial proof of this is afforded in the existence of a regular congregation of 500 at one place. The consequence is, that throughout that neigh-

bourhood, the desire for books, slates, and persons to give instruction, is on the steady increase.

One visit has also been paid throughout the villages of the East Cape, where, indeed, a great and glorious work is in progress. The Native Teachers have been diligent in their work; and congregations are now assembling, to the number of upward of 3000, generally in neatly-built Chapels. The Schools, too, in the principal villages, are carried on with regularity, though much improvement may be made when a Station shall be formed. From among the serious inquirers at Waiapu, thirty-nine were selected, after due examination, and admitted by Baptism into the Church of Christ; this being the first-fruits of an abundant harvest which we trust will follow.

Mr. Williams has also sent us his Journal from December 1839 to June 1840. Want of space prevents our extracting from it, as largely as we could wish, the cheering accounts of the numbers who, during the whole of that time, continued to flock to him for books, slates, Christian instruction, &c., and preparation for Baptism. But that our Readers may judge for themselves of the extent and importance of the work going on at Turanga, we make a few selections from this Journal.

Jan. 26, 1840: Lord's Day—Many strangers came last night, to spend the Lord's Day here; and this morning we had a congregation of at least 1000. Our Chapel was the open air; but the weather was favourable, and the extreme attention of this large body was a grateful commencement of our Missionary labours among this people. On the conclusion of Native Service, we had one in English, in our dwelling; at which ten Europeans, who are settlers in the neighbourhood, attended. At noon, the Natives were again assembled for School; when I counted two classes of men, with 70 in each, one of 50, one of 110, one of 150, and one of 50 boys. The women were in two classes; one of 150, and one of 12. The last, with one of the men's classes of 70, read in the Scriptures; the next merely repeated the Catechism—the whole class repeating the answer together. There is no order in these classes; but the object has in part been attained—that of teaching the Natives to repeat the Catechism, from

which much knowledge must be derived. The evening congregation was nearly as numerous as that in the morning.

Feb. 21—I crossed over the neck of land to the northern shore of Table Cape, where a large body of Natives, belonging to the country on this side of Port Nicholson, is living. Our reception was very good. "Bring your treasure," said the Chief, "for the young and the old, for the women and children. It is by receiving the Word of God that I shall go back to my own place; for it turns enemies into friends, and makes people live in peace." I told him that I came to bring treasures to him and to his people; but as to his land, I was fearful that he would find it occupied by my countrymen.

May 31—Rangitukia. I held Morning Service at nine; at which our Congregation numbered about 600. Those in the building, who were as closely packed as it was possible, I counted out after Service, and found exactly 400. After the Second Lesson, I baptized 26 adults; among whom were several leading Chiefs, three being heads of their respective Tribes. After Service, I was occupied in arranging sponsors and names for the younger children of those admitted into the Church. This being concluded, I returned to the Chapel with the Christian Natives who are Communicants, amounting to 12, to whom I administered the Lord's Supper; the Natives baptized to-day, and those also from Wakawahia, being present as spectators. At four o'clock I held Evening Service; during which, the children, 21 in number, were baptized.

June 1—I married 13 couples of the Natives baptized yesterday. This step has been deemed expedient, because many of the men have had two or more wives, all of whom have been put away, save one.

Earnest Appeal for Additional Ordained Missionaries.

After these statements, our Readers will not be surprised to learn, that Mr. W. Williams is urgent in his entreaties that Clergymen may be sent out to him. We will leave him to plead his own cause, in his own emphatic way, and by the forcible eloquence of facts. In a Letter dated Sept. 23, 1840, he thus writes:—

The size of my parish—my present condition—the state of the people—their want of instruction—their want of books.

The size of my parish, I have already given you—two degrees and a half in length.

My present condition is solitary. I had hoped that I should have had one of our body for Waiapu, seventy miles to the northward; and that a second would come for two or three months to Wairoa, fifty miles to the south; but it is not to be. Here I am, therefore, holding on, not on the wreck, but on the spoil;—and by God's assistance, I will hold on, till you send the help required. Rest assured that what you send will be repaid with interest. Let the Church at home know that there is a cause, and you will soon have men and money.

The state of the people—almost all inquiring after Truth, and asking for instruction. More than 8000 assembling regularly for Worship. I have with me three Chiefs from Ahuriri, in Hawks' Bay, waiting for books, and seeking for knowledge; two of them, especially, sent by their fathers, for this purpose, the distance of 100 miles overland; the third a Candidate for Baptism, living here that he may be more fully instructed. At this place the people are erecting a large Church, 90 feet by 44, at their own expense; the posts of one side of which have been put up to-day. Upon this work, several of the principal Chiefs have been employed for the last three months,—a substantial proof of their way of thinking.

The want of books is beginning to be seriously felt. I have just received *nine* Testaments. Now, if they could be divided, like the five loaves among 5000, so that all should be filled, it would be well: but I am obliged to conceal them, till I have more; for there are so many now waiting to whom promises have been made, that I could not give any without causing great dissatisfaction.—I hear, moreover, that this is the last issue; and what then is to be done, unless the 10,000 come speedily from England? I want, at the present time, at least 2000 for this district. I have told the people we have written for them; and I have told them you will send them.

The Popish Priests have not yet found their way hither; and those Natives who had begun to call themselves Papists are coming round, and would gladly now receive books, if I had them.

From every circumstance which transpires, it is manifest that the kingdom of Satan is here falling, and that the Kingdom of Christ is being established: and though

Papists and others may withstand, our course is onward, like that of the Israelites before the walls of Jericho. The walls are falling down flat; and we shall go up, *every man straight before him*.

The Committee have determined, in consequence of this pressing appeal, to take every measure in their power to supply him with the assistance which he so greatly needs. They are willing to make an unusual effort in behalf of New Zealand at the present time. This is the crisis in the history of the Natives. Probably the next ten years will determine whether they shall be exterminated or not. The Committee are convinced that the only security against the dangers which threaten them is to be found in the Gospel. They have no prospect of sending sufficient help from the Institution: they therefore appeal to Clergymen at home: and if the Lord should put it into the hearts of any of His servants in the Ministry at home to offer themselves to go to the assistance of Mr. W. Williams at Turanga, the Committee will most gratefully receive applications from them.

Popery.

But, at the same time, Popery is not idle. The Roman-Catholic Bishop and his Priests visit most of the Stations occupied by our Missionaries. Mr. Fairburn, in his Letter of April 1840, gives an account of their endeavours to proselytize the Natives, by means of bribes.

It is, however, very encouraging to know that the Natives now possess, in their own tongue, a large portion of the Word of God—the only weapon by which Popery can be successfully opposed. The New Testament has been translated more than two years; and great progress has now been made with various parts of the Old Testament. The noble grant of 10,000 New Testaments in the New-Zealand Language, made by the Bible Society, has been sent out; and this large number of copies of the pure Word of God has probably already reached

New Zealand. The Natives have learned to use this sword of the Spirit to resist the attacks of the Romish Priests; and the communications of the Missionaries contain some amusing accounts of

The Errors of Popery refuted by the Word of God.

Mr. Fairburn, in the Letter just quoted, mentions the following instance:—

The Roman-Catholic Bishop is liberal in his gifts to the Natives: some of them are, handsome superfine cloaks, with scarlet collars, for principal Chiefs, and a profusion of Popish baubles. You perhaps may be almost ready to suppose that the poor Missionary is for the present thrown into the shade; but as far as I have been able to judge, I have not found the slightest difference in the outward conduct of the Natives. Some of the more shrewd observe, "If what he has come to tell us be true, and for our special benefit to believe, why bribe us with cloaks, blankets, and tobacco?" Others again say, "Well, we shall build a house for him, and allow him to remain as long as he continues to give us property."—My opinion is, that they will not succeed; for they contend against mighty odds, when they contend against the Word of God, which Word is rapidly spreading through the length of the land.

An old friend of mine, Samuel, a Baptized Native, redeemed by me while at Paihia, but who has been living at Tauranga, his native place, for the last four or five years, met, in the Pa at Tauranga, the Roman-Catholic Bishop, and a Priest who was with him. Opening his Catechism, he called the attention of the Bishop and Priest to the Second Commandment, and told them, "Our Teachers tell us that these are the Commandments of God, taken from the Word of God, the Bible: now, this tells me that I must not bow down to idols, which you evidently do; and I find, moreover, that you have not got the Second Commandment among the others, but that it is altogether omitted. I therefore do not believe that your religion is true, and we do not like it. You also say that our Missionaries are adulterers; because they are married, and are living with their wives; but if you call them adulterers, you must call Peter an adulterer; for it says here, in my Testament, that *Peter's wife's mother was sick*

of a fever."—"Well, Samuel," I said, "what did he say to all this?" "Oh!" replied he, "the form of his face (or visage) became quite altered: he could not look at me; but turned round, and, together with his Priest, walked away to the other end of the Pa."—I made no comment on what I had heard; but recommended Samuel to become more and more diligent in the study of the Testament, as his faith in its promises might be shortly put to the test, since the great Adversary was stalking abroad, openly and busily sowing the seeds of corruption. It is a very providential circumstance that the New Testament was carried through the press prior to this attempted innovation of the Romish Church.

Mr. Taylor also records, in a Letter dated October 5, 1840, a similar case:—

At our last baptism at Waimate, I received nearly twenty of the Natives, who had embraced Popery, into the Church. Among other reasons assigned for abandoning Popery, one was, that the religion too much resembled their own, and they had not the Word of God given them. The Romish Bishop one day met with one of our Natives; and, speaking about us, he said: "They have houses, and wives, and children; all their love is for them; but we have none, therefore all our love is for you." Our Native replied: "Is it then wicked for a Missionary to have a wife and children?"—He said, "I am an Apostle and Bishop of Christ, and I tell you it is." The Native answered, "St. Paul was also an Apostle; and he said, *A Bishop ought to be the husband of one wife.*"—The Bishop said no more.

And surely these zealous exertions of Popery, and the opposition made to them by the Natives, furnish another strong argument why some should offer themselves to the help of the Lord against the mighty. Surely the Clergymen of our own Church cannot consent to yield these New-Zealand Converts up to Rome. And yet the danger is imminent, unless the Lord give the word, and a considerable company of Preachers of the simple truths of God shall go forth to establish them in the faith, and preserve them from being a prey to the enemy.

Recent and Miscellaneous Intelligence.

UNITED KINGDOM.

Colonial Bishops—A very numerous Meeting was held at Willis's Rooms, King Street, St. James's, on Tuesday, 27th of April, on the invitation of His Grace the Archbishop of Canterbury; when Resolutions were passed, expressive of the determination to make provision for the support of a more adequate number of Bishops throughout our Colonial Possessions. His Grace addressed the Meeting; and was followed by the Bishop of London, the Earl of Chichester, Mr. Justice Coleridge, the Bishop of Winchester, Mr. John Labouchere, Archdeacon Manning, Mr. W. E. Gladstone, and the Rev. Thomas Robinson, late Archdeacon of Madras. Nearly 28,000*l.* was subscribed.

Church Miss. Soc.—Rev. Michael Wilkinson and Mrs. Wilkinson (p. 182) left Calcutta, on account of greatly-impaired health, on the 23d of November, and landed at Margate on the 3d of April.

Church of Scotland—On the 11th of March, Mr. Daniel Edward was ordained by the Presbytery of Edinburgh, as a Missionary to the Jews; and has proceeded, with Mr. Herman Philipp, a Converted Jew, to settle at Jassy, in Moldavia. Rev. Dr. Duncan, the first Missionary to the Jews appointed by the Committee, will proceed in a few months, with two Missionary Students, to Pest, in Hungary. Some account of Jassy and Pest, as suitable Stations, may be seen at pp. 492, 493 of our last Volume. In reference to the Ordination of Mr. Edward, the Committee say—

The Rev. Dr. Duncan is to be reckoned the First Missionary appointed by the Committee; but the present is the first public designation to the work. It was an occasion of no ordinary interest and solemnity, when a Gentle Church, after the lapse of so many centuries, set apart, by the laying on of hands, her First Ambassador to that Nation, from which she had herself received the lively Oracles of God.

London Miss. Soc.—Rev. David Glikson Watt sailed from Gravesend, in the "Elizabeth," Capt. Hamlin, for Calcutta, on his way to Benares—On the 13th of March, the Rev. Wm. Byers (p. 188), of Benares, arrived at Falmouth, with Mrs. Byers and their children, on account of health, in the ship "David Clark," after a passage of six months from Calcutta—Mrs. Fyvie, widow of the late Rev. Alex. Fyvie (see p. 189) of Surat, arrived in London; and has since joined her children, who were previously in Aberdeen—Mr. James Giles embarked, on the 17th of April, in the "Marya," Capt. Law, for Berbice, having been appointed to labour in the School Department of that Mission.

Wesleyan Miss. Soc.—Mr. Armstrong, the General Superintendent of the Mission Schools in the West Indies, embarked for Jamaica, on the 10th of March, with Mrs. Armstrong. On their arrival there, they expect to meet Mr. Auld, from Glasgow, who has been engaged by the Society to conduct a Training and Head School in Jamaica, for the preparation of Teachers for the Schools in the various Islands—Rev.

Wm. Limmex and Mrs. Limmex, and Rev. Sam. Durrie, have embarked for St. Vincent's.

Jews' Soc.—On Sunday Feb. 21st, four Adult Jews were baptized at the Episcopal Jews' Chapel, Bethnal Green; and on the 5th of March, the Rev. H. S. Joseph admitted, at Liverpool, two more of his brethren after the flesh into the Christian Church.

WESTERN AFRICA.

Church Miss. Soc.—Rev. N. C. Haastrop and Rev. D. H. Schmid, with Mrs. Schmid, arrived at Sierra Leone on the 12th of January: see p. 16.

SOUTH AFRICA.

Church Miss. Soc.—Rev. Francis Owen (p. 70) left Mosika on the 30th of September, and arrived at Kuruman on the 14th of October, on his way home, agreeably to the Instructions of the Committee for the relinquishment of the Mission.

AFRICAN ISLANDS.

London Miss. Soc.—Rev. David Johns (p. 71) writes from Mauritius, Jan. 13th, that he had safely arrived there, with Simeon, one of the Malagasy Refugees.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—Rev. John Chapman (p. 183) reached Cottaïam on the 5th of August—Rev. J. J. Müller has rejoined the Society, and will continue to labour in Tinnevely: see p. 187 of our last Volume—The death of the Rev. Frederick Wybrow was mentioned at p. 181 of the present Number: he died at Gurruckpore, on the 19th of December, after an illness of a few days—Rev. C. C. Mengé and Mrs. Mengé (p. 183) landed at Bombay on the 22d of January, and arrived at Nassuck on the 23d of February.

London Miss. Soc.—The Rev. John Evans, of Malacca, one of the oldest members of the Mission, departed to his Rest on the 28th of November: he was seized with malignant cholera, and died in less than five hours. Mrs. Evans left Malacca in the course of last year, on account of her impaired health, and is at present in England—Rev. John Reid (p. 190) of Bellary died on the 8th of January, in his 35th year, after protracted illness. Mr. Taylor, of Belgann, writes—"He had, for a period of eleven years, prosecuted his labours with great prudence and zeal, and with unabated energy and perseverance, even to the last day of his mortal career"—Rev. Wm. Thompson and Mrs. Thompson (p. 190) arrived at Madras, on their way to Bellary, on the 23th of January.

WEST INDIES.

Wesleyan Miss. Soc.—Two much-lamented Missionaries have died—Rev. Wm. Rigglesworth, at Dominica, on the 4th of January; and Rev. John Greenwood, in Jamaica, on the 7th.

NORTH-WEST AMERICA.

Church Miss. Soc.—Mr. Abraham Cowley and Mrs. Cowley (p. 64) arrived at Montreal on the 26th of January. On the 28th of February, he was admitted, by the Bishop of Montreal, to Deacon's Orders.

Missionary Register.

MAY, 1841.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER. (Concluded from p. 204 of the Number for April.)

Ceylon.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

THE *B F Bible Society* has received 50*l*. from the Colombo Auxiliary: the edition of 2500 Bibles and 5000 Testaments, in Singhalese, is advancing; and a further grant has been made of 500 reams of paper, and mill-boards to the value of 40*l*. The Jaffna Auxiliary has printed 5000 copies of Genesis and part of Exodus, in Tamul, and 15,000 of the Psalms; and has issued 15,350 volumes: 70,000 copies of Portions of the Scriptures have been printed, since 1836, by this Auxiliary: a further grant of 500 reams of paper has been made — The *Christian-Knowledge Society* has granted Books to the value of 25*l*.; and, on the representation of the Bishop of Madras, has voted 500*l*. toward the formation of a Church-Building Fund — The *Religious-Tract Society* has granted to the Colombo Society 100 reams of paper, and 17,500 Tracts; to Mr. Daniel, books to the value of 8*l*.; and a supply of Juvenile Works for the Female Education Society. The Cotta Society has, this year, distributed 12,476 Tracts, and printed about the same number: 24 reams of paper and 5600 Tracts have been sent. The Jaffna Society has issued, in the year,

306,300 Publications; making a total, in its 14 years, of 1,879,542: grants have been made of 700 reams of paper and nearly 8000 Publications, with a consignment of Books to the value of 20*l*.: its receipts, including a liberal donation from the *American Tract Society*, were 794*l*. For the Loan-Tract Society, 5000 Tracts have been granted — Some notices of the *Eastern-Female Education Society* appear at p. 370. Miss Crosthwaite writes —

My number of Girls is 25: of these, only 12 are Singhalese: the others are Burghers. An Infant School is called for: I introduce much of that system.

I have met with great kindness from the Missionaries of all Denominations. My school gives me much comfort. The children seem very much to love me and the school: their parents tell me so, and seem very thankful.

The First Class allow the Burghers to come to school, but will not suffer the second class of Singhalese Females to mix with them. Mine is the first School established here for the daughters of Headmen: indeed, it was a thing unheard of, two years ago, for a grown-up girl of high class to go to school; but I have had girls more than twenty years of age — P. 210.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

BAPTIST MISSIONARY SOCIETY.

Colombo: with 7 Out-Stations — 1812 — Eben. Daniel, Joseph Harris: M'Carty, As.; C. C. Dawson, As. and Printer; 8 Nat. As. Mr. Dawson sailed in September; and took with him, at the earnest request of the Missionaries, a Printing Press — Besides the Out-Stations, four Con-
May, 1841.

gregations regularly assemble in Colombo. To the 135 Communicants stated in the last Survey, 131 were added in 1839-40, and 130 in 1840-41 — Scholars, 1200 — Pp. 210, 211, 350.

In compliance with the wishes of the Governor, Mr. Daniel has occupied a part of his

Baptist Missionary Society—time in seeking out the Vedha and Rodiya Tribes, who inhabit the scarcely-accessible forests of the interior; and whose condition—through the combined influence of total ignorance on their own part, and of the stern prejudice of Caste on their Singhalese Neighbours—is described as wretched in the extreme. By the liberality of the Governor, a school has been commenced among the Rodiyas. One of the Vedha Tribe has been admitted to Christian Fellowship.

The continued blessing of God attends the labours of the Brethren; and a still-widening sphere of exertion opens before them. Besides Mr. McCarty, an Assistant Missionary, who fills the situation formerly occupied by Mr. Siers, eight Native Teachers are now fully employed in proclaiming the Gospel to their countrymen. Of the Country Stations, two appear to have been specially distinguished by tokens of the Divine Favour: at Hanwella, Mr. Daniel reports that the church has increased from 7 members to 42; and, at Matelle, notwithstanding violent opposition from the Buddhist Priests, 29 individuals were baptized by Mr. Harris on a recent visit. Among these were five of the Rodiya Caste, whose singularly abject condition greatly exalts the mercy of God displayed in their conversion. Matelle is near the city of Kandy, the ancient capital of the island: and

Mr. Harris is so impressed with the importance of making this a central station, that he proposes to remove thither, with Mr. Dawson and the press, and set on foot an Institution for instructing the Native Teachers, that they may be the better qualified to expose and refute the sophistries of Buddhism.

[Report.

A poor Native, who had come a distance of 12 miles, to *hear words whereby he might be saved*, obtained all for which he was anxious, by his journey. He repented of his sins—was baptized—admitted into Christian Communion; and bidden to come as often as he could, that he might get nourishment for his soul; and so be prepared for death. He found it difficult to attend every Sabbath; and so confined his visits to the first Sabbath in the month, when the Lord's Supper is celebrated—taking care, in the interim, to open his house for the worship of God in his own village; and to get together as many of his neighbours as he could, to join him in his humble attempts to praise God for His manifold mercies in Christ Jesus our Lord. About twelve of his neighbours were wise enough to listen to his voice. He has had the satisfaction to see them cast idolatry behind their backs; and they are now candidates for baptism.

How might the practical effects of the Gospel be increased, did all imitate the conduct of this humble disciple, who proved himself indeed a *light shining in a dark place!* [Rep. of Colombo Aux.

CHURCH MISSIONARY SOCIETY.

The Twenty-first Annual Meeting of the Missionaries was marked, as former Anniversaries, by the spirit of brotherly love. The Mission had the benefit, in the close of 1839, of the Visitation of the Bishop of Madras.—See at pp. 472—475, an Address, on this occasion, of the Missionaries to the Bishop; with the Bishop's Reply, and notices of the Confirmation of Native Candidates, and of the Ordination of Two Natives.

The Rev. Charles Greenwood (p. 173 of the Number for March) embarked, with Mrs. Greenwood, on the 20th of March, for this Mission.

Cotta: 6 miles SE of Colombo: inhab. 4500—1822—Joseph Bailey, John F. Haslam, Cornelius Jayesinha, Abraham Goonesekera: J. A. Bulmer, Printer; 3 Nat. Cat., 46 Nat. As., 18 Nat. School-mistresses. Mr. and Mrs. Johnston sailed on the 16th of June, and arrived at Colombo on the 17th of Nov., and at Kandy on the 30th—Communicants, 26—Congregations, 31—In 43 Schools there are 1011 boys and 483 girls; youths and adults, 97: In the Seminary, 22 Students—Pp. 211, 212, 272, 350; and p. 120 of the present Volume: and see, at p. 312,

an Engraving of the Institution; at pp. 309, 476, notices of the Visit of the Bishop to the Station; and at p. 506, a Letter from Abraham Goonesekera to the Committee.

In reference to the Ordination of the two Natives, the Bishop writes—

It is my firm persuasion, that, in ordaining these two Young Men, I have faithfully made choice of fit persons to serve God in the office of Deacon. Perhaps I cannot better give you my opinion of them, than by writing out a passage respecting them, from a Sermon preached by me on the Lord's Day after their Ordination:—"For the other two, into whose spiritual and moral proficiency I have felt it an especial duty to inquire, both in the usual course of official examination and by the more certain process of private and confidential intercourse—for the two recently-ordained Deacons of the Church of Christ, an especial and deep interest must be felt by you all. They are Natives of this Island; and they fully know the thick darkness which broods upon the souls of their countrymen, to whom they have now solemnly pledged themselves to bear the light of Christian Truth, that the Kingdom of God and His Christ may supersede the kingdom of the devil and his angels. Will you not pray for them,

that they may faithfully give of the Bread of Life to those of their poor ignorant countrymen, who, through the Divine Blessing on THEIR ministry, may be brought to know that there is One mighty, and most ready to save?"

The Bishop adds the following remark:—

I shall watch their progress with the warmest interest; convinced, that unless it please Providence to interfere with a miracle, India and the Isles will never be really Christianized except through the instrumentality of a Native Ministry.

Of the Seminarists, the Rev. J. F. Haslam, who has the charge of them, writes—

I was agreeably disappointed in the extent of their attainments; of which I had not been led to form a sufficiently high opinion. The Brethren, who have preceded me in this office, have certainly rather underrated, than exaggerated, their success in the instruction of these Youths. There is great docility in almost all of them; and some appear to be endowed with very good understandings.

Baddagame: a village 12 or 13 miles from Galle—1819—Henry Powell: 1 Nat. Teacher; with 16 Nat. As., and 5 Nat. Schoolmistresses—Communicants, 6—Congregations, 12—In the Seminary, 12—In 18 Schools, there are 500 boys and 222 girls—Pp. 212, 213: and see, at pp. 218, 219, an Obituary of Dionis, a Seminarist; and, at pp. 343—345, notices of the Beauty of the Approach to this Station, of the celebration of Morning Service, and of the State of the Mission.

The Bishop of Madras speaks highly of the state of the Schools:—

Saturday was a white day to me—truly and fully a day of joy and thanksgiving! I have not seen so happy a sight since I came to India.

The children being assembled, and seated in their places, I gave the Candidates for Confirmation a close and really difficult examination; and was highly gratified by their knowledge of Christian Truth—for it evidently was knowledge, and not a mere thing of rote. As a fair trial of the state of the School, I requested Mr. Powell to question his youngest and least-advanced class; and found a proficiency quite equal to that of children of the same age in England.

After describing the deplorable condition of the great body of the people, Mr. Powell adds—

You must not suppose that there are no ex-

ceptions. There are many. Come to our little Missionary Station, and you would see as it were a garden which the Lord hath planted. Those whom we have gathered about us are, indeed, a little flock: they are a very few, compared to the surrounding many. Some of them are, I believe, true-hearted, sincere, and humble followers of the Lord Jesus Christ—men who *witness a good profession before many witnesses*. The Congregation has lately increased. The Schools, 17 or 18 in number, are going on excellently. Eighteen persons have just been confirmed, by the Bishop. Additional Sunday Services have lately been opened. I have put my whole district under regular visitation; and have now a class of candidates for Baptism, and another for the Lord's Supper. These I look upon as very encouraging features of the Station, and humbly trust that the Lord is blessing His work in our hands.

Kandy: 80 miles ENE of Colombo—1818—Wm. Oakley, J. T. Johnston: 4 Nat. Cat., 12 Nat. As., 1 Country-born and 1 Nat. Schoolmistress—Mr. Johnston arrived on the 30th of November—Communicants, 22—In 13 Schools, there are 309 boys, 56 girls, and 4 Seminarists—P. 212; and p. 120 of this Volume; and see, at Pp. 342, 343, the Fearful State of the Professed Christians, the Prevalence of the Worship of the Devil, and notice of a Wide Door opened among the People.

Nellore: near Jaffna: inhab. 5000 or 6000—1818—Francis W. Taylor: 4 Nat. Cat., 18 Nat. As. Mr. and Mrs. Knight reached Colombo on the 23d of July: on the 11th of October, it pleased God to remove Mr. Knight from his labours—Mr. Adley left Galle on the 19th of February, on account of ill health; and arrived in London on the 28th of June—Communicants, 77—In 17 Schools, there are 724 boys and 37 girls; Seminarists, 30. Nearly 1,003,000 Tracts have been issued in four years—Pp. 213, 350, 480, 557; and see, at p. 473, a Brief Summary of the Station.

Summary of the Mission.

Stations, 4—Missionaries, 8; on his passage, 1; at home, 1—Lay Agent, 1—Nat. Catechists and Teachers: male, 104; female, 25—Communicants, 131—Attendants on Public Worship, 3102—Schools, 91: Seminaries, 4—Scholars, 3523; being 165 youths and adults, 2544 boys, and 814 girls.

GOSPEL PROPAGATION SOCIETY.

Colombo—1840—C. Moryaart—This Mission has been entered on under circumstances thus stated by the Bishop of Madras, in a Letter of the 28th of July:—

My recent Visitation of Ceylon, and the intercourse which I constantly keep up with that very interesting portion of my charge, through the medium of the Archdeacon and of two or

Gospel Propagation Society—

three clergymen on whose judgment I can fully rely, have satisfied me that there is an excellent opening there for the founding of a Mission under the auspices of the Society, which need not in any respect interfere with the Mission already established by the Church Missionary Society. The labours of the latter are strictly limited to their native flocks; while many places in the Island offer a mingled congregation of British, Half-castes, Cingalese, and Malabars, who are still in utter spiritual destitution, and to whom the ministrations of the Church would be most welcome. The stations

which, in my opinion, might be most advantageously occupied by the Society, are, Colombo, Neura Ellia, Jaffna, and perhaps Calcutyn.

The Board state—

The Bishop announces that he had already nominated Mr. Moryaart, a graduate of Cambridge, of whose character and qualifications he had received the most satisfactory testimonials, to a spiritual charge in Colombo, under the direction of the Rev. Benj. Bailey, the senior Chaplain there.

WESLEYAN MISSIONARY SOCIETY.

SINGHALESE DIVISION.

Colombo: Dan. J. Gogerly, Andrew Kessen: John Anthoniez, As. Miss.; Salaried Teachers, 11: Members, 136: Scholars, 594—*Negombo*, 20 miles N of Colombo: Wm. A. Lalmon, Dan. D. Pereira, As. Miss.; Salaried Teachers, 26: Members, 239: Scholars, 734—*Kandy*: Cha^s. De Hoedt, As. Miss.; Salaried Teachers, 4; Members, 35: Scholars, 90—*Caltura*, 27 miles S of Colombo; Rob. Spence Hardy: P. G. De Zylva, As. Miss.; Salaried Teachers, 13: Members, 125: Scholars, 799—*Galle*, 75 miles S of Colombo: Wm. Bridgnell: D. L. A. Bartholomeuz, As. Miss.; Catechists and Readers, 15; Salaried Teachers, 13: Members, 82: Scholars, 657—*Matura*, 100 miles SSE of Colombo: John A. Poulier, As. Miss.; Salaried Teachers, 14: Members, 90: Scholars, 442—*Dondra*: Cornelius Wijesingha, As. Miss.; Salaried Teachers, 3: Members, 20: Scholars, 118—*Goddapitiya*: John Parys, As. Miss.: Members, 14—Rev. Elijah Toyne and Rev. Thomas Kilner, with their families, have returned home: and Rev. Andrew Kessen has joined the Mission—Pp. 213, 214, 479.

SUMMARY: Stations, 8—Missionaries, 4—Assistant Missionaries, 9—Catechists, 15—Salaried Teachers, 84—Members, 741—Schools, 71—Scholars, adults and children, 3434.

The number of Members may justly be considered great, when regarded in connexion with the character previously impressed on the inhabitants of the country, generally, by a spurious Christianity and an atheistic Heathenism. The Assistant Missionaries are all Natives of the Island, and the fruit of Missionary Teaching. The Committee are gratified to find a hearty co-operation on the part of the Missionaries in carrying out their earnest wish for the formation of a Native Ministry: the climate

and the languages of Asia form barriers to the employment of European Missionaries, to the extent which the necessities of that part of the world demand; but these are not difficulties in the way of those who are native-born. It is, therefore, with much thankfulness that the Committee have learned, that, in addition to the nine Assistant Missionaries already employed in South Ceylon, there are fifteen Local Assistants, Catechists, and School-Visitors, whose labours are directed by the Missionaries. [*Report.*]

TAMUL DIVISION.

Batticaloa, on the east coast, N of Matura; Ralph Stott: John Philips Sammuggam, As. Miss.; Salaried Teachers, 12: Members, 28—*Trincomalee*, 75 miles N of Batticaloa: George Hole: John Katts, As. Miss.; Salaried Teachers, 6: Members, 25—*Point Pedro*, at the northern extremity of the Island: John Mattheiz, As. Miss.; Salaried Teachers, 117: Members, 15—*Jaffna*: Peter Percival: J. Hunter, S. A. Valoopulle, As. Miss.; Salaried Teachers, 18: Members, 66—P. 214.

SUMMARY: Stations, 4—Missionaries, 3—Assistant Missionaries, 5—Salaried Teachers, 47—Members, 134—Scholars, adults and children, 2000.

The congregations attending Public Worship have increased; and the more private Means of Grace appear to be duly valued by those who have been gathered into the Christian Church. At the same time, it is very apparent that the minds of the Heathen generally are in a state of awful apathy on the subject of Religion: the evil of sin and its fearful consequences, the love of God to guilty man, the value of the Great Atonement, and the blessings of Salvation, have been long and perseveringly proclaimed by men of undoubted zeal and piety; and yet the mass of the people remains unmoved. Some precious fruit of the labours of those men of God is visible; but their success has been comparatively small. [*Report.*]

Heathenism, in this province, is evidently on

the decrease. Within the last few months, no less than five Heathen temples have been plundered. Nothing has been left but the idols—stripped of all their jewels. The Heathen are quite confounded, when shewn the folly of trusting in gods which can neither preserve themselves nor their property, much less the souls of men. They say, now that the preserving spirits have deserted their temples, Christianity must prevail. [Rev. G. Hale.

The Governor has granted 200*l.* to the Singhalese Schools, and 150*l.* to the Tamul: the Committee consider this as a testimony to the judgment and zeal of the Missionaries. After enumerating many

formidable difficulties in the way of Christian Education in the Island, the Missionaries add—

Notwithstanding these disadvantages, our School Establishments, in those places where they have been long continued and under attentive masters, have produced all the good which could reasonably be expected from such Institutions. Many of our Scholars have died happy in God; and others have refused to countenance Heathenism, though cruelly persecuted in consequence. In some places, the Schools are the only medium by which we can have access to the adults.

AMERICAN BOARD OF MISSIONS.

STATIONS and LABOURERS—*Tillipally*: 1816: James Read Eckard: 10 Nat. As. —*Batticotta*: 1817: Henry R. Hoisington, Edward Cope: Nathan Ward, M.D.: Henry Martyn, Seth Payson, Nat. Preachers; 16 Nat. As. —*Oodooville*: 1820: Levi Spaulding: Nath. Niles, Nat. Preacher; 7 Nat. As. —*Panditeripo*: 1820: 2 Nat. As. —*Manepy*: 1821: Samuel Hutchings: Eastman Strong Minor, Printer; 4 Nat. As. —*Chavagacherry*: 1833: Charles A. Goodrich, Nat. Preacher; 5 Nat. As. —*Varany*: George H. Apthorp: 4 Nat. As.—6 Out-Station—Mr. and Mrs. Meigs and three children arrived in the United States on the 9th of May. Mr. Cope has transferred his services from the Madura Mission. Eliza Agnew, Sarah F. Brown, and Jane E. Lathrop (since married to Mr. Cherry of the Madura Mission), arrived at Jaffna on the 17th of January of last year—Pp. 214, 215, 311; and see, at pp. 217, 218, an Obituary of Jonathan Magee, one of the Seminarists at Batticotta.

SUMMARY—Stations, 7—Out-Station, 6—Missionaries, 7—Physician, 1—Printer, 1—Female Assistant Missionaries, 11—Native Preachers, 4—Nat. Assistants, 48.

It is painful to think how this Mission has been weakened, and of the good results of past labours which are consequently in jeopardy. The Committee are preparing to send out a reinforcement of four or five Missionaries.

From the beginning of 1839 to the 19th of May, 37 Native Converts were added; which, if there were no deaths or excommunications, would make the number of church-members 356: the whole number of admissions, from the beginning, is 492. The number in the Free Schools is 1704. The Boarding-Schools have been superseded by English Day-Schools; the pupils of which board at home, and come daily to study: of these schools there are six, containing 265 boys. There is, however, a small Preparatory School, in which 16 pupils, for special reasons, are boarded by the Mission. In July of last year, there were 95 in the Female Seminary at Oodooville, all boarders: another Female Boarding-School has recently been commenced at Varany, containing 20 pupils. The number of boys in the Seminary at Batticotta is 149, of whom 84 are members of the Church. The whole number of Boarding Scholars in the Mission is 280.

The operations of the press, during the first half of the year 1839, resulted in the issue of 96,000 copies and 13,256,000 pages. [Board.

Indian Archipelago.

Religious-Tract Society—To *Batavia*, grants have been made of 104 reams of paper, and 50*l.* for Chinese Books. To friends in *Java*, 6800 English Publications have been voted. Tracts issued amount to 34,225—P. 515.

B F Bible Society.—Rev. Gottlob Brückner, of *Batavia*, has remitted 15*l.* 9*s.* for Dutch Scriptures; and has received 100 Dutch Testaments and 10 Bibles.

The Prayer-Book and Homily Society

has made a grant of 60 Prayer-Books to the Orphan Asylum in *Batavia*.

Eastern-Fem. Educ. Soc.—Miss Thornton and Miss Hulk continue their Schools in *Batavia*; and Miss Combe has commenced a School for Infants: there were 10 Malay Children in the School; and, though they were not all infants, they were such as the Infant-School System best suited—Pp. 215, 370.

Baptist Miss. Soc.—At Samarang in Java the Rev. Gottlob Brückner, and at Padang in Sumatra the Rev. N. M. Ward, pursue their respective labours—P. 215.

Mr. Brückner bears testimony to the readiness with which his Heathen and Mahomedan Neighbours receive and peruse Tracts and Portions of the Sacred Writings in their own language.

A recent communication from Mr. Ward states, that a portion of his time is still occupied in the work of Scriptural Translation. He has sent a Version of the Gospel by John to Singapore, where it has been printed in the Arabic Character. A part of the Book of Genesis has also been translated; together with a Life of Christ, compiled from a "Harmony of the Gospels," which he proposes to print both in the Roman and the Arabic Characters. [Report.

London Miss. Soc.—Batavia: Walter Henry Medhurst: Wm. Young, jun. As. Lucas Morton, Cat.—Pp. 215, 216.

Two English, one Chinese, and one Malay Services are held on the Sunday: several Malay and English Services are held in the week. Three Mahomedan Women have been baptized—A Chinese Boarding-School has 23 pupils: the Chinese Day-Schools, being inefficient, have been discontinued: Mrs. Medhurst has a School of 12 Chinese Girls. In the Malay Day-School there is a visible improvement. Of the "Parapattan Orphan Asylum" it is stated in the Report—

Though not immediately connected with the Mission, it appears to be a most valuable Institution; not only in maintaining those destitute children, who, but for its kindly shelter, would probably perish through want, but also in extending to them the incomparably superior benefits of sound Christian Instruction. About 1000*l.* per annum is collected for the support of the Institution, principally by the congregation connected with the Mission Chapel; and its superintendence is confided to Mr. and Mrs. Fursey, who accompanied Mr. Medhurst from this country, and who are affording to its managers, by the improvements which they have introduced, the greatest satisfaction.

American Board—In Borneo, Sambas: Elihu Doty — Pontianak: Elbert Nevius, Wm. Youngblood: Azuba C. Condit, Teacher. In Java, Batavia: Fred. B. Thompson, Wm. J. Pohlman. Rev. Isaac P. Stryker, and Rev. W. T. Van Doren and Mrs. Van Doren, have sailed for this Mission. Mr. and Mrs. Ennis arrived in America on the 26th of November—Mr. Doty again visited Borneo, arriving at Sambas June 17, 1839. Mr. Youngblood

followed, and reached Pontianak on the 19th of September. Mr. Nevius arrived on the 3d of December. Mr. Doty made a journey in Borneo, in which he travelled 120 miles by water and 80 on foot; and visited four settlements of considerable extent, not before visited, as he was aware, by a Missionary; viz. Singkawang, Kulor, Budok, and Seminis: he distributed 600 Tracts and Volumes: many thousands might, in his opinion, have been judiciously circulated. Neither Sambas nor Pontianak is to be regarded as permanent Stations in the Mission: others may be found, and probably will be, more eligibly situated for living and labour—Mrs. Thomson died at Batavia on the 17th of November 1839. In February following, Mr. Thomson writes, that, with the concurrence of his Brethren, he was about to petition the Government for leave to settle among the Battas in Sumatra. He had learnt, from an Officer who had been commissioned to settle the affairs of Sumatra, that all that portion of the Batta Country which had submitted to the Dutch Government was in perfect peace—that a residence in it was quite practicable and safe—and that there was a general disposition among the people to adopt European Customs. The Officer also expressed a strong desire that Missionaries should enter immediately; and, after the necessary preparation, preach the Gospel there. He also stated, that the people had just renounced Mahomedanism, to which they had formerly been partially converted, and were beginning to shew the utmost contempt for the Korán—Pp. 216, 311.

Two Clerical Missionaries are under appointment: four or five additional Missionaries are greatly needed. The appeal is, of course, addressed to the Reformed Dutch Church; of whose members this Mission is exclusively composed, and to whom it looks, through the Board, for support.

What the Committee have been able to learn concerning the views and feelings of the Dutch Authorities at home and in the colony, indicates a disposition to regard Missionaries from the Dutch Churches of America with kindness; and gradually to enlarge their privileges, if they are found to prosecute their Missionary Labours with a sound discretion. [Board.

American Episcopal Missions.—Dr. and Mrs. Boone continue in Batavia. Mr. Lockwood has been led, by the state of his health, to relinquish, since his return to America, all thought of resuming his post in the Mission. Dr. Boone's health

during the whole of 1839 has been such as greatly to impede his labours. In the Day School, 39 pupils have been taught in both Chinese and Malay. Of the Boarding School, now containing 15 Chinese Youths, he speaks with great pleasure. Dr. Boone, strongly seconded by the

Board, earnestly pleads with the Clergy of the Episcopal Church to sustain the Mission; which was undertaken in the hope and purpose of planting in those seas a Mission of a Bishop and Ten Priests to labour for the good of China—Pp. 216, 311.

Australasia.

Australia.

THE N. S. Wales Auxiliary of the *B F Bible Society* has been supplied with 300 Bibles: 50 Bibles and 150 Testaments have been granted to the South Australian School Society: 100 Bibles and 100 Testaments have been sent to Port Phillip: Van Diemen's Land Auxiliary has remitted 100*l.*, and ordered 1150 Bibles and Testaments in English and French: the Cornwall Auxiliary has remitted 200*l.*—The *Christian-Knowledge Society* has granted 3000*l.* "toward the establishment of a College founded on the principles of the National Church;" and the sum of 500*l.* for each of the years 1838, 1839, 1840, has been placed at the disposal of the Bp. of Australia: Bibles, Prayer-Books and Tracts to the value of 50*l.* have been granted to South Australia, and a second grant of 250*l.* toward the New Church at Adelaide: a second 100*l.* has been granted toward the erection of the New Church at Perth, in Western Australia: and 100*l.* toward St. George's Church, Hobart Town—The *Gospel-Propagation Society* has assisted 26 Clergymen in New South-Wales, and 7 in Van Diemen's Land: the passage and outfit of each were in part defrayed, and a stipend of 50*l.* is given in addition to his Colonial salary. The Colonial Authorities having prayed Government to make no further additions to the number of Chaplains, on account of their inability to contribute to their support, the Society is endeavouring to counteract the evil effects which would follow on the adoption of this recommendation, by offering to engage and maintain two or more Clergymen as travelling Missionaries in the newly-settled quarters; and to allow, for a few years, a grant of 500*l.* for the support of Professors in the College about to be opened at Sydney; one great object of which Institution will be to provide the means of educating a Native Clergy—The *Religious-Tract Society* has sent 135,000 Publications, and

consignments for sale of the value of 560*l.*—P. 229.

CHURCH MISSIONARY SOCIETY.

Wellington Valley: 240 miles N W of Sydney: 1832: Wm. Watson, J. C. Handt, James Günther: Wm. Porter, Agriculturist—Pp. 229, 230.

The little prospect which Mr. Handt had of present usefulness at Moreton Bay has led the Committee to decide that he should resume his labours at Wellington Valley. Some advance has been made in the work of this Mission, notwithstanding various disheartening circumstances which surround it.

The Young Men have improved, both in reading the Scriptures and in acquiring religious knowledge. They frequently ask important questions on religious subjects, and the explanation of Scripture; which proves that they are not inattentive to what they hear and read. The Children daily read the Scriptures: they have also commenced learning English Grammar and Geography, and are taught writing and accounts. The Boys appear to be capable of learning any useful trade; and probably would soon make considerable proficiency, with proper tools and materials, and under a patient instructor.

[Missionaries.

So far as regards the knowledge of Religion, the observance of Religious Ordinances, a consciousness of what is right and good, and the contrary, there is undoubtedly some, and, I should say, much improvement. Occasionally, also, we have observed Religious Impressions in some of them, and more reflection and inquiry than is commonly witnessed in the Blacks of this country who have not had the benefit of being taught. As to civilization, though they all at times shew something of their savage disposition, on the whole the conduct of a considerable number evinces a change for the better. I do not speak of a real change of principles. Some are becoming more steady, less addicted to their wandering habits, desire to have huts for themselves, and have built two for their use. As it regards general and

Church Missionary Society—domestic work, some do at times very well. Habits of cleanliness, likewise, are obtaining with several. [Mr. Gunther.

It was proposed by Government to establish a Township on the site of the Mission at Wellington Valley; and preparatory to this, a Police Station was formed there. The injurious influence of such a course, in the corrupt state of society around, was most painfully felt by the Missionaries and by the Corresponding Committee. The Committee are thankful to state, that, on the evil consequence of the proposed proceeding being strongly represented to the Home and Colonial Governments, the design of forming a Township at Wellington Valley has been relinquished. There are, however, still some unsettled points under discussion between the Government and the Committee, relative to this Mission.

During the closing part of 1838, and for some months in the commencement of 1839, the Colony of New South-Wales was, to a great extent, visited with severe drought. The Missionary Body at Wellington Valley describe the consequent distress as very great. [Report.

WESLEYAN MISSIONARY SOCIETY.

Buntingdale — 1839 — Francis Tuckfield, Benj. Hurst. The Mission to the Aborigines in South Australia has been permanently established about 40 miles from Geelong, where the Missionaries had their temporary residence, till a proper site was chosen. An extensive tract of ground has been granted by the Government, for the use of the Natives who may be brought under the instruction of the Missionaries. The Station has received the name of Buntingdale. About 25 Natives are collected—P. 230.

A number of sheets, containing the alphabet and a few monosyllables and dissyllables, have been printed in the native language. The Natives who reside on the Station are regularly taught to work, and also to read; and some of the boys are already perfectly acquainted with the alphabet, and can correctly spell some of their words.

Although, in consequence of no religious system having previously existed among the Natives, there is a deficiency of terms in their language to express ideas on religious subjects, yet some of the most important and fundamental doctrines of Scripture have been taught; and the questions to which this instruction has given rise, and the conversations to which it has led among the Natives, clearly prove that they understand what has been said to them.

[Missionaries.

GERMAN MISSION TO THE ABORIGINES.

Zion Hill, at Moreton Bay—1838—P. 230—No Report.

New Zealand.

CHURCH MISSIONARY SOCIETY.

Stations and Labourers.

The Stations are taken in their order from north to south. *Kaitia* lies in the north-west of the Northern Island: the five which follow are connected with the *Bay of Islands*. At a considerable distance to the southward lie *Waikato* at the mouth of the river of that name on the west coast, and *Manukau*, 25 miles inland: east of Manukau lies *Hauraki*; and further eastward, on the coast, *Tauranga*. *Rotorua* is in the centre of the Island—*Poverty Bay*, or *Turanga*, nearly in the same latitude, on the east coast—and *Entry Island*, or *Kapiti*, off the south-west coast, and is the head-quarters of a district extending along the coast, from Port Nicholson on the south to the River Wanganui on the north.

NORTHERN DISTRICT—*Kaitia*: 1834: Wm. G. Puckey, Joseph Matthews, Richard Matthews, Cat.—*Tepuna*: 1815: John King, Cat.—*Kerikeri*, with an Out-Station at *Wangaroa*: 1819: James Kemp, James Shepherd, Cat.; 1 Nat. As.—*Pahia*: 1823: Henry Williams: Charles Baker, Cat.; Marianne Williams, Teacher; 11 Nat. As.—*Waimate*: 1831: Rich. Taylor: Rich. Davis, Cat.; Wm. Rich. Wade, Superint. of Press; Wm. Colenso, Printer; Wm. King, Serena Davis, John Bedggood, James Davis, As.; 11 Nat. As., of whom two are females.

SOUTHERN DISTRICT—*Waikato*: Robert Maunsell: B. Y. Ashwell, Cat.—*Manukau*: James Hamlin, Cat.—*Hauraki*: Wm. T. Fairburn, J. Preece, Cat.—*Tauranga*: 1835: Alfred N. Brown: James Stack, John A. Wilson, Cat.—*Rotorua*: Thomas Chapman, John Morgan, Cat.—*Poverty Bay*, or *Turanga*: Wm. Williams: 20 Nat. As.—*Entry Island*: Octavius Hadfield. Rev. John Mason and Mrs. Mason arrived at *Paihia* from Sydney; and Rev. Robert Burrows and Mrs. Burrows also, on the 18th of March of last year. Mr. Samuel Hayward Ford is Surgeon of the Mission—Station unassigned: Philip King, Cat. Mr. George Clarke, late of *Waimate*, has been appointed, by Government, Protector of the Aborigines. Pp. 230—233, 431: see full details relative to the Mission, and to the

State and Prospects of New Zealand, at pp. 345—350, 352, 377—385, 392, 431, 485—489, 506—512, 538—545 of our last Volume, and at pp. 54—59, 218—223 of the present; and see, at p. 432 of the last, an Engraving of Te Ahu, a Station of the Society at Kaitaia. We have collected from recent communications the following

Notices relative to the various Stations.

Kaitaia—Peace and general good feeling have been predominant among the tribes around us; and, as a body, they acknowledge that this outward blessing has arisen, to use their own term, “from the Word of God”: we have cause to hope that many have been savingly convinced of their sins, and made to embrace the salvation offered them in Christ. Several tribes, who long refused to hear the Word, have at length lent an ear to the Gospel’s joyful sound; and have not only stated Services at their own villages, but generally make it their rule to spend alternate Lord’s Days at our Settlement, in order to enjoy the full Services of the day. Our Lord’s-Day Congregations amount, generally, to five hundred Natives. The erection of a New Church is now in a state of forwardness: the steeple is nearly completed. Those places which we are not able to visit are supplied by Native Teachers.

Sixty adults, and twenty infants, have been admitted to Baptism during the year; and forty to the Lord’s Supper. 40 men and boys, 30 women and girls, and 15 infants, are in the Schools.

Several Tribes, with their Chiefs, who formerly encouraged much wickedness, have embraced the Gospel. A tribe of 60 people at Purahara, who could not be visited by us with any degree of pleasure, have now become a well-disposed people, and manifest a desire to improve themselves in the Word of God. Four or five new Places of Worship have been erected by the Natives themselves, and at their own expense. A large body of Natives residing at Kerekino have lately manifested a great desire to have the Word of God declared to them: we have many times passed through this place during the last five years, and have always returned, till lately, without any encouragement, wondering at the hardness of their hearts.

We rejoice to witness among our people increased eagerness to learn to read the New Testament: the Morning and Evening Prayers have also been sought for by most of the population within thirty miles of us.

Wagape, Oruru, Mangenui, Karikari, Mount Carmel, and the North Cape, all distant places, have been visited by us during the past year; as also by Native Teachers.

May, 1841.

A few Christian Natives have departed this life during the year, leaving behind them a pleasing testimony to the power of Religion to give consolation when all other comforts fail. After it had pleased the Lord mercifully to restore both us and our Natives from the Influenza, which raged in the summer, we set apart a day for general thanksgiving to Almighty God. The Natives seemed to rejoice to make this small sacrifice: full 600 Natives were present on the occasion.

To improve the temporal condition of the people, we have stimulated them to grow wheat; both as an article of food for themselves, and also for sale, in order to procure European clothing, which they much prize. We are very glad to witness their readiness to take our advice, and we hope that the Lord may yet bless them as a people. [*Missionaries.*]

Tepuna—There seems to be a more general excitement to become acquainted with the Scriptures. The Gospel is gaining ground: amidst all hindrances, many come forward to declare themselves on the Lord’s side. Waitako* and his family have made a profession of Christianity: he attends Divine Service on Lord’s Days, and encourages his neighbours to do the same. Our Place of Worship is generally filled at Morning Service. Five have been baptized, and many more are candidates: they come twice a-week, to read and hear the Word of God, and to receive instruction in the truths and principles of the Gospel. An evident alteration has taken place for the better.

[*Mr. King.*]

Kerikeri—Our congregations vary. There are but few Natives in the Station; although frequently a considerable number from the coast and the Kerikeri River have come to attend Service on the Lord’s Day. On Lord’s Days, the average attendance at each of three places is from 50 to 60. In December, 21 adults and 11 children were baptized. A considerable number have lately come forward as candidates for that sacred ordinance. There seems to be increasing desire for spiritual instruction: a glowing desire appears among some. The Schools are improving. We have much encouragement to persevere in the work of the Lord. [*Mr. Kemp.*]

Wangaroa—Our congregations on the Lord’s Day average from 150 to 200. I have, when not prevented by rain, paid monthly visits to the Natives on the coast as far as Matauri; and have received repeated visits from them, to obtain instruction, books, and alms. The Natives and Europeans in the District of Wangaroa I have also visited; and have received

* Waitako is the Chief who visited this Country in company with the notorious Shunghoe. After his return to his native land, he manifested great hostility to the Missionaries.

Church Missionary Society—

visits of a pleasing nature from the Natives. The people of this place are making considerable exertion with regard to their temporal concerns: several good native houses have been erected, and the cultivations have been much extended.

Some of the Christian Natives act with much propriety: their simple and pious behaviour exemplifies, with much clearness, the power of grace on their hearts. There are at the Station, ten, who have come forward to express a wish to receive the Lord Jesus Christ into their hearts, and to forsake all their old practices: there are also eight at Matauri. I trust that it is not too much to say, that the great work is advancing, though the emissaries of Satan are increasing.

[*Mr. Shepherd.*]

Paikia—The Native Service commences at eight in the morning; the English Service at eleven: and in the evening, Native Service at six o'clock. During the week, a Lecture has been given every Tuesday and Thursday Evening: the Natives are assembled every morning and evening at the Chapel, to attend Prayers. In the Schools, there are 30 males, 29 females, and 12 infants. Numerous applications have been made for books and slates, by persons living at a considerable distance, who have come for Christian Instruction: they have been supplied, according to our abilities.

At *Kororarika* there have been, as usual, two Services in the afternoon: the attendance latterly has been more regular, both among the Europeans and Natives. At the *Kauakaua*, the congregation consists of about 200, who are regular in their attendance: from this place, several Christian Natives proceed to the outposts, every Lord's-Day Morning, as Teachers. At *Waikare*, Service is held twice on the Lord's Day: the congregation consists of about 50: there are also two Weekly Lectures, with Morning and Evening Service. *Otauhu* is a place of extreme wretchedness; no attention is as yet paid to Scriptural Instruction; but the seed of eternal life is continually scattered: a great number of Tracts have been distributed here during the past year, among the seamen and others. *Owai* is becoming a very interesting place: there is here a small Christian Party.

Wangai, Waikini, Waiorunio, Waitangi, Paroa, Tirohango, and Wangaruru have been occasionally visited by ourselves and Christian Natives; and we are not without a hope that a blessing has attended our labours.

[*Rev. H. Williams.*]

Waimate—The year has been signalized by the steady progress of the great work. It is manifest that the hand of our God is with us. In most of the Villages connected with the Station, there is a steady attendance on Public Worship. During the last half year, 140 per-

sons have been baptized: the number of candidates for baptism is large, and among them there is an evident work of grace. Many visit the Settlement every week, for the purpose of seeking religious instruction. The average attendance at the Lord's Supper is about 140. At the Native Schools, generally, there has been an increased desire shewn to receive instruction. Early in the summer, a party of our Christian Natives, with their wives, went from this Station, with three others, as Teachers to their own tribes at the East Cape and Poverty Bay; and a large party is now preparing for departure thither, and to the Bay of Plenty. During the autumn, a visit was paid by the Rev. Wm. Williams, in company with the Rev. Richard Taylor, to those districts; and it was with feelings of much thankfulness that they witnessed the beneficial results of this measure.

The Farm continues to afford a good return; and the Mill has yielded a supply of 48,000 lb. of flour. The erection of a Church has proceeded steadily.

[*Missionaries.*]

Waikato and Manukau—Surely goodness and mercy have followed us! would the Missionaries of Manukau and Waikato thankfully exclaim, while taking a survey of the past year. On the commencement of it we were engaged in establishing ourselves—Mr. Hamlin at Manukau Heads, and Messrs. Maunsell and Ashwell at the mouth of the Waikato. These two sites have answered our expectations.

At Manukau, distant about 25 miles from Waikato, knowledge increases—the Meetings are well attended—the baptized, with few exceptions, maintain a consistent walk—and a very great desire prevails for the Word of Life.

At Waikato Heads, also, which is comparatively a new Station, there is much for which we desire to be thankful.

Our Station was formed and occupied amidst considerable opposition and discouragement; but the opposition has died away. Our Settlement Congregations average between 250 and 300; sometimes amounting to 500: our Outdoor Congregations also consist of considerable numbers; embracing, exclusively of those of Manukau, about 1500.

Our Native Teachers, 30 in number, are posted through all parts of the district; while others travel as far as Taranake and Taupo. To Taupo one visit has been paid by Mr. Ashwell—to Waipa and Otawao, several; and numbers are continually resorting hither, from distances of five days' journey, to hold conversation, or to seek baptism. During the past year, 275 have been admitted to that ordinance; and if we had felt inclined, we could have easily increased the number. Candidates are very numerous; and our difficulty consists, not in urging them to come forward, but to keep them

back, that we may select from those who present themselves.

We must confess, however, that there are many new features presented to us, in the survey of our sphere of labour, which cause us anxiety. Knowledge, it is true, is spreading, and the thirst for it and the Word of God is greater than our most sanguine hopes could have pictured: would, however, that we could hail Christian Feelings and Christian Character as advancing in the same proportion! Many interesting incidents might be recorded, to evince that there is some good leaven at work; but, on the whole, an attentive examination presents a strange motley of old habits and opinions, seeking to mould and rule the new principle, and too often obtaining the mastery. Under such circumstances, we cannot but look with apprehension on the great influx of Europeans into the District which has lately taken place, and on the seductions to which undisciplined minds are thereby subject. We rejoice, therefore, with fear and trembling; and feel, that in the Lord alone is our hope, in the trials to which we shall be subject in the coming year.

We have succeeded in securing to the Natives, by deed, a large portion of land in the neighbourhood of the Settlement, at a very small expense.

Our Scripture Evening-Meetings, held three times a week, are regularly attended, to overflowing.

The average attendance at the Schools has been—Boys' Morning School, 36; ditto Sunday ditto, 200; Girls' Morning School, 30; ditto Sunday ditto, 80; Children's Morning School, 12; ditto Sunday ditto, 26. At our last General Examination, when about 1500 assembled, our Reading Classes amounted to 300, and the Catechism Classes to 450; making a total of 750 scholars. [Rev. Rob. Maunsell,

Hauraki—While some of our Stations in this District have been involved in war, we have been mercifully kept in peace; and permitted to pursue our labours among the Natives, not only without interruption, but with much encouragement. The Word of God is now read, more or less, in every tribe in the Thames; and the only cause of regret is, that we have so few books to distribute among them. Schools have been established, conducted by Native Teachers, on both sides of the Thames; through which means, the spread of the Gospel has been considerably advanced. The Female and Children's Schools at the native villages are conducted by Female Native Teachers. Forty-six have been baptized during the last year; viz. 27 men (12 of them young and interesting Chiefs), 14 women, and 5 children: many more are coming forward as Candidates, and the fallow-ground is breaking up around us. Although the enemy has appeared on our borders, dili-

gently sowing tares, still we are much encouraged to press forward and scatter liberally the seeds of Divine Truth. May the Lord of the Harvest continue to bless the labours of His servants; and that period soon arrive, when this moral desert shall blossom as the rose, and this thirsty land become springs of water!

[Mr. Fairburn.

Tauranga—The Southern War has proved, at times, a barrier to the free progress of the Gospel; but fewer have fallen victims than during any preceding year: and we still cling to the hope, that, ere long, a cessation of hostilities will be forced on the contending tribes, from the inability of their leaders to raise so large a force as they were in the habit of raising, before the spirit of inquiry, which is now abroad, had so widely spread throughout all classes of the Natives.

Our Returns shew an increase, under the heads of "Congregations" and "Schools," of more than double the number who attended last year; and the same observation will apply to those Natives in our Schools who are capable of reading the New Testament. The number of Baptisms during the year has been 65; viz. 40 adults, and 25 children: 16 of the Christian Natives are employed at our different outposts as regular Teachers; and 15 others have been engaged for three months in a Missionary Tour to Taupo and Cook's Straits. The avidity with which the New Testament is purchased by the Natives, and their attendance on the classes formed for reading and explaining the Scriptures, may also be ranked among our encouragements.

While we thus thank God for the past, and would desire to take courage for the future, we cannot, without some anxiety, look to the probable difficulties of the coming year. The tocsin of war is still sounding. The tide of colonization, and its attendant evils, are flowing in upon us with spring-tide violence; and we shall have, in addition, to contend with an enemy more insidious, more hateful, more destructive, than either the demon of war or the spirit of the world; for Popery, in the mysterious providence of God, has been permitted to erect its banner in the midst of us. Dr. Pompallier, the Roman-Catholic Bishop, has lately been on a visit to Tauranga and Matamata. Chapels are being erected at Tauranga, and Priests are promised as Teachers to both Tribes. But our eyes are unto the Lord: and if the hope of victory inspires with courage the earth-born hero, we feel that, as Soldiers of the Cross, the certainty of triumph ought to preserve us from any anxious care. *Therefore will not we fear. The Lord of Hosts is with us, the God of Jacob is our refuge.*

[Rev. Alfred N. Brown.

Rotorua—The war is still prosecuted in this

Church Missionary Society—District, between Tauranga and Rotorua; and brings with it its accustomed hindrances.

We find a desire, on the part of the young men in particular, for instruction; and there are but few places in this wide District at which there are not little Chapels and Sunday Schools: but these are not, in every instance, conducted with regularity; and there is but little increase in Scriptural Knowledge, or in the elementary part of learning. The demand for books and slates is very great. Taupo is in an interesting state, so far as forming themselves willingly into school-parties, meeting in their little Chapels on Lord's Days and Week-days, holding Service, and keeping school: it has been twice visited from this Station during the year, a month each time being spent among them: the Rev. Henry Williams also passed through Taupo, on his return from Kapiti. It is to be acknowledged, however, that very little progress has been made in this district generally: the field of labour being very wide, much time is consumed in itinerating, and parties are not easily collected when you visit them: yet their numbers are of sufficient importance to entitle them to much more attention than we have been able to give them, on account of the unsettled state of this part of New Zealand.

We would desire to record, with thankfulness to Almighty God, the general preservation, during the present war, of all connected with the Station, in a Missionary point of view, both in journeys and in the Settlement: and while we mourn over the little increase in the number of those who seem decidedly interested in the salvation of their souls, we would patiently labour on, although our patience has been most severely tried.

[Mr. Chapman.

On the Lord's Day I have visited alternately some of the congregations round Rotorua and Rotoiti. I have held Bible-Class Meetings on an average three or four days in a week with the Natives who have come to the Settlement for instruction; and have also occasionally visited Tarowera on the Week-days. My Natives have been employed in finishing my house on the island, getting in stores, &c. Zachariah has paid a visit to the Uriwera Tribes. Mrs. Chapman and Mrs. Morgan have had charge of the Girls' School: average attendance, 15.

[Mr. Morgan.

Some Notices of the two remaining Stations, *Poverty Bay* and *Entry Island*, appear at pp. 384, 385 of our last Volume.

The preceding abstract carries the intelligence to April of last year.

Summary of the Mission.

Labourers in 12 Stations, 103; being

8 Missionaries, 1 Medical Practitioner, 17 Catechists, 2 Printers, 4 European and 43 Native Male and 2 Native Female Assistants, and 24 Married and 2 Unmarried Females—Attendants on Public Worship, 8760—Communicants, 233—Schools, 72—Scholars: boys, 163; girls, 159; sex not specified, 1245; youths and adults, 229: Total, 1796.

This is the Summary connected with the Fortieth Report of the Society. The Mission has since advanced so greatly, according to the statements given at pp. 218—223 of our last Number, which carry the intelligence to September, that, at that period, not fewer than 30,000 Natives attended the instruction of the Missionaries.

Publications.

A Return of Publications, printed from Jan. 1836 to Jan. 1840, appears at p. 512 of the last Volume. The Bible Society voted 250*l.* toward the expenses incurred in translating the New Testament, and an edition of 5000 copies was printed on paper supplied by that Society: besides which, 10,000 copies have been printed and sent out by the same Society.

The Committee, at the close of the last Report, bear this just and honourable testimony to the Missionaries:—

The Committee, in conclusion, remark concerning New Zealand, that its circumstances have of late years greatly varied, and may be expected to vary with increasing rapidity, by the introduction of Civil Government and Colonizing Enterprise. The Committee cannot view the past, and the probable future, without claiming, in all fairness, that tribute of respect to the Missionary Body, which, by persons who have on the spot paid a candid attention to the subject, has never been withheld from them. The course taken by the Committee, in reference to the charges made against the Missionaries on the ground of improper purchases of land, and to the present circumstances of the Mission, were explained to the Members, in two Statements on those subjects. These Papers are printed in the Appendix.

To those who would detract from the general value of the labours of the Missionary Body, it is the bounden duty of the Committee to present the fact, that to their self-denying, perilous, and persevering exertions it is owing, that New Zealand has become what it now is. To them is owing the introduction of agriculture and gardening; the use of the spade, the plough, and the mill: they brought thither cattle, sheep, and horses: they have built houses and chapels: they have cut roads through forests, and constructed bridges over

ivers: they have, in a word, been the honoured instruments of rendering New Zealand accessible and safe to emigrants and settlers.

The Statements here referred to occupy Appendix V. and Appendix VI. to the Report, pp. 160—181.

WESLEYAN MISSIONARY SOCIETY.

STATIONS: *Mangungu, Waima, Newark, Orongatta, Kaipara, Kaipara Heads, Waingarua, Kawia, Mokau, Taranaki, Kapiti, and Port Nicholson*—MISSIONARIES, whom we place alphabetically, the latest arrangements not being specified: John Aldred, James Buller, Thomas Buddle, George Buttler, Charles Creed, John Hobbs, Samuel Ironside, Gideon Smales, Henry H. Turton, James Wallis, John Warren, James Watkin, John Whiteley, William Woon—The Rev. J. H. Bumby, with the Missionaries Warren, Ironside, and Creed, arrived at Mangungu on the 18th of March, 1839—The "Triton" Missionary Ship arrived at Hobart Town on the 7th of April, 1840: the Rev. John Waterhouse, General Superintendent of the Society's Australasian and Polynesian Missions, there embarked in her, on his first visit to the Missions, and sailed on the 23d of April: there were on board, the Missionaries Buddle, Buttler, Turton, Smales, and Aldred, with Mrs. Buddle and Mrs. Turton, for New Zealand; the Missionaries Francis Wilson and George Kevern, with their Wives, for the Friendly Islands; and Mr. and Mrs. Williams, for Feejee. On the 7th of May they reached Mangungu. After arranging the affairs of the Mission, Mr. Waterhouse, and the Labourers for the Friendly and Feejee Islands, left on the 7th of June—On the 26th of that month the Mission suffered a severe loss in the death of the Rev. J. H. Bumby, with twelve Natives, by the upsetting of a canoe—Pp. 233—235, 431: see, at pp. 272, 512—516, some account of a Journey to the Southward by Messrs. Bumby and Hobbs, and of another by Mr. Buller; with notices of the present Momentous Crisis for New Zealand, and of the Efforts of the Roman Catholics, with the death of Rev. J. H. Bumby.

It is stated in the last Survey, that the Rev. Nath. Turner left the Mission at the end of August 1839, but he appears to have postponed his departure to Hobart Town for a few months. The Committee report—

At a Baptismal Service held at Mangungu, a few months previous to his departure, where

not less than 1000 Natives were present, Mr. Turner was permitted to witness a scene, which afforded rich compensation for the hardships and sufferings endured by him in the first attempt made by himself and his colleagues to plant the Gospel among the tribes of Waingarua, on the north-east coast of New Zealand. Among those who were baptized, on the occasion referred to, was the son of Te Pahi, the principal Chief, and several other Natives of that very place, from which Mr. Turner was driven in the year 1827, with the loss of every thing but life: they acknowledged that the impressions made on their minds by the Gospel, at that early period, had never been erased.

The following notices are given of the state of the Mission:—

The state of the Society at Mangungu is very encouraging. The Christian Natives increase in knowledge and piety, and evince great zeal for the conversion of their heathen relatives and friends. The Public Religious Services in the native language, regularly held on the Lord's Day, at six in the morning, ten in the forenoon, and five in the evening, are well attended: the Chapel is usually crowded with hearers, who listen to the Word preached with a manifest earnest desire to be made *wise unto salvation*. The people are also punctual and diligent in attending to their religious duties during the week. Since the number of Missionaries has been increased, Public Worship has been regularly held in English, at three o'clock and at five, every Sabbath; and once a fortnight the Missionaries go up the Mangamuka to preach to a number of English sawyers, who live at too great a distance to attend the Ministry of the Word at Mangungu.

The Stations in the South exhibit a promising aspect. From Waingarua, Mr. Wallis writes, that the "Baptized Natives are making considerable advances in Scriptural Knowledge;" and that "nearly the whole of the tribes on the banks of the Waingarua River have professedly embraced Christianity." At the Kawia Station, about 200 persons, including children, were baptized on the occasion of Mr. Bumby's visit; and several others have since become candidates for the same sacred ordinance.

A great demand exists for the Holy Scriptures: 1000 copies of the New Testament have been purchased from the Church Missionaries, but they are very insufficient to supply the wants of the people. The Missionaries earnestly apply for means to enable them to prevent the spread of the fatal errors of Popery, by a general distribution of the word of truth.

According to the latest Returns, the Members in society amount to 1263; besides 590 persons who meet in class on trial, as candidates for admission.

[Report.

Thousands of Tracts have been printed and

Wesleyan Missionary Society—circulated during the year; and in the forthcoming year we intend to translate and print various portions of the Old Testament, which sacred canon we long to see completed in the New-Zealand Dialect. The New Testament has been circulated far and wide; which will stand as a mighty bulwark against the man of sin: as the emissaries of the Pope are exerting all their influence to bring the Natives within the pale of the Romish Church; and they have succeeded in several places. This is a source of indescribable grief to our minds; and we long to see a Protestant Missionary in every harbour on the eastern and western coasts, to counteract this wretched system of error.

[Mr. Woon.

Mr. Waterhouse writes from Hobart Town, on the 8th of September, in reference to his visit to New Zealand—

I have left five additional Missionaries, and visited most of the Stations. Much good has been done; but there are very few thorough conversions of the soul to God. Christianity, as a system, has been embraced by multitudes: the Lord's Day is carefully observed: Public Worship is well attended; and the congrega-

tions appear very devout. Many can read and write; and an universal thirst has been excited for the Sacred Scriptures and other religious books. One Chief had come a three weeks' journey, expecting to obtain from me a copy of the New Testament, as some had been sent to England to be bound. They have given up their sanguinary wars, and the revolting scenes of cannibalism. They are remarkable for honesty, but vagrant in their habits—universal smokers—selfish—dirty—and delight to herd together. They need line upon line on experimental and practical Christianity. A person visiting the purely Heathen, as I have done, and then the nominally Christian, Natives, is filled with wonder and gratitude at what has been accomplished; but your Missionaries are grieving that so few are savingly converted. True religion, in ALL its parts, is rarely found; but your Labourers are valuable men, who, I trust, will be instrumental in turning many from darkness to light, and from the power of Satan to God. It is "now or never" with them. The Devil and the Pope are at work among this interesting people. Pray that the Holy Spirit may be poured out.

Polynesia.

THE *BF Bible Society* has sent 1500 Tahitian Bibles and 3000 Testaments, 200 reams of paper for the Rarotonga Old Testament, and 500 reams for the Samoan Scriptures. An application has been made to it for aid in the Feejeean Scriptures: when this translation is completed, the Scriptures will then be found in six of the languages of the South Seas; namely, New Zealand, Tahitian, Rarotonga, Hawaiian, Samoan, and Feejeean. "Is it not delightful," the Committee ask, "to think of the progress of Christianity, and of the Christian Scriptures, among the numerous and beautiful Islands of the great Southern Ocean, where, till of late, idolatry reigned in all its cruel and debasing forms?"

The *Religious-Tract Society* has granted 48 reams of paper, and 8600 Tracts and Children's Books—P. 235.

WESLEYAN MISSIONARY SOCIETY.
FRIENDLY ISLANDS.

Tonga, 1822: *Haabai*, 1830: *Vavou*, 1831: Peter Turner, Matthew Wilson, Francis Wilson, John Thomas, Stephen Rabone, Wm. Webb, Charles Tucker, George Kevern. Mr. and Mrs. Webb arrived at Sydney, on their way, Feb. 24, 1840. The sailing of the "*Triton*" from

New Zealand has been already mentioned: on the 24th of June she arrived at Vavou, with the Rev. John Waterhouse and his companions, except Mrs. Wilson, who had died in childbirth on the 11th, and was buried, with her still-born infant, in the Sea: after settling Mr. F. Wilson and Mr. Kevern in their Stations, and arranging the other concerns of the Mission, Mr. Waterhouse sailed on the 30th of June for the Feejees. Mr. and Mrs. Brooks, with their two children, accompanied him, in order to try the bracing air of Hobart Town.—Pp. 235, 236, 431; and see, at p. 517, a painful account of the Suspension of the Mission at Tonga.

The Missionaries in Tonga have required, more than ordinarily, the exercise of faith and patience. The Heathen Party had formed a plot to take away the life of Tubou, the King; the execution of which, however, was providentially prevented: but several of the Native Christians have been driven from the places of their abode. Moeaki, the principal Chief at the Bea, who had openly embraced Christianity, has given occasion to the Heathen to rejoice, by abandoning himself again to his former heathen customs.

But the Missionaries have not been left

destitute of encouragement : they were greatly cheered by the introduction of Christianity into the neighbouring Island of Eua, as well as on account of a general improvement which had begun to manifest itself in Tonga.

At Vavou, the Missionaries derive great encouragement from the steadfast attachment of the King to the cause of Christianity. He employs all his influence in promoting the spread of the Gospel, and in the execution of enlightened and judicious plans for advancing the interests of his people. His recent Code of Laws furnishes additional proof that the sure way to civilize a barbarous people is to evangelize them. But in Vavou, also, the work of the Mission has been interrupted by an untoward affair. The Chapel, which was 96 feet long and 45 wide, and considered the most beautiful specimen of Tonguese workmanship in the Islands, was burnt down, toward the close of the year 1838, by an incendiary, the son of an Englishman and a woman of Tahiti. This event was justly regarded as a national calamity, as it requires the whole strength of the people to raise such an edifice; and it occasioned great inconvenience, there being no other building sufficiently large to afford the congregation a temporary accommodation.

The recent intelligence from Niua and Niuafoou, which islands are under the care of Native Teachers, and are only favoured with an occasional visit from an European Missionary, is very cheering. Mr. Thomas, accompanied by King George, had latterly spent some time there; and had admitted into the fold of Christ, by baptism, 778 adults, besides 403 children.

On a review of the Missions in the Friendly Islands, the Committee are cheered with the indications of much prosperity. Although the Missionaries have had their trials and painful exercises, it has been their consolation to witness their people generally *growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ*; and a well-instructed, zealous, and useful Native Agency rising up around them.

The number of Members in Society, and of children in the Schools, is as follows:—*Tonga*: 1208 members, 1254 scholars—*Haabai*: 2890 members, 2989 scholars—*Vavou* and *Niua*: 4268 members, 3974 scholars. Total number of Members in the Friendly Islands, 8366—Scholars, 8217. [Report.

FEJEE ISLANDS.

Lakemba, 1835: *Rewa*, 1838: *Bau*, 1839: *Somosomo*, 1839: James Calvert, Thomas Williams, Thomas J. Jaggard, Wm. Cross, Rich. B. Lyth, John Hunt—Rev. John Spinney died at Sydney, on the 10th of February. Mrs. Cargill also died on the 2d of June: the Rev. David Cargill, himself, having suffered much

from illness, accompanied Mr. Waterhouse on his return to Hobart Town; and has arrived at home with his four young daughters. Mr. Waterhouse reached Lakemba on the 7th of July; and, having placed Mr. and Mrs. Williams and regulated the affairs of the Mission, left the Islands on the 27th of July, and arrived at Hobart Town on the 2d of September—P. 236.

The state and prospects of this Mission call for gratitude to Almighty God. The converts to Christianity have generally maintained their steadfastness in the midst of trials and persecution: the superstitions of the people within the influence of the Mission at Lakemba have been considerably weakened; and many new openings for usefulness present themselves.

Two new Stations, Bau and Somosomo, have been commenced. Somosomo and its dependent islands, it is expected, will prove a most important and extensive field of labour. An adjacent island, Thakaundrovi, called by the people "the large land," is said to be 200 miles in circumference. Somosomo, however, is the residence of the King and principal Chiefs. The people are in an awfully-degraded state; but the old King and his son received Messrs. Lyth and Hunt with kindness, and have promised to protect them, and to receive their teaching. Until Mission Premises could be erected, the King gave up his own house as a residence for the Missionaries. Eight places are recommended, which present, in their position, population, and other circumstances, encouraging openings for Missionary Labour.

The Printing-press arrived most opportunely. Mr. Cargill had composed a Grammar and Dictionary of the language: translations of portions of the Scriptures had also been made, and several elementary books prepared; and the want of the press was greatly felt, in order to multiply copies for general use.

The number of Members is 273; and there are 77 Schools, containing 720 Scholars. [Report.

We subjoin some touching notices from Mr. Waterhouse's last communications:—

Sept. 2, 1840—After encountering storms, we entered the Derwent, the wind favouring us so that we came to anchor, and I reached my house before it was known that the Triton had arrived. I found my family all well; but a report was current, that my valued friend Mr. Bumby was drowned! My mind is singularly prepared for hearing of any calamity. The deaths of Mrs. Wilson and Mrs. Cargill have with more than vocal energy proclaimed the uncertainty of human life, and taught me how difficult a thing it is to allow nature her moderate sorrow; but FEELING must not govern in

Wesleyan Missionary Society—

a case like mine, exposed in the way of undoubted duty to "hardships, grief, and loss."

When I look at the dangers to which I have been exposed, the heart-rending scenes which I have witnessed, the painful sympathies which have been excited, the wasting heats which I have endured, the anxieties which I have experienced; and, on the other hand, when I contemplate the all but overwhelming delight which I have felt on beholding so many self-denying, laborious Missionaries, with their invaluable Wives, who greeted me with a welcome never to be forgotten—the natural beauty displayed before my eyes—and the moral glory beginning to burst forth upon the Heathen through the instrumentality of such Missionaries in the islands of the sea; it makes it matter of grateful wonder, that, after such continuous excitement, I am so well as I find myself to be. I am now preparing for another twelve months' absence from my family; and then (if spared) I shall need a little relaxation, or the system will wear out.

Sept. 20, 1840—Communications of such a nature have been received as to leave no doubt on the subject of dear Mr. Bumby's death; the occasion of which I have had to improve, to a large congregation, this evening, from Psalm xcvi. 2. This occurrence not only touches the tenderest sympathies of nature, but involves me in still greater care and anxiety. O God, be Thou my helper!

I am now on the eve of sailing, by way of Sydney, to see the Brethren, and the mourning sister of our late friend Bumby, at New Zealand. It is a great trial to be so long from home, in such dangers and deaths as seemed to surround me in my last voyage. But I am cheerful and happy in my work; and who would not be so, to see the grace of God as I have seen it!

LONDON MISSIONARY SOCIETY.

Islands and Labourers.

Samoa, or *Navigators*: 1831: C. Hardie, Alex. Macdonald, Samuel Wilson, T. Heath, Wm. Mills, Wm. Day, John Betteridge Stair, Ebenezer Buchanan, Arch. Wright Murray, George Pratt, Thomas Slatyer, Wm. Harbutt—*Harvey*: 1825: C. Pitman, Aaron Buzacott, Wm. Gill, Henry Royle; 10 Nat. As.—*Society*: 1820: C. Barff, G. Platt, G. Charter, John Hodgerson; 2 Nat. As.—*Austral*: 5 Islands; 9 Nat. Teachers—*Georgian*: 1797: Henry Nott, C. Wilson, George Drummond, T. Joseph, David Darling, John Davies, C. Green Stevens, Joseph Johnston, J. M. Orsmond, Wm. Henry, Alex. Simpson, Wm. Howe Thomas Blossom, As.; Tamare, Nat. Teacher—*Pau-*

motu: 4 Out-Stations, with 4 Native Teachers—*Marquessas*: begun, 1797; relinquished, 1798; resumed, 1834: George Stallworthy, Robert Thomson—Messrs. Drummond, Slatyer, Harbutt, and Dickson arrived at Sydney on Christmas Day last: Mr. Dickson departed to his Rest on the 4th of February. Rev. Thomas Bullen and Rev. G. Turner, with their Wives, Rev. Henry Nisbet, and Mr. Alfred Smee, Printer, embarked on the 11th of August for the South Sea—Pp. 236—238, 430, 431.

Opening Fields of Labour.

The Rev. Thomas Heath, of the Samoan Mission, left in the "Camden," on the 17th of April of last year, on an exploring voyage; in which he visited Rotumah, Tanna, Erromanga, the Isle of Pines, and New Caledonia, arriving at Sydney on the 9th of June. He took with him Ten Native Teachers; whom he distributed among these Islands, where they were all welcomed. Mr. Heath thus closes his Journal of the Voyage:—

Let the Directors resolve to occupy these fields without delay. Unmarried Missionaries may go at once. Remember the Roman-Catholic College at Valparaiso, and the activity of the New Propaganda at Lyons; but above all, remember the tens of thousands now ready for instruction.

Let the "Camden" be employed two or three months, in more carefully surveying the groupes of the New Hebrides, the Loyalty and Britannia Islands, and the New Caledonia Groupe. Do not stand still for want of agency. You may find it at the Samoa or in the Windward-Islands' Missions. Br. Murray almost wept that he could not come with me. I love my work at Samoa, but can still leave occasionally for a few months. At the same time I say, Send out another Williams if you can.

Bear in mind, that when the "Camden" has done this, she can easily bear away to New Guinea and New Georgia, New Ireland, New Britain; at some, if not all of which, Teachers may in all probability be placed without delay.

Commencements are made of Five New Missionary Stations. Let us thank God, and prosecute the work vigorously.

Increase of Native Labourers.

The Directors have long been convinced that greater efforts should be made to diffuse the Gospel in the South-Sea Islands, and other parts of the world, by means of Native Teachers and Evangelists; and, acting on that conviction, they determined, previous to the departure of the "Camden," to attempt a Seminary at Rarotonga, for the theological education of pious Young Natives, with a view to their engaging

in the Missionary Work. Mr. Buzacott has consented to superintend the Seminary; which, before the accounts came away, was in actual operation, with Eleven Youths under instruction.

[Directors.

Mr. Hardie, of the Samoan Mission, has undertaken the superintendence of a similar Institution; and reports well of the state of the Youths under his care.

Conflict with Popery.

Among the Islanders of the Southern Ocean, the Bible has preceded the advocates of Popery. The Natives of Tahiti, Rarotonga, and the Samoas, now read in their several tongues the wonderful works of God. The free circulation of the Scriptures, and the abominations of Popery, never *had*, and never *can have*, co-existence; and to doubt the omnipotence of truth—the *truth as it is in Jesus*—would be to deny our faith, and to dishonour Him whose name we bear and in whose Cross we glory.

The result, hitherto, of the unrighteous and coercive measures of the champions of Romanism is calculated to sustain our confidence—is such as every friend to truth and justice would desire.

[Report.

Summary View of the Mission.

The tidings of the churches of Polynesia are of a mingled character. In Tahiti, and in some of the Society Islands, the love of many has waxed cold; and spiritual religion, it is feared, is at a low ebb. The intercourse of depraved Europeans with the Natives continues to be a fearful source of much of the evil which exists. At some of the chief Stations, however, there is the promise of a return to a better state of things. Our Mission in the Harvey Islands is prosperous: the churches and congregations have received a large accession of members. By the arrival of the "Camden," 5000 copies of the New Testament—the munificent gift of the Bible Society—have been brought into circulation among the Natives, to their unspeakable comfort, gratitude, and joy. In the Navigators' Islands, the riches of Divine Grace have been abundantly shed abroad. War has ceased—the desire for instruction is increasing—numerous chapels and school-houses have been erected—the Mission Schools contain many thousands of children—the training of Native Teachers is carried forward on a large scale—the Press has been brought into operation, and a translation of the New Testament in the Samoan Language is completed. There has been a large grant of paper made by the Bible Society to print it.

[Directors.

AMERICAN BOARD OF MISSIONS.

SANDWICH ISLANDS.

Islands, Stations, and Labourers.

HAWAII: 1820: renewed, 1824—*Kailua*: Asa Thurston; Seth L. Andrews, M.D. Physician—*Kealahakua*: Cochran May, 1841.

Forbes, Mark Ives—*Waimea*: Lorenzo Lyons—*Ililo*: David B. Lyman, Titus Coan: Abner Wilcox, Teacher—*Kohala*: Isaac Bliss. OAHU: 1820—*Honolulu*: Hiram Bingham, Lowell Smith: Gerrit P. Judd, M.D. Physician; Levi Chamberlain, Secular Superintendent; Sam. N. Castle, As. Sec. Sup.; Amos S. Cooke, Horton O. Knapp, Teachers: Henry Diamond, Bookbinder; Edwin O. Hall, Printer—*Ewa*: Artemas Bishop—*Wailua*: John S. Emerson—Edwin Locke, Teacher—*Kaneohe*: Benj. W. Parker: Marcia M. Smith, Teacher. KAWAI: 1820—*Waimea*: Sam. Whitney—*Koloa*: Peter J. Gulick; Thomas Lafon, M.D.—*Waioli*: W. P. Alexander: Edward Johnson, Teacher. MAUI: 1823—*Lahaina*: Dwight Baldwin, M.D.: Mrs. Macdonald, Teacher—*Lahainaluna*: Lorrin Andrews, Eph. W. Clark, Sheldon Dibble: Edward Bailey, Teacher; Edward H. Rogers, Printer—*Wailuku*: Jonah. S. Green, Richard Armstrong: Maria C. Ogden, Teacher—*Hana*: Dan. T. Conde.

MOLOKAI: 1832—*Kaluahaha*: Harvey R. Hitchcock: Bethuel Munn, Lydia Brown, Teachers—Mr. and Mrs. Van Duzee, of Kaawaloa, sailed for the United States on the 23th of April. Rev. Reuben Tinker, of Honolulu, has been released, at his own request, from his connection with the Board. Mr. Macdonald, of Lahaina, died on the 7th of September last. Several of the Labourers have sought health, with advantage, by visits to the neighbouring coasts of these seas—Rev. E. W. Clark, to China; and Rev. B. W. Parker, Mr. Chamberlain, and Mr. and Mrs. Hall to the west coast of America: Mr. Hall went up the Columbia, and took a small printing apparatus to the Oregon Indian Mission—a gift from the first Christian Church of Honolulu. The Rev. Sheldon Dibble and his Wife had arrived on their return from the United States, and had resumed their labours—Pp. 238, 239, 311, 431; and see, at pp. 247—249, the Obituaries of two Sandwich-Islanders.

Summary.

Islands, 5—Stations, 17—Missionaries, 22: Medical Missionaries, 2—Physicians, 2—Assistant Teachers, male, 7; female, 4—Secular Superintendents, 2—Printers, 2—Bookbinder, 1—Female Assistants, 42; being 38 Wives of the Missionaries and Laymen, and 4 Unmarried.

The Board give the following

General View of the Mission.

Ministry—The past year has been one of

American Board of Missions—

signal triumphs of Divine Grace. The admissions to the church, during the year, were 10,725: the number admitted from the beginning, is 16,587; and the present number of members in regular standing, 15,915. At Hilo, more than 5000 persons were received within a year into the church at that Station, making what is probably the largest local church in the world. The contributions of the Native Churches in money for various religious objects, as reported by the Mission, exceed 8000 dollars. This, however, was but a small part of what they did to erect Houses for Christian Worship, and support Schools and Seminaries.

Schools—A Boarding School has been established for the children of the High Chiefs, who defray the expenses of the school; except the support of Mr. Cooke, who has charge of it: this is at Honolulu. At Hilo, there is a Boarding School for Boys, with 28 pupils, 17 of whom are members of the church: at this Station there is also a Boarding School for Girls, supported by the Natives: it is under the care of Mrs. Coan, and contains 20 pupils. The Female Seminary at Wailuku contains 49 pupils: it is under the charge of Mr. Green, with the aid of Miss Ogden. The Seminary, at Lahainaluna is the grand instrument for rearing up in the Islands a permanent and educated Native Ministry: its pupils are 58; and its instructors, Messrs. Andrews, Dibble, and Clark, with the assistance of Mr. Bailey as secular superintendent. The whole number of Boarding Scholars in the Mission is 155. There are also about 200 Station and Common Schools, containing upward of 14,000 pupils: the Station Schools have somewhat more than 600 scholars.

Printing—The printing for the year amounted to 102,160 copies and 11,703,036 pages; swelling the amount of pages printed from the beginning, to 94,997,893. The Translation of the Bible into the Language of Hawaii was completed on the 25th of February 1819—a few days short of nineteen years from the time when the towering heights of Hawaii first met the eyes of the company of Missionaries on board the "Thaddeus."

Civilization—The Committee and the Mission are both intent upon measure, fitted to enable and induce the Islanders to support

their own Institutions, at the earliest possible day: the Christian Community, however, will need to have long patience.

It is of immense importance that the people be taught very speedily, not only how to live so as to secure, individually, the salvation of their souls, but how to improve their social condition. They can raise cotton and silk: their soil can support a million of inhabitants: their climate is one of the best in the world; and their rulers are anxious to improve their system of government: but the rulers do not know how to change their system of government for a better. The people are imperfectly clothed—nineteen-twentieths of their land lies untilled—and the population is yet diminishing from disease, as the result of foreign intercourse in past times.

The Islands have suffered a great loss in the death of Kinan, the Queen-regent, Kaikioewa, Governor of Kauai, and Hoapili, Governor of Maui. They were all hopefully pious. Kekauluohi was proclaimed successor in office to Kinan.

The manufacture of cloth, introduced under the superintendence of Miss Brown, is gradually making progress. The Government has promulgated several laws, the execution of which will be highly favourable to industry.

Popery—On the 9th of July 1839, the French frigate l'Artemise, Capt. C. Laplace, arrived at Honolulu; commissioned to settle difficulties purporting to exist between the Government of France and the King of the Sandwich Islands. The object of this hostile visit of an armed vessel of France was none other, than to effect, by intimidation and force, the free access of Romish Priests to these Islanders; and the object was accomplished, and along with it the overthrow of the laws against the sale of intoxicating spirits, together with a disheartening, paralyzing influence on the Native Government; which ought to be encouraged and sustained, rather than ill-treated in this shameful manner, by the great Civilized Governments of the world.

A Romish Bishop and three Priests had arrived at Honolulu from Valparaiso: and it was reported, with credible evidence, that thirty more Priests were on their way. They were about to commence building a large House of Worship at Honolulu.

Spanish and Portuguese American States.

THE *B F Bible Society* continues its correspondence with Mr. G. B. Watts, of Carthagena; but his Letters hold out little prospect of any material change in South America. Ignorance and superstition still brood over that vast continent;

and, at present, guard every avenue against the entrance of Scriptural Truth. The Honduras Auxiliary has made a remittance of 60*l.*, and received a small supply of books. Four dozen Bibles and Testaments have been sent to the British

Chaplain at Bahia. The Commercial and Agricultural Company for Central America has received a grant of eight dozen Bibles; and a few copies have been placed at the disposal of a German Missionary proceeding thither. Mr. Pilkington, proceeding to the Brazil, has been entrusted with 19 Bibles and 70 Testaments, in Portuguese, Spanish, and French—The *Religious-Tract Society* has sent about 5000 Tracts to Honduras and other places; and, by means of a friend in Trinidad, a variety of Spanish Works into several parts of Spanish America. To the Brazil was sent a considerable

assortment of Portuguese Publications, hoping that they might be favourably received: the Letter of Instructions never reached the person to whom the box was addressed; and, not being claimed, the little works were legally sold by the officers of customs, to pay the duties: in this manner, they found an unexpected channel of usefulness. A further order has been received for 3000 copies of the Portuguese Works, which have been forwarded. The Committee have granted 15*l.* to their friends at Oporto, to assist them in these operations—Pp. 240, 241.

Guiana, and the West Indies.

Baptist Miss. Soc.—The Returns from Jamaica for the year 1840 are as follows: 28 Missionaries, 85 Stations and Out-Stations, 27,706 Members, 18,984 Inquirers: no complete Return has been made of the number of Scholars: in the year, there were 4648 Baptisms, 864 received to Communion, 352 restored, 337 deaths, 619 dismissed, 541 excluded, 256 withdrawn: there have been 1256 Marriages solemnized—The “Jamaica Education Society,” chiefly connected with the Baptist Mission, reports 17,177 Scholars; being 5144 Day, 297 Infant, 1609 Evening, and 10,127 Sunday—Pp. 241, 310, 430, 479, 555, 557.

B F Bible Soc.—Supplies of Books to the amount of 5232 copies have been sent to Jamaica, and the sum of 500*l.* has been received from Auxiliaries or Individuals. From other Islands and parts of the West Indies 644*l.* have been received, and 2449 copies of the Scriptures have been forwarded or ordered. The large supply furnished to the Mico Charity has been gratefully acknowledged: one of the Trustees writes:—

The Scriptures which you were pleased to send me, are most of them disposed of. I have sent them, through our Teachers, in all directions, and many of the people have bought them cheerfully. Many of the disbanded African Soldiers have purchased Testaments for their children, who are taught in our schools, to read to them when at home in the evenings. I see, in almost every part, a moral improvement among the people.

Mr. Wheeler formed 17 New Associations, besides assisting to revive others. He took down the names of 3500 persons

who were desirous of procuring Bibles, and were willing to pay the cost price for them—Pp. 241, 242: and see at p. 545, Mr. Wheeler's notice of the high value set by a Negro upon the Bible; and, at pp. 160, 161 of the present Volume, a Memorial adopted by the Committee, on occasion of the Death of Mr. Wheeler. The Committee quote the following testimony of a Missionary of Jamaica, which is corroborated by others, to the influence of the Scriptures upon the Emancipated Negroes:—

No part of the world is under greater obligations to the Bible Society than this Island; and nowhere have its operations been attended with more delightful results. The Testament and Psalter, so nobly granted to those Negroes who learned to read the Blessed Volume, in commemoration of the First of August, has proved an incalculable blessing. My wife and myself have distributed between two and three thousand volumes to the peasantry in this district; and now there is scarcely a cottage in which a copy will not be found, or a family without one or more members able to read it.

The effect of the circulation of the Word of Life among the emancipated sons and daughters of Africa, in this neighbourhood, has been most cheering. It has, in connexion with the preaching of the Gospel and instruction in the Sabbath Schools, completely changed the moral character of the people. Although this district contains at least 10,000 Negroes, nearly half of whom are attached to my congregation, crime is scarcely known; and a drunken black man seldom to be met with. The people are as industrious as any peasantry in the world, and, in intelligence, fully equal, if not superior, to the peasantry of England. Their attendance on the Means of Grace, and their

liberality to the Cause of God, are remarkable. A great proportion have a pleasing acquaintance with the Scriptures; and there are few who have not clear views of the Way of Salvation by Jesus Christ.

B F School Soc.—Additional School-materials have been supplied to Jamaica, to the amount of 120*l.* 12*s.* 11*d.*: of which 100*l.* has been repaid, and the balance has been voted as a grant—P. 242.

Christian-Knowledge Soc.—The Society has placed books to the value of 250*l.* at the disposal of the Bishop of Jamaica—The issue of Books in Antigua has been 171 Bibles and Testaments, 243 Common-Prayer Books, and 49 Bound Books: most of them were purchased—Scholars are reported to be, in Jamaica 6494, in Antigua 5892, and in Berbice 995 daily and 1320 on Sundays: these, and others not reported, receive, more or less, assistance in books from the Society—P. 242.

Church Miss. Soc.—The following Returns appear in the last Report in reference to the Society's three Missions in Guiana, Trinidad, and Jamaica: Stations 24, Missionaries 11, European Catechists 20, Country-born Catechists and Teachers 14 male and 3 female. Attendants at Public Worship 7490, Communicants 380, Schools 68, Scholars 5896—Pp. 242, 243, 272, 429, 517; and p. 120 of our present Volume: and see, at pp. 546—557, a History and the State of the Guiana Mission, Results of Labour and Prospects at Bartica Grove and among the Interior Indians, and an Engraving of Bartica Grove; at pp. 385—392, 428, 429, details of the Missions in Jamaica and Trinidad; and, at p. 437, an Obituary of Catherine, a Negress of Jamaica.

In reference to the Jamaica Mission, the Report states—

In many instances, large Congregations have already been gathered: many of the Negroes have given up their former sinful course of life, and have entered the married state: numbers have been baptized: classes of catechumens for Confirmation have been formed: a considerable number have been confirmed by the Bishop; and, of these, many have become Communicants. Some affecting proofs have been furnished of the willingness of the Negroes to assist in raising the requisite buildings; and, to a great extent, a wish for the Means of Grace has been awakened among them. The Schools are well attended; and the children, though at first wild and unruly, have soon learned to submit to discipline, and, in many cases, now form well-ordered Schools.

The work of the Ministry and Christian Education has steadily advanced throughout the Society's Stations. Congregations, Week-day Lectures, Missionary Meetings, Sunday Schools, Day and Evening Schools, Infant Schools, and the various measures to which in England we are accustomed, now prevail in this Island.

It is further stated in the Report:—

The results, which, through the Divine Blessing, have followed from the labours of the Society's Teachers among this Enfranchised Population, have impressed the minds of resident Proprietors. Representations have, in consequence, been made, both to the House of Assembly in Jamaica, and to Jamaica Proprietors in this country, of the claims which the Society has established to their support. These representations have been so favourably received by the parties to whom they were addressed, that the Committee are encouraged to hope for effective pecuniary aid to the Mission from these quarters.

Gospel-Propag. Soc.—In reference to the Diocese of Jamaica, it is reported—

A Legislative Enactment was adopted on the 11th of April 1840, which provided for the increase of the number of Curates in the Island, from 21 to 42, with an addition of 100*l.* a year to the stipends of the whole body. His Lordship assures the Society, that one great cause of the improved state of public feeling in his Diocese is to be found in the manifest good already done by the Clergymen sent out by the Society, and by the Schools which it has founded and maintained.

Of the Diocese of Barbadoes, it is stated—

In Barbadoes, the same good feeling has been manifested; and an Act was unanimously passed, making provision for the better maintenance of the Clergy in that Island. The progress of the Church in Barbadoes is exhibited in the following abstract of the Returns drawn up by the Bishop.

	1825.	1834.	1839.
Number of Clergymen	15	27	38
Number of Sittings in Churches and Chapels	5030	9530	21190

In addition to these particulars, it is reported that the proposed number of sittings in chapels and chapel-schools now in progress is 1800—in contemplation 2200; and that there are, in catechetical schools, preparing for baptism 2315 adults.

The Bishop has just drawn up an interesting Table of the Ordinations in his Diocese, since the date of his own consecration in 1824. It appears by this statement, that 148 Clergymen have received Orders at his Lordship's hands: and it is a striking testimony to the value and

importance of Codrington College, that, of this number, no fewer than 46 have been educated within its walls.

The Society has granted 150*l.* sterling for the enlargement of a Chapel-School at the juncture of the Pomeroon and Aripiaco Rivers in Guiana, and 200*l.* sterling a year to a Missionary.

The whole expenditure of the Society in the Dioceses of Jamaica and Barbadoes, during the last five years, has been, for the building of Churches, Chapels, and School-houses, 38,957*l.*; and for the maintenance of Clergymen, Catechists, and Schoolmasters, 27,334*l.*—P. 243.

London Miss. Soc.—At 12 Stations in Guiana, there are 12 Missionaries, 10 Catechists, and 1 Schoolmistress; and, in Jamaica, at 10 Stations, there are 8 Missionaries, 7 Catechists, and 3 Schoolmistresses. The Returns which may be gathered from the Report are 1520 Communicants, 1245 Sunday Scholars, and 3728 Day Scholars—Pp. 175, 243, 350, 351, 352, 392, 406, 431, 556, 557; and pp. 174, 224, of our present Volume.

Among the newly-enfranchised Negroes and the Coloured Population of these colonies are found some of the richest rewards of Missionary Zeal, and the strongest encouragement to more extended labours. Our Brethren, both in Jamaica and British Guiana, bear uniform and unequivocal testimony to the order, industry, and general good conduct of the people under their instruction. Their recent transition from slavery to freedom has been accompanied by strong temptations to many evils to which human nature, especially when unblest with education and refinement, is generally prone; but, from the charge of indolence, intemperance, and insubordination, the Negroes on our Missionary Settlements have been free.

The generosity of the West-Indian Christians supplies an example to our own churches. It needs no excitement, but only a discreet and salutary guidance. They remember the words of the Lord Jesus, how he said, *It is more blessed to give than to receive.* The summit of hope with many of the aged Africans is, that their children may be employed to bear to the land of their birth that Blessed Gospel, which soothed them in their former bondage, and sweetens and consummates their present freedom.

The amount contributed in the year 1838 for the support and extension of the Gospel, by the congregations in the Colony of Barbice alone, was 1976*l.*: in the year 1839 it was 4102*l.* The Infant Churches of the West Indies will not only soon be self-supported; but

also become the ministers of that grace, which they have so lately received, to multitudes, who now sit in darkness and in the region of the shadow of death.

[Report.

Mico Charity—At 16 Stations in Jamaica, there are 16 Juvenile and 7 Infant Schools, containing 5371 scholars. In the Normal School, 95 male and female Teachers have been entered from the beginning: of these, 13 male and 8 female have been dismissed as unsuitable, 30 male and 20 female have been appointed to the charge of Schools, and 11 males and 13 females are under training. In George Town, British Guiana, there are 8 Schools, juvenile, infant, and adult, containing 782 scholars; and 8 candidates are training in the Normal School. In Trinidad, there are 12 Schools, and 20 Teachers, male and female—Pp. 243, 244.

Relig.-Tract. Soc.—A gratuitous supply of nearly 90,000 Tracts and Children's Books has been granted; and 8 Circulating Libraries have been sent out at reduced prices: books for sale, to the value of 415*l.*, have been forwarded; and 11,400 Publications in English, French, and Spanish have been placed at the disposal of two friends who are gone on a visit to Jamaica, Barbadoes, and Hayti. Supplies, to the value of 50*l.*, have been sent to Hayti; and 33*l.* have been remitted as the proceeds of what have been already sold—P. 244.

Scottish Miss. Soc.—Six Stations in Jamaica are supplied by 4 Missionaries—P. 244.

We gather from the Report the following particulars:—

Hampden—George Blyth: 3 Teachers: communicants, 701: candidates and catechumens, 610: young persons under instruction, 750: children in three Schools, 502 day scholars, and between 200 and 300 evening scholars. There are 1195 members of the Temperance Society. The congregation has raised 660*l.* for the purposes of supporting their own Minister, Missions, Education, &c.

Lucea—James Watson: 2 Teachers: communicants, 447: catechumens, 778: adults and children in Schools, 400. The increase of the congregation has rendered it necessary to enlarge the church, which has been done at the expense of 1000*l.* currency; of which 400*l.* has already been raised. The amount raised for charitable purposes, during the year, was 500*l.* currency.

Port Maria—Mr. Simpson returned from this Station in August 1839: a Teacher has

Scottish Missionary Society—been sent out. There are 145 communicants, and a congregation of about 600.

Cornwall—H. M. Waddell: one Teacher. The congregation has increased to 1200 persons. There are 173 communicants, 89 candidates, and 410 adult inquirers; 310 day, 130 evening, and from 200 to 250 Sunday Scholars: 75 Bibles and 33 Testaments have been sold and given. There are 207 members of the Temperance Society who are adults, and 220 who are members of a Juvenile Temperance Society. Voluntary contributions have been raised, amounting to 240*l.* sterling.

Carron Hall—John Cowan: one Teacher: congregation 800 to 900: communicants, 172: catechumens, 410: Scholars, 325.

At p. 545 of our last Volume, we quoted the testimony of Mr. J. J. Gurney to the admirable working and results of Slave Emancipation in the West Indies; and we have here the similar testimony of different Societies engaged in labouring for the benefit of the Emancipated Slaves. We subjoin some additional evidence on this subject, from persons in authority.

Our Emancipated Population are as free, as independent in their conduct, as well-conditioned, as much in the enjoyment of abundance, and as strongly sensible of the blessings of liberty, as any that we know of in any country; and every one who reflects must be aware, that, in a land where the demand for labour is pressing and the supply inadequate—where the people have, in most parts, means of support, which preclude the necessity of continuous labour—where the desire to live at ease may, to a considerable extent, be gratified—and where uncultivated and fertile land is abundant and procurable at little cost, positive coercion is, in the nature of things, impossible; and that the virtual coercion, which, in all countries, is imposed by the necessities of the labouring man, is likely to be less here than in any part of the United Kingdom. To those advantages it may be added, that all disqualifications and distinctions of colour have ceased; and men of all colours have equal rights in the law, and all equal footing in society—that every man's position is settled by the same circumstances, which regulate that point in other free countries, where no difference of colour exists—that civil and religious liberty is universally enjoyed, in as great a degree as in the mother country—and that we have a Press as free as any in the world. Such is the present condition of this Colony in those respects; and it may be asserted, without fear of denial, that the former Slaves of Jamaica are now as secure in all social rights as free-born Britons.

[Governor of Jamaica.

The Abrogation of the Apprenticeship has, with astonishing celerity, developed all those elements of prosperity contemplated by statesmen as one of its most important objects, in a degree beyond the most sanguine expectations; as evinced in the large amount of capital since invested in this Colony—in the purchase of lands at an amazingly increased value, by resident individuals—in the improvement and increase of buildings for social and mercantile uses—in the erection and enlargement of temples for religious worship—in the improved cultivation, and greater care and attention paid to the fencing and subdivision of land—and in the division of wealth among the working people, by which their present appearance, and social habits and morals, have been improved to a most gratifying, and, considering the short space of time, surprising extent.

[Parliamentary Papers.

The most gratifying proofs of benefit are to be found in the decided improvement of the Negro Character; and the altered habits and general appearance of a land formerly in utter darkness, and abandoned to the worst practices of the most degrading Heathenism. This alteration in their whole conduct—a gradually increasing alteration—is one among the most gratifying proofs of the good effects resulting from their deliverance from a yoke—which, while it was submitted to with meekness and patience by the most enduring and long-suffering of mankind, so was the removal of the pressure received, not by unseemly transports—not by degrading indulgences—not by excess or riot, but by a calm and settled religious feeling, consecrating the glorious Day of their Emancipation (as I myself witnessed) to devotional exercises; and evincing the proofs of

Green Island—No report has been received.

United Brethren—At 35 Stations, there are 138 Labourers, of whom 62 are females. They have 49,863 Negro Converts under their instruction: of these, 15,279 are communicants—Pp. 244, 311, 351, 479, 519; and see, at pp. 47, 48 of the present Volume, some Obituary Notices of Converts.

Wesleyan Miss. Soc.—The Missionaries, 89 in number, are assisted by 1865 Catechists and Readers, and by 41 Salaried and 1108 Gratuitous Teachers: the Members are 48,035, and the Scholars 19,529; being an increase, in the year, of 5107 Members and 845 Scholars—Pp. 223, 244, 430, 431, 556, 557.

that Christian Faith which they had imbibed, however imperfectly, but which so powerfully sustained them under that most difficult of all human trials—sudden temporal prosperity.

From that time to the present, the same forbearing spirit, the same anxious desire after religious knowledge, the same *thirst for the living God, even as the hart panteth for the water-brooks*, have marked the conduct of the Labouring Population. On no point are they so urgent as the establishment of schools for their children. My last Visitation was distinguished, everywhere, by their pressing applications on this subject; and nearly Nine Thousand were Confirmed. These Confirmations afforded me the most convincing proofs of the advancement of the young, who are, in fact, the instructors of their parents—and that, too, without any feelings of envy or jealousy, or of mortified pride; but, on the contrary, of grateful acknowledgment for a new, and hitherto untasted, blessing: thus exemplifying the satisfactory assurance, from the highest authority, that “the conduct of the Emancipated Negroes throughout the West Indies has been remarkable for tranquil obedience to the law, and a peaceable demeanour in all the relations of social life.”

[Bishop of Jamaica.

North-American Indians.

American Board of Missions: 24 Stations, 22 Missionaries, 1 Medical Missionary, 3 Native Preachers, 2 Physicians, 14 Male and 53 Female Assistants, and 1 Native Printer—P. 246. We collect the following notices:—

Cherokees—Such embarrassments have attended the Missionaries, as seriously to interfere with their progress: no advance has been made in the adjustment of the difficulties of the Cherokees with the United States. More interest has been manifested in schools and religious meetings than could have been looked for in this troubled state of affairs. Generally, the church members have appeared well, and the congregations have been as large as usual. The printing for the year has been 243,000 pages; and the whole amount 2,203,200 pages.

Choctaws—The Missionaries preach stately at ten or twelve places; and the congregations have generally been large, and more attentive than in former years. The printing executed in the past year amounts to 165,000 pages; and, from the beginning, to 3,048,150 pages.

Pawnees—The Indians seem ready to abandon their hunting and roving life; and the door of Missionary Labour seems open. By a census recently taken with much care, the population of the tribe is found to be 6244.

Oregons—At the opening of the year 1839, the Mission were an aspect of peculiar interest: the Indians were gathering in great numbers round the two Stations then occupied, and manifesting remarkable docility, both in regard to receiving religious instruction, and adopting the habits of civilized life: many appeared to be wrought upon by the Spirit of God; and not less than 2000 made public confession of sin, and promised to serve God. Subsequently, the curiosity and interest awakened by the first proclamation of Christian Truth, and the new

manner of living which was proposed, abated; and the depraved inclinations of the Indians led them to reject the restraints of Christianity, and to manifest less interest in the object of the Missionaries.

About this time, two Romish Priests arrived from Canada, and began to travel extensively among the Indians, and to baptize some of them; and, by introducing the papal ceremonies, and by misrepresentation, seemed likely to interfere, to some extent, with the success of the Mission. Still, at the close of the year 1839, the Indians appeared favourably disposed: 80 or 100 families were cultivating the ground round each Station, and a good degree of interest was manifested in the schools.

Sioux—About 2000 Indians are within a day's, and most of them within three hours' travel of the present residence of the Missionaries. The men, in some instances, seem more disposed to work than formerly; though their attachment to their superstitions, their idleness, and their love for games and war, are still a most serious obstacle in the way of introducing the Gospel among them. The whole amount printed in the Dakota or Sioux is 3500 copies of works, and 173,000 pages. A Dictionary of about 3000 words has been prepared, and also a small Grammar.

Ojibwas—There is manifested an increasing desire to lead a settled life; and, were it not for hostilities with the Sioux, the prospect of improvement in character and habits, under the influence of Christian Instruction, would be highly encouraging. Three small books, amounting to 189 continuous pages, have been printed in the Ojibwa during the year, making an aggregate of 94,000 pages. The printing from the beginning has amounted to 707,000 pages.

Stockbridge Indians—The schools, which

have heretofore been supported by a small annuity which the Indians surrendered to the Mission for that purpose, have, together with the annuity, been placed at the entire controul of the Indians; and during the year have been taught by two competent and promising Young Men of their own number.

New-York Indians—The churches have been less agitated, during the past year, by alienations and strife, growing out of the political relations of the tribe, than during some previous years. More attention has been paid to the Means of Grace, and more desire manifested for the education of their children; and the prejudices of the Heathen Party seem to be gradually so far giving way, that numbers of them not unfrequently attend Public Worship on the Sabbath.

Abenakis—The opposition of the Papists has been, during some part of the year, less violent than usual. Some movement has been made toward translating a part or the whole of the New Testament into the Abenakis.

United Brethren—At New Fairfield, in Upper Canada, Brn. Luckenbach and Bachman have a congregation of 124: at Westfield, on the Missouri, Brn. Miksch and Jesse Vogler have 153; and among the Cherokees, in Arkansas, Brn. Miles Vogler and Rude have 99. The Communicants are 70—P. 246; and see, at p. 48 of the present Volume, an Obituary Notice of Phœbe, of New Fairfield.

Church Missionary Society—At 4 Stations connected with the Red-River Settlement, the Missionaries Wm. Cockran and John Smithurst are assisted by 7 Schoolmasters: attendants on Public Worship, 1350: communicants, 300: Schools, 10; containing 282 boys, 203 girls, and 53 youths and adults. Mr. Smithurst arrived Sept. 21, 1839. Mr. Abraham Cowley and his Wife arrived at Montreal in January last, where he was admitted to Deacon's Orders: their intention of

proceeding by land to the Mission would be attended, it was found, by more delay and difficulties than would be occasioned by their return to England for a passage by one of the Company's ships: they have accordingly returned, and are waiting their passage—P. 246; and pp. 64, 115, 224 of our present Volume: see, at pp. 271, 272, Letters of Native Indians; at p. 554, the Method of stimulating the Industry of the Indian Boys, and the High Value put by the Indians on the Scriptures; and at pp. 59, 60, 115—117, 162 of our present Volume, further details relative to the Indians.

Wesleyan Missionary Society—Nearly 100 Missionaries are labouring in the extensive territories of British North-America, occupied chiefly with ministering to the spiritual wants of Europeans and the descendants of Europeans, and, so far, not coming within the view of our Work. About 1000 Indians, however, are connected with the Mission in Upper Canada, and a Mission recently established in the territories of the Hudson's-Bay Company will bring the Society more largely into contact with the Indians. This Mission was undertaken at the instance of the Company, on the urgent recommendation of Governor Simpson. A notice of this Mission occurs at p. 223 of our last Volume. Six Stations are already occupied—P. 246.

The *Gospel-Propagation Society* reports that most of the Tuscaroras have been baptized, and profess Christianity. Above 110 persons, nearly all Indians, were confirmed by the Bishop of Montreal when he last visited the Stations of the Society. The attention of the Colonial Clergy is awakened to the state of the Indians connected with the different Settlements.

Labrador.

UNITED BRETHREN.

Nain: Brn. Lundberg, Fritsche, Seldenschlo, Albrecht: congregation, 298: communicants 111—*Okkak*: 1776: Brn. Knaus, Hertzberg, Erdman: cong. 352: commun. 152—*Hopedale*: 1782: Brn. Stock, Glitsch, Beck, Barseo: cong. 205: commun. 63—*Hebron*: 1830: Brn. Morhardt, Mentzel, Freytag, Vollbrecht: cong. 179: commun. about 50—Total: 15 Missionaries of whom 10 are married; with 1034 Esquimaux under their care, of

whom 376 are communicants—Br. Henn, of Okkak, has been compelled by bodily infirmity to retire from his post, after labouring 21 years. Br. Kruth, of Hebron, is on a visit in Germany. Br. and Sr. Freytag returned, on the 9th of September, from a visit to Germany—Pp. 246, 311; and see, at pp. 49, 60—63, 118—120, and 169—173 of our present Volume, many details relative to the Mission.

Greenland.

UNITED BRETHREN.

New Herrnhut: 1733: Brn. Ulbricht, Mehlhose, Richter, Hasting: cong. 388 — *Lichtenfels*: 1758: Brn. Tietzen, Casp. Kögel, Chr. Lund: cong. 363 — *Lichtenau*: 1774: Brn. Ihrer, John Kögel, Ashoe: cong. 671 — *Fredericksthal*: 1824: Brn. V. Müller, Baus, Uellner: cong. 379: Br. Herbrich, of New Herrnhut, and Br. J. P. Lund, of Fredericksthal, are on a visit to Europe—Total: 13 Missionaries, of whom 8 are married; with 1801 Greenlanders under their care, of whom 780 are communicants. Br. and Sr. Eberle, of Lichtenfels, returned to Herrnhut in November 1839: he had been a Missionary in Greenland 35 years—Pp. 247, 311.

We hope to lay before our Readers, ere long, details of this Mission, as we have lately done of that in Labrador. In the mean time, we extract, from the "Periodical Accounts," the summary of

the last intelligence:—

The spiritual progress of the Mission, if not as rapid as could be wished, appears to have met with no particular interruption; and the state of the several flocks has been such, as to afford encouragement to the faithful servants of God who minister to them. The dispersion of the members of the three older congregations, of whom about one-third are compelled to live at a distance from the Settlements, continues to prove a serious hindrance to their growth in grace and knowledge, and to the Christian education of their children.

Measures are in progress for the improvement of the Schools at the several Settlements. A school-house, which will admit of being warmed during the winter months, seems indispensable to the attainment of this object; and the small amount which may still be required, to provide one for each station, will assuredly not be withheld from this venerable and singularly inexpensive Mission.

AFTER THIS I BEHELD, AND, LO, A GREAT MULTITUDE WHOM NO MAN COULD NUMBER, OF ALL NATIONS, AND KINDREDS, AND PEOPLE, AND TONGUES, STOOD BEFORE THE THRONE, AND BEFORE THE LAMB, CLOTHED WITH WHITE ROBES, AND PALMS IN THEIR HANDS; AND CRIED WITH A LOUD VOICE, SAYING, SALVATION TO OUR GOD WHICH SITTETH UPON THE THRONE, AND UNTO THE LAMB.

REF. vii. 9, 10.

Biography.

OBITUARY OF RAZAFY,

ONE OF THE CHRISTIAN REFUGEES FROM MADAGASCAR, WHO DIED AT WALTHAMSTOW,

DEC. 26, 1840, AGED 22 YEARS.

THE subject of this brief notice was one of the six Christian Refugees, who left Madagascar in the autumn of 1838, and reached England in May 1839. Her husband, Andrianlaina, had received the knowledge of the Truth some time before her mind became enlightened. His instructions and example were the means, which God was pleased to render effectual in her conversion. She was soon convinced of the folly and emptiness of idolatry: it yielded no satisfaction to her inquiring and awakened mind. The truths of Divine Revelation were exhibited to her view; and she was led to renounce Heathenism, and place her hope in Him who came into the world to save sinners. While still but partially enlightened, persecution led Rafaravary, another of the refugees, to her house. Her home thus became an asylum for one who had, May, 1841.

for some time, suffered much in the cause of Christ. This, their first acquaintance with each other, led to a close and affectionate intimacy, which proved of great value to Razafy, in teaching her the Way of God more perfectly. Deprived of all the public ordinances of Religion, they found a solace and delight in reading together the Sacred Scriptures—in frequent prayer—and in conversing on the things which pertained to their everlasting peace.

After many toils and sufferings, it was resolved to attempt escaping from their native country. Providence guided their steps, and guarded them from their enemies: they escaped from a land of barbarous cruelty and inhuman persecution, and ultimately found a cordial welcome in this country.

Razafy never appeared, from the time

of her arrival in England, to enjoy firm health. There was a delicacy of form, with a feebleness of constitution, little adapted for the trials and hardships to which she had been exposed. These, no doubt, reduced her strength, and tended to shorten her days. Evident symptoms of disease appeared in the course of last summer; and arrangements were made to remove her to a more genial climate. Every possible effort was made which might administer to her comfort. She became gradually weaker; and on the 26th of December, early in the morning, perfectly conscious of her approaching end, and with an undisturbed hope in the Redeemer, she calmly entered into Rest, being about 22 years of age.

Her experience as a Christian had not been greatly varied: it was simple and unsophisticated. She loved the Scriptures. She was much engaged in devotional exercises, and always enjoyed conversing about the things of God. Frequently, during her illness, when Mrs. Johns entered her sick chamber, she found her evidently passing her moments in prayer. At family worship, their native language being employed, she would at times take her turn in offering prayer; and often" (says Mrs. Johns, with whom she lived, in a Letter to Mr. Freeman) "have I much enjoyed hearing her, when pleading for forgiveness of her sins, for the increase of faith and love, exhibiting much earnestness and humility, and thanking God for having visited her soul in the land of darkness."

One Sabbath Evening, about six weeks before her decease, she requested Mrs. Johns to pray with her; and on being asked what blessing in particular she wished her to supplicate, she replied, "That I may see more of the glory of Christ—that I may love Him more; and, if this disease is to terminate in death, that I may dwell with Him for ever in heaven."

On the Sabbath following, soon after the intelligence had been received of the martyrdom of many of her friends, she was evidently anxious to converse on the subject; specifying them by name, and expressing much delight in the hope of joining them in glory in the celebration of the Saviour's love. She entered with much interest into the subject of the mysterious ways of Divine Providence, and seemed delighted in thinking of the goodness of God, that she, who had never

seen an European in her own country, should have been brought here to England to die, and find a burial-place among them. "Yes," said she, "here, among the people of God, shall I be found at the Resurrection on the Judgment Day." This naturally led to conversation respecting her husband, whom she had left at the Mauritius, and Mr. Johns, who had gone there with the hope of rescuing some of the suffering Christians in her native land. She wept much, while reflecting on the disappointment which he would experience, on finding that they had been already cut off. "I shall no more meet him and you," said she, "on earth: but I hope to meet you in heaven; and then we shall rejoice together in the presence of the Lord."

About a week before her death, a friend at Walthamstow called to see her. She was then in a most happy state of mind. Her countenance beamed with delight while she expressed her desire to be with her Saviour, and yet her entire willingness to wait His time. "But pray for me," said she, "that my faith and love may increase."

A few days before her decease, she made a great effort to express her thankfulness to her friends for all their kindness to her. On the day previous to her death, she said she felt extremely weak, and could not command her thoughts much. On the following morning, when death was evidently approaching, she became faint, but again revived; and attempted to speak, but could not be understood. Being asked if she thought she was about to be removed, she nodded assent; and seeing Rafaravary, said, "This is Mary." Fainting again, she was asked how she felt; when she replied, "Jesus, Jesus, Thou art now taking me!"—these were her last expressions—her breathing became feeble and shorter—she turned her head and smiled on a friend who was kindly watching her, and was soon numbered with them that fall asleep in Jesus.

Information of her decease was given to the Directors of the London Missionary Society, at their meeting on the following Monday Evening; when it was resolved that a Deputation from the Board should attend her funeral, which it was agreed should take place at Walthamstow, on Thursday, 31st December. A place in the family vault of James Hale, Esq. having been most kindly offered, her remains were placed there, after an appropriate and affecting Service in Marsh-street Chapel.

A large concourse attended, and much sympathy and interest were expressed.

On the following Sabbath Evening, Jan. 3, the Rev. J. J. Freeman improved the event to a crowded and most attentive audience, from Mark x. 29, 30: "There is no man that hath forsaken house, or brethren, or sisters, or father, or mother," &c.

The latest intelligence from Madagascar

is still distressing. The "little flock" is harassed and persecuted: but, through the grace of God, they remain steadfast, and continue to ask of British Christians, as the highest favour they can confer on them, to remember them often in their intercessions before God. Oh, that the time to favour Madagascar, that the set time, were come!

Proceedings and Intelligence.

United Kingdom.

ANNIVERSARIES OF SOCIETIES.

COLONIAL CHURCH SOCIETY.

FIFTH ANNIVERSARY.

Meeting.

Thursday, April 28, at xii; at the Hanover-Square Rooms; C. R. L. Bevan, Esq. Treasurer, in the Chair: Col. 34l. 9s. 10d.

Movers and Seconders.

Montague Bere, Esq.; and Rev. Mr. Miller—J. S. Reynolds, Esq.; and Hon. and Rev. Baptist W. Noel—Henry Pownall, Esq.; and Rev. John Stock—and Rev. Wm. Chave; and G. N. Hoare, Esq.

Resolutions.

—That this Meeting learns, with feelings of deep regret, from the Reports of the Agents of the Society, confirmed by information from various other quarters, that while the spiritual destitution of the Colonies is great and their wants urgent, the state of the Church of England is peculiarly depressed and neglected.

—That, considering the existing spiritual destitution, this Meeting has heard with satisfaction that so many of the inhabitants of the Colonies are become alive to their destitute condition, and are willing to contribute of their substance in aid of the Church of England; and, adverting to that part of the Report in which it is stated that for every 10l. subscribed in the Mother Country it is hoped that 20l. or 30l. may be raised in the Colonies, they earnestly implore the real friends of Religion and of the Church in the United Kingdom, to come forward with extensive pecuniary assistance to this Society.

—That this Meeting entirely approves of the efforts made by this Society on the Continent of Europe; and rejoices in the prospect of usefulness presented in this department of its labours.

State of the Funds.

Receipts, 1737l. 16s. 6d.; with specific Subscriptions for endowing Colonial Bi-

shoprics, 431l. 2s. — Payments, 1832l. 15s. 5d.: and 406l. paid over to the Bishop of London, for the Colonial Bishopric Fund.

BAPTIST MISSIONARY SOCIETY.

FORTY-NINTH ANNIVERSARY.

Sermon.

Wednesday, April 28, at xi; at the Poultry Chapel; by Rev. John Harris, D.D.; from Rom. ii. 22: *Thou that abhorrest idols, dost thou commit sacrilege?* Col. 60l. 13s. 8d.—at Surrey Chapel; by Rev. J. J. Davies; from Isaiah vi. 11: *Then said I, Lord, how long?* Col. 46l. 4s. 2d.

Meeting.

Thursday, April 29, at x; at Exeter Hall; W. B. Gurney, Esq. in the Chair: Col. 131l. 10s. 4d.

Movers and Seconders.

Rev. T. S. Crisp, of Bristol; and Rev. W. G. Lewis, of Chatham—Rev. Dr. Vaughan; and Rev. W. Brock, of Norwich—Rev. J. G. Pike, of Derby; and Rev. T. Archer—Rev. J. M. Daniell, of Ramsgate; and Rev. George Pearce, of Calcutta—and John Shoard, Esq. of Bristol; and Thomas Aked, Esq. of Bradford.

Resolutions.

—That this Meeting heartily rejoices in the commencement of a Mission to Western Africa, and in the zealous disposition shewn to aid it by the Churches in Jamaica; all which they hope may be regarded as the earnest of the dawning of that day, in which *Ethiopia shall stretch out her hands unto God.*

—That the success of the Appeal for strengthening and extending the Mission in various quarters, for relieving the Society from the debt of last year, together with the steady increase of the ordinary receipts, and the aid afforded by

the Bible Translation Society toward the printing of the Holy Scriptures in the languages of the East, call for devout thankfulness; while the correspondent success of the Mission, and the increase of its expenditure, call for still more vigorous exertion. That this Meeting would, therefore, affectionately urge on every Church, and the friends of the Mission, to make systematic and strenuous efforts on its behalf.

State of the Funds.

Receipts of the Year.	£	s.	d.
Contributions	18097	5	8
Special Contributions—			
For Liquidation of Debt.	2100	3	8
For Additional Missionaries to Jamaica	2000	0	0
For African Mission	2065	12	2
For Translations	1448	5	10
For Education	462	8	7
For Sundries	483	1	3
Total.....	£26,656	17	2

Payments of the Year.

Missions—			
India	6712	8	3
Ceylon	1958	4	1
Java	218	0	0
Jamaica	9016	0	7
Bahamas	1271	19	3
Honduras	757	8	10
Western Africa	453	15	0
Sundries	4886	7	6
Total.....	£25,274	3	6

NEWFOUNDLAND &c. SCHOOL SOCIETY. EIGHTEENTH ANNIVERSARY.

Sermon.

Wednesday, May 5, at vi½ P.M.; at St. Bride's, Fleet Street; by Rev. Wm. Dealtry, D.D.; from Ps. cxxxvi. 23: Col. 33l. 0s. 6d.

Meeting.

Friday, April 30, at xii; in the Lower Room, Exeter Hall; Lord Bexley, President, in the Chair: Col. 77l. 17s. 4d., including two Donations amounting to 52l.

Movers and Seconders.

Capt. Vernon Harcourt, R.N.; and Rev. T. F. Bridge, Rector of St. John's, Newfoundland—Rev. E. Holland; and Rev. Daniel Wilson—Capt. Young; and Rev. T. B. Hill—and Percival White, Esq.; and Rev. Samuel Garratt.

Resolution.

—That the present favourable position of the Society both in Newfoundland and Canada, the success which through the blessing of God has abundantly rested on its labours especially during the past year, and the many providential openings for extensive usefulness, call for increased Exertions, Liberality, Faith, and Prayer,

on the part of all who long and labour for the coming of that day, *when the knowledge of the Lord shall cover the earth as the waters cover the sea.*

State of the Funds.

Receipts, 4148l. 7s. 10d.—Payments, 4147l. 11s. 5d.

Summary and Appeal.

The Society has in active operation in Newfoundland 35 Daily Schools, containing 1241 scholars; and 32 Sabbath Schools, containing 1302. The Bishop, having visited many of the Schools, writes, in July last—"I should be unjust to your excellent Association and the exemplary Teachers which it employs, if I were to withhold my unequivocal testimony to the great usefulness of these Institutions; and my firm conviction that they will be, under God's blessing, the main Seminaries of the Protestant Faith in this desolate and benighted land." Two of the Society's Teachers have been admitted into Holy Orders, by the Bishop of Newfoundland.

In the present most important position of the Society in Newfoundland, the Committee have more than enough of claims for the entire limited income placed at their disposal, though the prospects in Canada are, in every respect, most interesting. Five of the Society's Agents have been Ordained by the Bishop of Montreal. There are now 25 Schools established and conducted, at a cost to the Parent Society, including salaries, of only 300l. per annum; the rest being raised by Associations in Canada. The Rev. Mr. Willoughby, the Superintendent, has applications for at least 50 more schools; applications, too, seconded by the expressed wish of the Bishop, that the Society may be able to send out more Teachers, adding, "The people of England must come forward liberally."

WESLEYAN MISSIONARY SOCIETY. ANNIVERSARY.

Sermons.

Tuesday, April 27, at vii P.M.; at Southwark Chapel; by Rev. James Gillman, of Cork; from John xvii. 1—Wednesday, April 28, at vii P.M.; at the City-Road Chapel; by Rev. Wm. M. Bunting, of Manchester; from Luke xv. 4—Thursday, April 29, at xi; at the Centenary Hall; by Rev. Robert Newton, President of the Conference; from Numbers xxiii. 23.—Friday, April 30, at xi;

at Great-Queen-Street Chapel; by Rev. Rob. S. Candlish, M. A. Minister of St. George's, Edinburgh; from John xxi. 15 --17— *Tuesday, May 4*, at vii P. M.; at the City-Road Chapel; by the Very Rev. Dr. Mackellar, Moderator of the General Assembly of the Church of Scotland; from Luke xvi. 5.

Meeting.

Monday, May 3, at xi; in Exeter Hall; James Emerson Tennent, Esq. M. P. in the Chair.

Movers and Secondors.

The Very Rev. Dr. Mackellar; and Rt. Hon. Sir George Murray, M. P.: supported by J. P. Plumptre, Esq. M. P.—Edward Litton, Esq. M. P.; and Sir Robert Bateson, Bart. M. P.: supported by Rev. Barnabas Shaw, late Missionary in South Africa—Col. Conolly, M. P.; and J. D. Jackson, Esq. M. P.: supported by Rev. David Cargill, Missionary from Feejee—Rev. Rob. S. Candlish, Minister of St. George's, Edinburgh; and Charles Hindley, Esq., M. P. supported by Rev. Wm. Campbell, late Missionary in India—Rev. James Gillman, of Cork; and J. P. Westhead, Esq. of Manchester—Rev. James Dixon, of Manchester; and James Musgrave, Esq., of Leeds—Rev. Rob. Newton, President of the Conference; and Rev. Jabez Bunting, D. D.—Humphrey Sandwith, Esq. M. D.; and Ralph Wilson, Esq., of Newcastle—Col. Nicolls; and James Heald, Esq. of Manchester—Rev. John Beecham; and Rev. John M'Lean.

Resolutions.

—That this Meeting, while contemplating with peculiar satisfaction the prosperous state of the Society's African Missions, both in the South and in the West, and the providential entrance afforded to its Missionaries into the Kingdom of Ashantee, offers its earnest prayers, that, through the Divine Blessing, the Expedition to the Niger may prove highly instrumental in eventually promoting the cause of Christianity and Civilization in other parts of Africa.

—That, while lamenting the interruption which the Missionaries have again experienced in Tonga, from the violence of Heathen Persecution, this Meeting rejoices at the prosperous state of the Missions in the other Islands of the Friendly Groups, and in New Zealand; and is especially encouraged by the opening prospects of the Society in the populous Islands of Feejee.

—That the success which has attended the efforts of the Society in behalf of the Aboriginal Population of British North-America, and

the Black and Coloured Population of the West Indies, calls for special acknowledgment: and that this Meeting, recognising the necessity of continued exertions in the Cause of Negro Education and Conversion, rejoices that the oldest Missions of the Society in the West Indies are now making such praiseworthy exertions to provide by local contributions for their own pecuniary support; but that, at the same time, it cannot but solemnly recognise the claims of British India on this and other Missionary Societies, as entitling it to increasing attention and effort, from its vast population, its providential connexion with us as a Nation, and the awfully-degraded condition of the millions of its idolatrous inhabitants.

—That this Meeting gladly records its grateful and entire concurrence in the following Resolution, unanimously passed at a numerous Meeting of the Officers and Principal Friends of the Society, held on occasion of the Opening of the Centenary Hall and New Mission House, in Bishopsgate-Street-Within, on Thursday the 29th of April last (the President of the Conference being in the chair); namely:

"That, on the happy occasion of the first occupation for General Purposes of the noble and appropriate Edifice, in which the Officers and Principal Friends of the Wesleyan Missionary Society, from various parts of London and of the Country, are now assembled, this Meeting cannot lose the opportunity of giving expression to its feelings of approbation and satisfaction on witnessing the completion of the Centenary Hall and Mission House; and of its gratitude to JAMES WOOD, Esq. as Treasurer, to the other Members of the Committee of Appropriation, and to all the Contributors of the Centenary Fund, for their Munificent Present of certain portions of this Building to the use of the Connexion at large, and, especially, of the New and very commodious Mission House, in immediate connexion with it, to the use of our Missionary Society, WITHOUT ANY EXPENSE WHATSOEVER, either for the site or for the Building, TO THE GENERAL MISSIONARY FUND."

—That, while rejoicing in the successful Foreign Exertions of the Society, this Meeting regrets to learn that the Income of this Institution has, for several preceding years, been materially insufficient to meet the regularly-increased demands which have been inevitably created even by THAT VERY SUCCESS ITSELF which has called forth from year to year its grateful acknowledgments; and earnestly recommends to the Committee the arrangement and adoption of prompt and effectual measures, for raising the regular ANNUAL INCOME of the Society to an amount equal at least to the

maintenance of its existing Missions in a state of complete efficiency, as well as for the eventual extinction of the heavy debt, occasioned by the inadequate Income of the last three years.

State of the Funds.

Receipts, 90,182l.—Payments, 109,226l.

Collections at the Anniversary.

After the Three Annual Sermons, April 27, 28, and 29; and a Ser- mon, May 4	£172	17	11
At the Opening of the Centenary Hall, April 29	170	1	6
Sermons on Sundays May 2 and 16, 711	0	0	0
General Meeting	169	13	2
In connexion with the Anniversary, 1520	0	0	0
At Meeting of London Auxiliary	60	0	0
Total	£2803	12	7

CHURCH MISSIONARY SOCIETY.

FORTY-FIRST ANNIVERSARY.

Sermon.

Monday, May 3, at vi½ p.m.; at St. Bride's, Fleet Street; by Rev. Francis Close, Incumbent of Cheltenham; from 1 Cor. i. 21: Col. 1711. 2s.

Morning Meeting.

Tuesday, May 4, at x; in Exeter Hall; the Earl of Chichester, President, in the Chair: Col. 1694. 13s.

Movers and Secondors at the Morning Meeting.

Bishop of Winchester; and the Rev. Edward Bickersteth, Rector of Watton—Bishop of Salisbury; and Rev. C. J. Yorke, of Shinfield—Rev. John Tucker, from Madras; and Lord Glenelg—Rev. F. Monod, Secretary of the Paris Missionary Society; and Hon. and Rev. Baptist W. Noel.

Resolutions at the Same.

—That the Second Law of the Society be altered as follows—

“The Vice-Patrons shall consist of all Archbishops and Bishops of the United Church of England and Ireland, who, being Members of the Society, shall accept the office; and of such Temporal Peers as, being Members, shall be appointed thereto.”

—That at a time when the diffusion of secular knowledge is rapidly detaching the minds of the Natives of India from their Idolatrous Systems, and when so many facilities are, in the providence of God, afforded to this country for Propagating the pure Gospel of Christ among them, the immediate application of Christian Education, on a large scale and of the highest order, is most urgently called for, to train a duly-qualified Native Ministry for the Evangelization of India.

—That the favourable progress of the awakening at Krishnaghur, and the evidences of the saving influence of the Gospel of Christ on the hearts both of Hindoos and Mahomedans in other parts of India, call for praise to the God of all grace for what He hath already wrought, and for earnest prayer for a large increase of the Messengers of the Churches and for a more plentiful effusion of the Holy Ghost to render the labours of His Servants effectual.

—That while the wide diffusion of Christian Knowledge among the Natives of New Zealand, and the sanctifying influence of Divine Grace on the hearts of many of them, demand grateful thanksgiving, the consequences to be apprehended from European Colonization, now in rapid progress, cannot be contemplated without deep anxiety; and call for especial prayer to Almighty God, that impending evils may be averted, and that all may be overruled in mercy to the preservation of the Native Race, and their full participation in the blessings of true Religion, and the varied temporal benefits which it dispenses.

Evening Meeting.

Same Day, at vi p.m.; in Exeter Hall; Marquis of Cholmondeley in the Chair: Col. 391. 2s.

Movers and Secondors at the Evening Meeting.

Rev. Francis Close; and Rev. Dr. Barth, from Stutgardt—Rev. J. A. Jetter, Missionary from Asia Minor; and Rev. John Tucker—Rev. Wm. Hoffmann, Principal of the Basle Missionary Institution; and Ven. Archdeacon Shirley.

Resolutions at the Same.

—That this Meeting rejoices, with humble thankfulness, in the steady progress of the West-Africa Mission; and that, adverting to the extension of the Mission to the Timmanees, beyond the bounds of the Colony of Sierra Leone—to the facilities for imparting the knowledge of the Gospel to be anticipated from the Expedition to the Niger—and to the bearing of the East-Africa Mission upon the Galla Tribes—it would earnestly call upon the Members of the Society to be fervent in prayer, that the Divine Blessing may largely rest upon the varied attempts to convey the blessings of Christianity and legitimate Commerce to injured and benighted Africa.

—That this Meeting, contemplating the probable appointment of a Bishop of the Church of England for the Levant, desires to record its sense of the necessity of the measure, and of the benefits likely to result from such an extension of Episcopal Superintendence over the Society's Missionaries in the Mediterranean.

—That this Meeting acknowledges with heartfelt gratitude the marked success, with which, in the midst of many difficulties, it has

pleased God to bless the labours of the Society's Missionaries in North-West America; and that it regards the prosperous state of the Missions generally—their gradual extension—and the urgent appeals to the Committee to occupy new spheres of labour, far beyond its means to answer—as a loud call upon its members and friends to abound more in prayer, in exertion, and in self-denial.

State of the Funds.

Receipts of the Year.

Paid direct to the Society:—	£	s.	d.
Congregational Collections...	423	15	10
Individual Collections.....	262	8	9
Benefactions	5094	3	1
Annual Subscriptions	1772	8	8
Legacies.....	4138	12	4
Contributions through Associa- tions	69242	17	3
Foreign Contributions.....	5064	11	9
West-Indies' Fund (including 2250 <i>l.</i> Government Grant for Negro Education in the West Indies, and 1000 <i>l.</i> from West- Indies' Proprietors).....	3320	3	5
India Native-Female Schools...	653	2	10
Allepie Schools.....	65	3	0
Interest on Government Securi- ties.....	210	12	9
Rent of House at west end of the Institution.....	126	11	0
Sale of Publications (including Missionary Map).....	157	3	4
Exeter-Hall Shares.....	10	0	0
Drawbacks on Books and Paper, £90,604 6 2	62	12	2
Sick and Disabled Missionaries' Fund	867	10	11
Total	£91,471	17	1

Payments of the Year.

Missions:			
West-Africa.....	6001	11	10
South-Africa.....	455	18	1
Malta.....	2972	17	6
Greece.....	1751	0	11
Asia-Minor.....	227	14	5
Egypt.....	114	4	6
Abyssinia.....	636	18	2
China.....	427	8	5
North-India.....	12639	12	6
South-India.....	9209	8	11
Western-India.....	4414	4	10
Ceylon.....	8181	13	9
Australasia: New-Zealand..	14232	13	7
New-Holland ..	870	0	0
West-Indies: British-Guiana,	1762	19	2
Trinidad.....	3618	16	0
Jamaica.....	8695	5	2
North-West-America.....	1052	6	0
Students:			
Institution—			
Salaries.....	929	8	0
Maintenance, and all Educa- tional Expenses.....	1778	4	8
General Expenses:			
Travelling, Ordination, &c. &c.	547	14	1
Bible Seminary.....	595	4	6

Sick and Disabled Missionaries, including Voyage Expenses, Widows, and Education of Children.....	6214	14	5
Publications:—			
13,500 copies of the Fortieth Annual Report	1116	6	3
34,157 copies of Abstract of ditto	40	17	8
166,300 copies of "Missionary Record"	995	8	6
688,200 copies of Quarterly Paper.....	521	7	1
3300 copies of Missionary Re- gister	70	1	0
Miscellaneous (including Mis- sionary Map).....	688	11	3
Associations: Travelling of De- putations, Salaries of Visitors, &c. &c.	3964	1	4
Salaries of Secretaries, Clerks, and Collector's Poundage....	1583	2	10
House, Office, and Warehouse, Rent, Taxes, Stationery, &c..	830	5	6
Postage	182	4	3
Rev. W. Jowett's Retiring Allow- ance, Three-quarters of a Year,	150	0	0
Incidental Expenses.....	217	14	8
Total.....	£98,630	19	9

CHRISTIAN-KNOWLEDGE SOCIETY.

MAY MEETING.

On Tuesday, May 4th, the Auditors' Annual Account was laid before the Society, together with a Comparative Statement, as follows:—

TOTAL RECEIPTS.	TOTAL EXPENDITURE.
1841.....£96017 16 1	1841.....£116533 1 6
1840..... 92487 4 4	1840..... 98361 13 3
Increase..£ 2530 11 9	Increase..£ 17171 8 3

BENEFACTIONS.	GRATUITOUS GRANTS
	—BOOKS.
1841.....£4068 5 7	1841.....£5633 15 6
1840..... 2654 4 11	1840..... 5068 4 0
Increase..£ 1414 0 8	Increase..£ 565 11 0

SUBSCRIPTIONS.	MONEY GRANTS
	VOTED.
1841.....£15178 3 8	1841.....£22596 0 0
1840..... 14534 11 3	1840..... 13608 0 0
Increase..£ 643 12 5	Increase..£ 8988 0 0

LEGACIES.
1841.....£1471 13 5
1840..... 1392 13 4
Increase.....£ 79 0 1

RECEIVED FOR BOOKS.	PAID FOR BOOKS.
1841.....£30067 4 2	1841.....£76761 4 1
1840..... 58782 13 4	1840..... 74833 0 11
Increase..£ 2184 10 10	Increase..£ 918 3 2

CIRCULATION OF BOOKS AND TRACTS.

	1841.	1840.
Bibles.....	144,687	119,185
New Testaments.....	136,024	113,791
Prayer-Books.....	372,328	263,338
Psalters.....	8,986	12,318
Other Bound Books..	319,209	231,209
Tracts.....	2,956,700	2,885,643
Total.....	3,937,944	3,615,463

Total Increase in the present Year,
322,461.

CHRISTIAN-INSTRUCTION SOCIETY.

SIXTEENTH ANNIVERSARY.

Sermon.

Wednesday, May 5, at Claremont Chapel;
by Rev. J. E. Giles; from Ps. lxxxi. 13,
14: Col. 13l. 17s. 7d.

Meeting.

Tuesday, May 4, at vi P.M.; at Fins-
bury Chapel; Hon. Wm. Cowper, M.P.,
in the Chair: Col. 154l. 11s. 6d.

Movers and Seconders.

Rev. George Clayton; and Rev. John
Young—Sir C. E. Smith, Bart.; and Rev.
J. Aldis—Wm. Tooke, Esq.; and David
Wire, Esq.—Rev. T. W. Jenkyn; and
Rev. John Blackburn.

Resolutions.

—That this Meeting has heard the Report
now read of the extended and diversified operations
of the numerous Agents of this Society
with satisfaction and confidence; and that it be
therefore adopted and printed under the direction
of the Committee: and that this Meeting
now records its firm conviction, that such labours,
in themselves so self-denying and scriptural,
and so important from the Evangelical Truths
which they disseminate, and the charities of
our Holy Religion which they diffuse, cannot
be prayerfully and perseveringly maintained,
without becoming the means of extensive good,
not only to the souls of the myriads who are
brought under their influence, but also to the
Churches of Christ and the community at large.

—That as this Metropolis is the heart and
centre of an Empire, which contains a sixth
part of the inhabitants of the whole Earth,
comprising men of every colour and of every
creed, so it seems to be essential, not only to
the social improvement and individual safety
of its citizens, but to the present and eternal
welfare of our Pagan and Mahomedan Fellow-
subjects, that Christian Instruction and True
Godliness should be increased among the inha-
bitants of this Capital; that whether they visit
the wide-spread territories of our Gracious Sove-
reign in their own persons or by their influence,
they may be, in the midst of many people, as

*the dew from the Lord, as showers that water
the earth.*

State of the Funds.

Receipts, 1272l. 12s. 7d. — Payments,
1542l. 17s. 5d.

Summary of the Year.

Associations, 103; Visitors, 2268; Sta-
tions, 151: Missionaries, 14; Families
visited, 59,549, containing, probably,
298,000 Individuals: being an Increase
of 3 Associations, 104 Visitors, 11 Sta-
tions, and 448 Families—At each of the
Stations there are held weekly, on an
average, more than two Services, making
an aggregate of at least 16,000 Services—
3667 children were induced to attend
Infant, Sunday, or Day Schools; and 3967
cases of distress were relieved—2,360,000
Tracts have been circulated, and 1286
copies of the Scriptures have been issued.

BRITISH AND FOREIGN BIBLE SOCIETY.

THIRTY-SEVENTH ANNIVERSARY.

Meeting.

Wednesday, May 5, at xi; in Exeter Hall;
Lord Bexley, President, in the Chair:
Collection, 107l. 11s.

Movers and Seconders.

Bishop of Winchester; and J. P.
Plumptre, Esq. M.P. — Bishop of Lich-
field and Coventry; and Rev. Thomas
Smith, of Sheffield: supported by Rev.
Fred. Monod, deputed by the French and
Foreign Bible Society—Hon. and Rev.
Baptist W. Noel; and Rev. J. Aldis—
Dr. Parker, Medical Missionary to China
from the American Board of Missions;
and Rev. David Cargill, Wesleyan Mis-
sionary from the Feejee Islands—Rev.
Rob. Daly, Rector of Powerscourt; and
Rev. George Browne—and Very Rev.
the Dean of Salisbury; and the Earl of
Roden.

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions.....	1948	6	10
Donations.....	3641	11	6
Legacies.....	2726	6	7
Collections.....	224	16	1
Dividends.....	1281	13	8
Auxiliary Societies.....	32919	17	9
	42742	12	5

Bibles, Testaments, Reports, Ab-
tracts, and Monthly Extracts, 5758s 17 8
Drawbacks on Paper and Books, 993 19 1

Total.....£101,322 9 2

Payments of the Year.	£	s.	d.
Printing the Scriptures in the Languages of Great Britain and Ireland.....	81524	10	5
Other European Languages	24556	1	11
Languages of Asia, Africa, and America.....	4163	2	10
Translating, Revising, and Editing the Scriptures in Foreign Languages, with Grants of Money and Printing Paper..	7398	7	10
Stipends and Expenses of Eleven Agents in Foreign Parts	3186	10	6
Printing Reports, Abstracts, Monthly Extracts, &c.....	2525	12	4
Travelling Expenses	1196	0	9
Sundries — including Salaries, Poundage, Insurance, Freight, Shipping Charges, Postage, Carriage, Office Expenses, Taxes, Depository, and Incidentals... ..	9384	12	2
Total....	£ 133,934	18	9

SUPPRESSION-OF-INTEMPERANCE SOCIETY.

SECOND ANNIVERSARY.

Meeting.

Wednesday, May 5, at vi P.M.; in Exeter Hall; Earl Stanhope in the Chair: Col. about 36l.

Movers and Seconders.

Rev. G. B. Macdonald, of Birmingham; and Rev. James Sherman — J. S. Buckingham, Esq.; and Rev. Charles Stovel — Rev. R. G. Le Maire, of Walworth; and B. Rotch, Esq. — Mr. J. Russom, of Tarporely; and G. W. Harrison, Esq. of Wakefield.

Resolutions.

—That this Meeting gratefully rejoices in the success with which Divine Providence has been pleased to bless the labours of this Society, and of others engaged in the same Cause; and looks forward with pleasing anticipation to those benefits, direct and indirect, which are certain to follow the adoption of these principles.

—That while this Meeting is greatly encouraged by past success, it is not unmindful of the many and great obstacles which oppose the progress of this Cause: it therefore calls upon all who desire the establishment of true and lasting Temperance, for renewed exertions and full co-operation.

—That this Meeting acknowledges with unmixed pleasure the accession of so many distinguished Ministers of Religion to the number of their friends and advocates; and takes this opportunity of giving a respectful and affectionate, yet very pressing invitation, to all others to join in this great moral movement, May, 1841.

and to use their powerful influence in its favour among the congregations under their charge.

Summary.

There are about 40,000 members: more than 4000 have been reclaimed from habits of gross intemperance, and some thousands have been brought under regular religious instruction. Ninety Auxiliaries are in connection with the Society, many of which have numerous Branches.

State of the Funds.

Receipts, 818*l.* 17*s.* 4*d.*—Expenditure, 1165*l.* 0*s.* 9*d.*

PRAYER-BOOK AND HOMILY SOCIETY.

; TWENTY-NINTH ANNIVERSARY.

Sermon.

Thursday, May 6, at vi½ P.M.; at St. Dunstan's-in-the-West; by Rev. A. R. C. Dallas, M.A. Rector of Wonston, Hants.; from Rom. x. 10. Col. 12*l.* 6*s.* 4*d.*

Meeting.

Thursday, May 6, at xii; at Freemasons' Hall; Lord Bexley, President, in the Chair: Col. 17*l.* 14*s.* 2*d.*

Movers and Seconders.

Marquis of Cholmondeley; and Rev. Thomas Grimshawe—Rev. Thomas Drew, of Belfast; and Rev. W. Freemantle—Rev. T. Lathbury; and Rev. Stephen Knox, Vicar-General of Diocese of Derry—Rev. J. H. Stewart; and Rev. Edward Bickersteth—and Rev. Richard Thomas; and Rev. M. Gourrier.

Resolutions.

—That the efforts which Popery is making at the present day in the United Kingdom and its Colonies to overturn the Established Church of England and Ireland, and the attacks which Infidelity, under various forms, is making on Christianity itself, render the dissemination of the Formularies and Writings, set forth by Authority of the Church, of peculiar importance at this time; as, by their Scriptural character, these works are calculated, by God's blessing, to confute the errors of Popery, and to silence the objections of Infidelity.

—That the assistance afforded by this Society to Missionaries and others, by means of the translation of the Formularies of the Church of England into Foreign Languages, claims for the Society the countenance and support of all who love our Established Church, and who desire that her Scriptural Doctrines should be made known throughout the world.

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions.....	529	17	0
Donations.....	455	14	7
Association Contributions.....	666	0	9
Collections.....	48	8	6
Legacies.....	39	18	0
For Seamen and Foreign Objects..	32	1	6
For Irish.....	22	15	0
For Works set forth by Authority,	99	14	4
	1894	9	8
Interest on Loan.....	100	0	0
Sale of Books: In London.....	471	5	6
By Associations..	414	19	10
Total... £	2880	15	0

Payments of the Year.

Prayer-Books, Homilies, Services..	1553	17	6
Reports, Circulars, Stationery....	77	8	11
Travelling and Association Expenses.	275	12	6
Salaries and Poundage.....	457	3	8
On Account of Seamen and Foreign Objects.....	45	14	0
Advertisements, Meetings, Rent, Shipping, and Sundries..	360	2	2
Balance paid to Treasurer, due 1840,	215	7	0
Total... £	2985	5	9

BRITISH REFORMATION SOCIETY.
FOURTEENTH ANNIVERSARY.

Sermon.

Wednesday, May 5, at vi½ P.M., at the Episcopal Chapel, Broad Court, Drury Lane; by Rev. C. J. Goodhart; from 1 John v. 20, 21: Col. 10l. Os. 7½d.

Meeting.

Thursday, May 6, at xii; at Hanover-Square Rooms; George Finch, Esq. in the Chair: Col. 27l. 1s. 1½d.

Movers and Secondors.

Noel Hoare, Esq.; and Rev. W. W. Pym—Rev. E. Bickersteth; and Rev. Rob. Kyle—Rev. H. H. Beamish; and Rev. Mr. Gummell: supported by Rev. Thomas Drew—Rev. John Cumming; and Capt. Vernon Harcourt, R.N.

Resolutions.

—That the spiritual condition of a large Roman-Catholic Population in Great Britain alone demands the Christian and prayerful sympathy of this Meeting.

—That the British Reformation Society appears to this Meeting calculated, in every respect, to convince and convert Roman Catholics, and to enlighten Protestants in the knowledge of their privileges, responsibilities, and duties.

State of the Funds.

Receipts of the Year.	£	s.	d.
Subscriptions and Donations.....	809	12	6
Colls. at Meetings and Churches..	328	4	9
Auxiliaries.....	293	12	3
Loan.....	200	0	0
Sale of Publications.....	113	9	0
Total... £	1744	18	6

Payments of the Year

Old Accounts.....	505	0	0
Rent.....	50	0	0
Salaries.....	627	9	0
Travelling and Meetings Expenses,	306	17	0
Printing.....	205	17	10
Total... £	1695	3	10

*SUNDAY-SCHOOL UNION.**THIRTY-EIGHTH ANNIVERSARY.**Meeting.*

Thursday, May 6, at vi P.M.; in Exeter Hall; John Labouchere, Esq. in the Chair.

Movers and Secondors.

Rev. Dr. Bennett; and Rev. J. H. Hinton—Rev. James Sherman; and Rev. Thomas Archer—Rev. John Aldis; and Rev. Thomas Smith, of Sheffield—and Rev. Dr. Campbell; and Rev. John Blackburn.

Resolutions.

—That the circumstances of the present period render it incumbent on all Christians, and on Sunday-School Teachers especially, to uphold the Supreme Authority of the Sacred Scriptures as the Only Rule of Faith and Practice—that this Meeting therefore rejoices, that, in consequence of the reduction of price, the means of obtaining copies of the Scriptures will be placed within the reach of the great majority of Sunday Scholars; and cordially approves of the measures adopted by the Committee in consequence of such reduction.

—That the extension of General Education throughout the country renders an improved mode of instruction necessary in Sunday Schools; and calls on Teachers to seek the improvement of their own minds, that they may be enabled more effectually to impart to their scholars those truths, on which alone their hopes for time and for eternity can be safely placed.

Summary of the Year.

Receipts, 1677l. 8s. 3d.—Sale of Publications, 9140l. 3s. 10d.—Grants in aid of erecting Sunday Schools, 16, amounting to 470l.; making the total number of these Grants 189, amounting to 4349l.—Libraries granted, 135, at a loss to the Society of 272l. 2s. 6d.; making a total number of 733—Book and Money Grants, 358l. 7s.—The Schools assisted during the year contain 15,282 scholars; of whom, 9652 read in the Scriptures—A Volume of Sacred Music, entitled the "Union Harmonist," has been published—Among the Bibles, now reduced in price, the Committee strongly recommend the Pearl Bible, bound in calf, and sold at 2s. 3d., as the most useful for Sunday Scholars.

UNITED BRETHREN.
LONDON ASSOCIATION.

Sermon.

Thursday, May 6, at vii p.m.: at St. John's Chapel, Bedford Row; by Rev. Thomas Dale, M.A.; from Romans x. 14, and part of 15: Col. 401. 18s. 2d.

State of the Association's Funds.

The Receipts of the Year 1840 were 4607l. 7s. 8d., being an increase of 711. 11s. 8d.—Expenses, 843l. 15s. 11d.; leaving 3763l. 11s. 9d., which has been paid to the United Brethren's "Society for the Furtherance of the Gospel among the Heathen."

JEW'S SOCIETY.

THIRTY-THIRD ANNIVERSARY.

Sermon.

Thursday, May 6, at vi½ p.m.; at the Episcopal Jews' Chapel; by the Lord Bishop of Ripon; from Rom. xi. 12: Col. 281. 14s. 3d.

Meeting.

Friday, May 7, at xi; in Exeter Hall; Sir Thomas Baring, Bart. President, in the Chair: Col. 169l. 17s. 1d.

Movers and Seconders.

Bishop of Ripon; and Lord Ashley, M.P.—Dean of Salisbury; and Rt. Hon. Sir G. H. Rose, K.C.H. M.P.—Rev. T. S. Grimshawe; and Rev. T. Woodrooffe—Rev. Edward Bickersteth; and Rev. J. H. Stewart—and Rev. W. R. Freemantle; and Rev. C. J. Goodhart.

Resolutions.

—That while this Meeting gratefully rejoices on account of the increased interest manifested for the People of Israel, as proved by enlarged contributions to promote their spiritual welfare, they would encourage one another to renewed and more earnest prayer, that the Lord may speedily arise and have mercy upon Zion.

—That this Meeting regards the present deeply-interesting state of the Jewish People, as manifested by increased attention to the subject of Christianity, inquiry into the claims and character of the Oral Law, and consequent desire after Truth, as an earnest appeal to themselves, and to the Church at large, to which they are bound to attend, for a yet wider diffusion among them of Scriptural Knowledge, by the various publications of the Society, but especially, and above all, by means of the Word of God.

—That this Meeting rejoices at the numerous openings for usefulness, in all the Society's Missionary Stations; and earnestly entreats

the Lord of the Harvest to send forth a greater number of well-qualified Labourers to preach the Gospel of Christ among his Ancient People.

—That this Meeting regards the recent events in Syria, in their result, as presenting a more accessible field of labour among the Jews in their own land, as among the many calls to renewed exertion: and that it approves the plans proposed by the Committee for the enlargement of the Mission in Palestine, by an additional number of Clergymen, and by the establishment of a Hospital, of an Operative Institution, of Schools of Industry for Adults, as well as of Schools for Children of both sexes; and pledges itself to increased diligence, and more earnest prayer, that their efforts may be crowned with success.

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions	861	11	0
Donations and Life Subscriptions, 1868	11	0	
Legacies	466	6	0
Associations	16820	12	4
Hebrew O. & N. Testament Fund,	309	1	11
Foreign Missions	13	11	5
Rent of Houses	95	7	10
Interest	171	10	4

Total....£20,606 11 10

Payments of the Year.

Jewish Children	2071	6	6
Adult Jews	92	10	0
Home Mission	1191	0	7
Mission House and Library	2	16	4
Hebrew College	1189	1	8
Foreign Missions and Schools ..	7824	3	11
Hebrew O. & N. Testaments ..	2637	15	10
Reports and other Publications ..	1041	3	10
Episcopal Chapel	472	3	3
Salaries, Travelling, Rent, and Sundries	2740	14	8

Total....£19,272 16 7

Hebrew-Church Fund.

Receipts, 1634l. 5s. 11d. — Payments, 2310l. 11s. 2d.

Temporal-Relief Fund.

Receipts, 986l. 8s. 3d. — Payments, 843l. 15s. 9d.

RELIGIOUS TRACT SOCIETY.
FORTY-SECOND ANNIVERSARY.

Meeting.

Friday, May 7, at vi p.m.; in Exeter Hall; John Labouchere, Esq., in the Chair: Col. 54l. 19s. 2d.

Movers and Seconders.

Rev. Edward Bickersteth; and Rev. Dr. Barth, of Würtemberg — Rev. John Young; and Rev. James Hill — Rev. Thomas Archer; and Rev. Carr Glyn, Rector of Witchampton, Dorset — Rev.

Joseph Haselgrave; and Rev. J. J. Davis
— and Rev. Dr. Steinkopff; and John
Gurney, Esq.

Resolutions.

—That, considering it to be a duty of the highest importance to provide Religious Knowledge for the rapidly-increasing population of our Colonies, this Meeting rejoices in the liberal Grants made by the Society for this object; and for the establishment of numerous Libraries, in districts where the people are often destitute of the public means of religious improvement.

—That the Meeting deeply regrets the continued opposition to the spread of Scriptural Truth in Spain, Portugal, Spanish America, and other Countries which are under the power of the Church of Rome; and is thankful for the unfettered operations of the Press in our Protestant Country; and trusts that the period will soon arrive when the Word of the Lord will have *free course and be glorified* throughout the world.

—That the grant of 1260 Religious Libraries, during the last four years, to Sunday Schools, and National, British, and other Day Schools, at one-half their cost, commends the Society to the increased support of all the friends of Scriptural Education.

State of the Funds.

Receipts of the Year.		£	s.	d.
Collection at the Anniversary...		66	0	0
Annual Subscriptions		2123	8	9
Donations and Life Subscriptions,		1006	10	5
Congregational Collections		84	6	3
Legacies		689	14	0
Auxiliary Societies		2114	14	0
Christmas Collecting Cards		217	19	6
Drawback on Paper and Books,		366	11	3
Ground Rents		49	16	3
		6719	0	5
Sale of Publications		51101	9	5
Total		£57,820	9	10

Payments of the Year.

Cost of Publications	43225	19	0
Grants in Money	1023	12	11
Grants in Paper & Publications,	6041	2	7
Grants for School Libraries	316	14	6
Miscellaneous Grants	436	1	10
Salaries, Wages, and Poundage ..	2573	7	9
Rent, Taxes, and Repairs	1064	2	5
Fire and Marine Insurance	342	19	0
Travelling Expenses	348	16	6
Stamps for Postage, Receipts, &c.	218	1	2
Shipping Charges and Freight ..	255	2	4
Packing Cases	145	10	5
Advertising the Society's Publications	302	17	1
Annual Meeting, Advertising,			
Books, House Expenses, Stationery, and Sundries	990	13	5
Appropriated in aid of a Fund for rebuilding the Society's Premises,	500	0	0
Total	£57,785	0	11

LORD'S DAY OBSERVANCE SOCIETY.

TENTH ANNIVERSARY.

Meeting.

Monday, May 10, at xii; in Freemasons' Hall; Bishop of Winchester in the Chair: Col. 22l. 10s.

Movers and Secondors.

Captain Trotter; and Ven. Archdeacon Shirley—Rev. Wm. Drew, of Belfast; and Sir Geo. Crewe, Bart. M.P.—Rev. Rob. Newstead; and Thomas Parte, Esq.—and Rev. Mr. Hensman; and Thomas Hankey, Esq.

Resolutions.

—That the Society desires again to record its firm belief of the Divine Authority and Perpetual Obligation of the Sabbath; and of the blessings, temporal, spiritual, and eternal, which God has been pleased in His mercy to connect with its religious observance—together with its thankfulness for the appointment of an ordinance so essential to the best welfare of individuals and nations; and its sense of the duty incumbent both on private Christians and Christian Rulers, to exert their influence to promote its due observance.

—That the Society desires to express its fervent gratitude to Almighty God, for the exertions which have been made since its formation, throughout the kingdom, in furthering its designs; and its unabated confidence in the advancement of a Cause, on which the blessing of God has so manifestly rested: and, while it affirms it to be the incumbent duty of every individual member of society so to regulate his own conduct and exert his personal influence, as may best conduce to the due Observance of the Lord's Day, it most fully also joins in the sentiments lately expressed in the House of Lords, by the Marquis of Normanby, Secretary of State for the Home Department, on moving for a Committee to inquire into the subject of trading on Canals on the Lord's Day, "That it is the first duty of the Government to promote the Moral and Religious Observance of the Lord's Day."

—That the Society most sincerely rejoices with and congratulates the Members of the Scottish Society for promoting the Due Observance of the Lord's Day, on the signal blessing which has hitherto attended their labours generally, but more especially in their opposition to the business of the Post-Office Department, and the use of the Railways on the Lord's Day in that country; and trusts that, under the blessing of God, England may be aroused to unite and make common cause with Scotland, so that the profanation of the Lord's Day from these causes may be put a stop to throughout the United Kingdom.

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions.....	249	15	6
Donations	408	1	4
Collections.....	68	13	4
Auxiliaries.....	127	4	5
Total....	£853	14	7

Payments of the Year.

Paper and Printing.....	247	13	0
Travelling Expenses.....	31	19	10
Salaries.....	381	4	7
Meetings and Rent.....	131	10	6
Stationery, Advertisements, Postage, &c.	101	8	8
Total....	£893	16	7

BRITISH AND FOREIGN SCHOOL SOCIETY.

THIRTY-SIXTH ANNIVERSARY.

Meeting.

Monday, May 10, at xii; in Exeter Hall;
Rt. Hon. Lord John Russell, M.P. President,
in the Chair.

Movers and Secondors.

Wm. Clay, Esq. M.P.; and Rev. Dr. Barth, of Würtemberg—Rt. Hon. Stephen Lushington, LL.D. M.P.; and Hon. Charles Howard, M.P.—Rev. Dr. Cox; and Rev. Wm. Campbell, of Bangalore—and Rev. John Burnet; and Wm. Evans, Esq. M.P.

Resolution.

—That this Meeting, firmly convinced that the EXTENSION of Education will best be promoted by its improvement, and fully satisfied that no improvement can be permanent which is not secured by the selection and training of qualified Teachers, hails with satisfaction the erection of the new Normal School, and renews its pledge to sustain the Committee in completing the same in the most efficient manner.

State of the Funds.

Receipts, 5735*l.* 6*s.* 4*d.* — Payments, 5902*l.* 17*s.* 11*d.*

Summary of the Thirty-sixth Year.

In the past year, more than 200 Teachers have been trained—51 New Schools have been opened—upward of 500*l.* has been expended in Grants of Money or School Materials—Four Agents have been more or less engaged in School Inspection—and 13 New Auxiliaries have been formed. There are on the list, 1200 Schools; and Publications and other School Materials, to the value of 2175*l.*, have been disposed of at reduced prices. In the district of Bethnal Green, alone, Ten New Schools have been opened during the last two or three years, or are in progress, for 1290 boys, and 1070 girls.

BRITISH AND FOREIGN SAILORS' SOCIETY.
EIGHTH ANNIVERSARY.*Meeting.*

Monday, May 10, at vi P.M.; at Finsbury Chapel; Edward Litton, Esq. M.P. in the Chair.

Movers and Secondors.

Rev. John Clayton, jun.; and Rev. J. Campbell, D.D.—Rev. W. Legge; and Rev. E. E. Adams, Seamen's Chaplain at Cronstadt—Rev. J. C. Browne, from St. Petersburg; and Rev. Alex. Fletcher—and Rev. Wm. Spencer; and Geo. Gull, Esq.

Resolutions.

—That as Commerce is a principal medium through which the blessings of liberty, science, and religion are to be extended and preserved among mankind, the physical and moral improvement of our Seamen most deeply concerns every patriot and every Christian.

—That this Meeting unites in devout gratitude to God for the increase of true piety among our Seamen—for the happy union of this and the American Seamen's-Friend Society in foreign operations—and for the increased interest of the Christian Churches, in both lands, in the great Cause; and, taking the past as a pledge for the future, anticipates still greater and more extensive results.

State of the Funds.

Receipts, 2649*l.* 12*s.* 11*d.*—Payments, 2631*l.* 18*s.* 1*d.*

CHURCH PASTORAL-AID SOCIETY.

SIXTH ANNIVERSARY.

Sermon.

Monday, May 10, at vi½ P.M.; at St. Dunstan's-in-the-West; by Rev. John Harding, M.A.; late Hon. Secretary of the Society; from Rom. i. 16: Col. 23*l.* 2*s.*

Meeting.

Tuesday, May 11, at xi in Exeter Hall; Lord Ashley, M.P., President, in the Chair: Col. 99*l.* 10*s.* 8*d.*

Movers and Secondors.

Bishop of Winchester; and Bishop of Chester—Bishop of Lichfield; and Rev. Edward Tottenham: supported by Ven. Archdeacon Shirley—Rev. Hugh M'Neill; and Rev. J. C. Goodhart—Rev. Francis Cunningham; and Rev. Andrew Brandram.

Resolutions.

—That this Meeting, fully persuaded of the necessity which still exists for the exertions of the Society, cannot bear without deep concern

that its financial state does not warrant the Committee in extending its aid in favour of those many pressing cases, the consideration of which they have been compelled to postpone; and they therefore earnestly call on the Members of the Church to testify their sense of the Society's value, by liberal and enlarged support.

—That this Meeting desires once more to record its unabated attachment to the Objects, Principles, and Plan of the Church Pastoral-Aid Society, as set forth in its published Synopsis.

State of the Funds.

Receipts of the Year.			
	£	s.	d.
Subscriptions and Donations	6476	3	5
Collections	1108	11	7
Legacies	604	19	0
Auxiliaries	11384	13	3
Interest	91	10	2
Total....	£19,665	16	5

Payments of the Year.

	£	s.	d.
Grants for Curates	16535	4	0
Grants for Lay Assistants	2015	10	1
For Purchase of Chapels, &c.	307	0	0
Publications, Printing, &c.	875	11	1
Salaries, Wages, and Poundage..	1000	16	7
Meetings and Travelling Expenses,	510	19	8
Advertisements, Office Expenses,			
Carriage, Postage, Rent, and			
Sundries	524	12	3
Total....	£21,769	13	8

Summary.

The Society's Grants are now in aid of 277 Incumbents, having an aggregate population of 1,991,375 souls, or each on an average 7189 souls; while the average amount of their incomes is only 163*l.* Of these Incumbents, 139 are without parsonage-houses. Previous to the aid of the Society, only 314 Clergymen were engaged in the pastoral care of the above-stated population. The grants are to provide stipends for 290 Clergymen and 39 Lay-Assistants, at a charge to the Society, when all the appointments shall be made by the Incumbents, of 25,715*l.* per annum: 225 Clergymen and 35 Lay-Assistants are now supported in their labours by the Society, at a charge of 20,340*l.* per annum.

NAVAL AND MILITARY BIBLE SOCIETY.

SIXTY-FIRST ANNIVERSARY.

Meeting.

Tuesday, May 11, at xii; at the Hanover-Square Rooms; Marquis of Cholmondeley in the Chair.

Movers and Seconders.

Capt. Vernon Harcourt, R.N.; and General Wardlaw — Lieut. Greenway, R.N.; and General Latter—Col. Phipps;

and Capt. Roberts, R.N. — Rev. Wm. Thompson; and Capt. Crawford, R.A.—and Capt. Bazalgette, R.N.; and Colonel Anderson.

Resolution.

—That this Meeting, confident that moral as well as physical strength should constitute the defence of a Christian Empire, regards, with devout thanksgiving, the greatly-increased demand for the Holy Scriptures among the Seamen of Her Majesty's Navy, and Sailors generally; as also the effective distribution to the entire British Army: and, while it laments the inadequacy of the Society's funds to meet the enlarged claims on its resources, it would earnestly invite to renewed exertions in this interesting field of Christian Benevolence.

State of the Funds.

Receipts, 331*l.* 17*s.* 11*d.* — Payments, 309*l.* 18*s.* 10*d.*

Issues of the Scriptures.

The number of Bibles supplied to the Army during the year, including the East-India Company's troops, is 3718; and 9622 Bibles have been supplied to H. M. Vessels and Marines, and to Merchant Seamen.

ABORIGINES-PROTECTION SOCIETY.

FOURTH ANNIVERSARY.

Meeting.

Monday, May 17, at i; in Exeter Hall; Charles Hindley, Esq. M.P. in the Chair: Col. 10*l.* 10*s.* Donations, about 50*l.*

Summary of Proceedings.

The following Summary has been furnished to us officially:—

The Annual Income of the Society is only about 400*l.* The object of the Society, being the recognition of the personal and territorial rights of the Aborigines, can only be obtained through the Government: its funds are applied to the awakening, throughout the country, of an intelligent and earnest feeling on this subject. Eight Public Meetings have been held during the year; and about thirty Committee Meetings, for the consideration of matters affecting native interests: twice appeals have been made, by interview, to the Secretary of State for the Colonies, once by Petition to Parliament, and repeatedly to the Colonizing Companies. In conjunction with the Western Australian Company, the Society is about to send, under sanction of the Secretary of State, an Agent to Western Australia—to obtain the consent of the Natives to the purchase already made by the Company, from our Government, of territory belonging to them; the Company engaging to make a reserve of one-tenth in their

favour—to report on their condition—and to advise measures for its melioration.

The Society has drawn up and published an "Outline of a System of Legislation for securing Protection to the Aboriginal Inhabitants of all countries colonized by Great Britain." This has favourably engaged the attention of the Colonial Office; and the Committee of the House of Commons inquiring into the state of South Australia, where the rights of the Natives have been entirely overlooked, have so far adopted the principles of the "Outline," as to recommend "reserves of land for the appropriation of part of the purchase money to their industrial as well as moral and intellectual improvement, and to the support of poor Natives incapable, from age or any other cause, of supporting themselves."

HIBERNIAN SOCIETY.

THIRTY-FIFTH ANNIVERSARY.

Sermon.

Sunday, May 2, at xi; at St. Swithin's, London Stone; by Rev. Thomas Drew; from Deut. iv. 7—9: Col. 17. 12s. — *Wednesday, May 5*, at vii p. m.; at St. John's, Bedford Row; by Rev. Thomas Drew; from 2 Thess. iii. 1; Col. 7. 0s. 3d. — *Thursday, May 13*, at St. Clement Danes; by Rev. Edward Tottenham; from Luke xix. 41: Col. 2. 10s.

Meeting.

Wednesday, May 12, at xi; at the Hanover-Square Rooms; Marquis of Cholmondeley in the Chair: Col. 53. 0s. 4d.

Movers and Seonders.

Lord Radstock; and Rev. Thomas Drew, of Belfast—Lord Teignmouth; and Rev. Edwin Sidney—Rev. H. H. Beamish; and George T. Fox, Esq., of Durham—Thomas Lewin, Esq.; and Capt. Banks, R. N.—and Rev. E. J. Speck; and Rev. Rob. King.

Resolutions.

—That the progress made by the Society in the education of the poor in Ireland in the principles of the Bible, though much impeded by want of funds, calls, nevertheless, according to the measure of success that has been vouchsafed, for heartfelt gratitude to Almighty God, and inspires an humble hope that His blessing has been upon the work, and will be continued to it.

—That under the present circumstances of Ireland, which renders it impossible that Scriptural Schools should compete advantageously with those where the Bible is not taught, if the instruction given in the Scriptural Schools is, in other respects, of a decidedly inferior cha-

acter, it is highly desirable that efforts should be made to give, in addition to the present Scriptural Instruction, a good secular education in the London Hibernian Society's Schools; and that the attention of Patrons and Superintendants of Schools, as well as of the Committee, should be particularly directed to its improvement.

—That this Meeting deeply laments the financial difficulties of the Society detailed in the Report, which have compelled the Committee to disconnect One Hundred Schools, and either to diminish or withdraw pecuniary assistance previously granted to various others; and is deeply sensible of the importance of making a vigorous effort to relieve the Society from its embarrassments, and enable it to prosecute its work of usefulness.

State of the Funds.

Receipts of the Year.	£	s.	d.
Collection at Anniversary	72	0	0
Collections in or near London ...	81	2	4
Annual Subscriptions	545	15	6
Donations and Life Subscriptions,	832	5	10
Legacies	1248	2	0
Auxiliaries and Collections	3387	15	1
Spelling-Books, &c.	83	15	11
Contributions in Ireland	3167	2	7
Total	£29417	19	3

Payments of the Year.

Balance due last Year	730	12	0
Salaries of Schoolmasters and Inspectors	7038	7	6
Printing and Stationery	854	18	3
Travelling Expenses	511	6	6
Salaries and Poudage	1511	16	6
Rent, Taxes, Carriage, Freight, Postage, and Sundries	642	3	2
Interest on Loan	69	2	7
Total	£11,358	6	6

LONDON MISSIONARY SOCIETY.

FORTY-SEVENTH ANNIVERSARY.

Sermons.

Wednesday, May 12, at xi; at Surrey Chapel; by Rev. Rob. Halley, D.D., of Manchester; from John iv. 41, 42 — *Same day*, at vi p. m.; at the Tabernacle; by Rev. John Kelly, of Liverpool; from 2 Cor. viii. 23: *The Messengers of the Churches, and the glory of Christ*—*Thursday, May 13*, at vii p. m.; at St. Barnabas' Church, King Square; by Rev. Wm. Carter, B.A. Incumbent of Malton, Yorkshire; from Ps. cxxvi. 5, 6.

Meeting.

Thursday, May 13, at x; in Exeter Hall; Lord Viscount Morpeth in the Chair.

Movers and Seonders.

Rev. John Ely, of Leeds; and Rev.

Wm. Carter—Rev. Dr. Leifchild; and Rev. Dr. Alder, one of the Secretaries of the Wesleyan Missionary Society—Rev. Thomas Archer, of the United Secession Church; and Hon. and Rev. B. W. Noel—Rev. Wm. Morton, Missionary from Calcutta; and Rev. Robert Halley, D.D.—and Rev. Fred. Monod, from Paris; and Rev. Dr. Parker, American Missionary from China.

Resolutions.

—That this Meeting, with humble thankfulness to the exalted Head of the Church and Ruler of the World, records the holy pleasure and encouragement which it derives from the decisive indications of His gracious approval afforded to his faithful servants, the Agents of this Society, in their varied and unwearied labours for the advancement of Knowledge, Happiness, and Religion, among the perishing millions of the Heathen World.

—That this Meeting regards with grateful pleasure the kindness and liberality with which the Appeal recently made by the Directors in aid of its funds was received. It most earnestly entreates the friends of the Society throughout the Empire, by a liberal advance in the amount of Annual Subscriptions on the part of the affluent, by encouraging and directing the Missionary Ardour of the Young especially in Sabbath and other Schools, and by multiplying well-grounded and systematic efforts to meet the circumstances and sustain the zeal of all, to prevent, in future, the necessity of special efforts—and to enable the Directors, not only to preserve undiminished the present number of the Society's devoted Agents, but to adopt others whom God has raised up in answer to our prayers; and to enter on some of the fields which He is opening as the result of our exertions, and where the multitudes which have long sat silently in darkness, now, awakened to a sense of their misery, earnestly implore the light of life.

—That this Meeting humbly and reverently acknowledges the Divine Power of the Holy Spirit as the only source of Missionary Success in the salvation of the Heathen; and most affectionately and strongly recommends to all the friends of this Sacred Cause, with continued and enlarged Efforts to combine fervent and persevering Prayers; well assured, that to what amount soever exertion should be augmented, it must, without His promised grace, prove labour in vain.

State of the Funds.

Receipts of the Year (including the sum of 2575*l.* 4*s.* raised for the Widow and children of the late Rev. John Wil-

liams, which has been invested in the Funds), 80,100*l.* 12*s.* 11*d.* — Payments, 92,809*l.* 17*s.* 7*d.*

Collections at the Anniversary.

	£	s.	d.
Annual Meeting	320	4	4
Sermons—			
Surrey Chapel	204	11	4
Tabernacle	50	18	0
St. Barnabas' Church	16	18	0
Communion—			
Bermondsey, Jamaica Row	9	5	10
Bishopgate Chapel	21	12	8
Chelsea, Trevor Chapel	27	0	0
Claremont Chapel	35	7	10
Craven Chapel	21	12	8
Hackney, Well Street	18	16	0
Kingland Chapel	18	0	0
Peckham, Hanover Chapel	20	3	1
Sion Chapel	32	7	6
Stockdale Chapel	21	15	0
Tottenham-Court-Road Chapel,	21	16	0
Walworth, York Street	32	14	8
Total	£875	2	11

IRISH SOCIETY OF LONDON.

(A Branch of the Irish Society of Dublin.)

NINETEENTH ANNIVERSARY.

Meeting.

Thursday, May 13, at xi; at the Hanover-Square Rooms; the Earl of Galloway, President, in the Chair: Col. 80*l.*

Movers and Secondors.

Marquis of Downshire; and Hon. and Rev. C. B. Bernard—The Chisholm; and Rev. Rob. Daly — Rev. Edward Tottenham; and Rev. Hugh M'Neile — Rev. R. W. Kyle; and Rev. Rich. Radcliff — Rev. Arthur Rowan; and Rev. H. H. Beamish.

Resolutions.

—That this Meeting desires to express its fervent thanksgivings to Almighty God, for the blessing which it has pleased Him to vouchsafe to the Scriptural Instruction of the Native Irish, through the medium of their own language.

—That this Meeting feels called on to pledge itself to increased exertions, in order to extend the operations of the Irish Society; and would commend the Cause to the sympathy and prayers of all those who desire that the *Word of the Lord* may have free course and be glorified.

State of the Funds.

The Receipts of the Year were 4127*l.*

BRIT. AND FOR. ANTI-SLAVERY SOCIETY.

SECOND ANNIVERSARY.

The Anti-Slavery Society was formed April 18, 1839. Its Second Annual Meeting

was held in Exeter Hall, on the 14th of May; William Allen, Esq. (in the absence of the Duke of Sussex) in the Chair. Including a balance remaining from the First Year, the Receipts of the Second amounted to 4050*l.* 6*s.* 3*d.* The Payments of the Year were 4626*l.* 13*s.* 1*d.* The Resolutions passed on this occasion convey important notices relative to Slavery throughout the world.

Resolutions.

—That, while this Meeting deeply deplores the extensive prevalence and unutterable horrors of Slavery and the Slave Trade, as sanctioned, upheld, or countenanced, by professedly Christian and other Powers, they especially lament their existence in British India; and emphatically call on the People, the Legislature, and the Government of this country, by their influence and authority, to accomplish the entire and immediate abolition of these enormous evils, and to declare that, henceforth, every portion of the British Empire shall be the asylum and home only of the free.

—That this Meeting, in view of the manifest progress of the Anti-Slavery Cause in various parts of the world, considers that grateful and reverend acknowledgments are due to the Most High, for the measure of success with which He has favoured it: and they take encouragement to prosecute, with renewed zeal and diligence, its noble and Christian objects.

—That, regarding the magnitude and importance of the great objects of the British and Foreign Anti-Slavery Society, and their bearing on social happiness, civilization, and Christianity throughout the world, this Meeting commends that Society to the generous sympathies and the liberal support of all who are interested in the welfare of the human race.

—That this Meeting rejoices to learn, that, amidst the various discouragements felt by the Abolitionists of the United States of America, the Cause to which they are devoted is steadily gaining ground; at no distant period, they trust, to triumph over every obstacle: to them the Meeting extends its warm sympathy and zealous co-operation, and solemnly calls on all who profess the Christian Name in that country to clear themselves of the odious crime, that they may bear their united testimony against a system which violates the dearest rights of mankind, and is contrary to the spirit and precepts of the Gospel.

—That, while this Meeting tenders to the Government of this country their grateful acknowledgments for the deep interest which it has manifested in the suppression of the Foreign Slave Trade, and the attention which it has generally paid to questions affecting the freedom and happiness of the human race, they

May, 1841.

feel bound to record their disapproval of the recognition by the British Government of the independence of Texas—a State, which, by its fundamental laws, has legalised the existence, and provided for the perpetuity, of Slavery and the Slave Trade, as at once derogatory to the national honour, and calculated to increase the sum of human misery and degradation.

—That this Meeting regards with intense interest the proceedings of the Government and People of France, in relation to the Abolition of Slavery in its various colonies; and cherishes the hope, that no measure which has not for its basis the complete and unconditional Emancipation of the Slaves, will either be introduced into or receive the sanction of the Legislature; that, by the just and speedy termination of so hateful a system, the honour of that Great Nation may be advanced, and a noble example set for the imitation of other Nations.

—That this Meeting rejoices in the steady progress of Education and Religion among the Emancipated Slaves of the British Colonies; in their uniform obedience to the laws; in the better understanding, which is gradually taking place between them and their employers; and in the consequent advance in the general prosperity of those Dependencies of the British Crown: and assures the Emancipated Classes of the unabated interest which it feels in their welfare, and of its determination to watch over and protect their rights—to call for the purification of the administration of justice—and to insist on the security of the inestimable privileges conferred on them by the Act for the Abolition of Slavery.

—That this Meeting regards with inexpressible regret the now notorious fact, that the British Mining Companies operating in Cuba and Brazil have been possessors of slaves, to the appalling number of Four Thousand and upward; having purchased them, in violation of British Law (which declares every such purchase to be felony), and holding them in violation of every principle of humanity and justice.

DISTRICT-VISITING SOCIETY.

THIRTEENTH ANNIVERSARY.

Sermon.

*Thursday, May 6, at vii p. m.; at Trinity Chapel, Conduit Street; by Rev. Edward Bickersteth; from Luke xiv. 21: Col. 3*l.* 2*s.**

Meeting.

*Friday, May 14, at xii; at the Hanover-Square Rooms; Lord Teignmouth, M. P. in the Chair: Col. 9*l.* 7*s.**

Movers and Seconders.

Rev. Rob. Monro; and Rev. Thomas Ward—Rev. J. C. Miller; and W. E.

2 M

Edgell, Esq.—and Rev. W. Chave; and Rev. R. T. Lilly.

Resolution.

—That this Meeting, deeply sensible of the benefits which have resulted from the extension of the system of District Visiting, desires to record its gratitude to Almighty God for the blessing which has attended the past labours of the Society; and earnestly invites the co-operation of the Clergy, to carry into effect its plans more generally in their respective parishes and districts.

State of the Funds.

Receipts, 459*l.* 14*s.* 10*d.*—Payments, 423*l.* 8*s.* 9*d.*

TRINITARIAN BIBLE SOCIETY.

TENTH ANNIVERSARY.

Sermon.

Thursday, April 29, at vii p.m.; at Percy Chapel; by Rev. H. H. Beamish, M.A.; from Ps. lx. 4: Col. i. 11*l.* 13*s.* 3*d.*

Meeting.

Friday, May 14, at vi p.m.; in Exeter Hall; J. J. Cummins, Esq. in the Chair: Col. 15*l.* 12*s.* 5*d.*

Movers and Seconders.

Macleod Wylie, Esq.; and Rich. Pope, Esq.—Rev. Tenison Cuffe; and Alexander Gillespie, Esq.—and Edward Dalton, Esq.; and Rev. A. S. Thelwall.

Resolution.

—Feeling, that, under the present circumstances of the Church and of the World, the Society holds a most important position, and is especially called on to advocate the cause of essential saving Truth, this Meeting earnestly prays that the members and friends of this Society may be stirred up to increasing zeal and faithfulness, in upholding those Scriptural Principles which they recognise as forming the true and surest bond of Christian Union and Co-operation.

State of the Funds.

Receipts, 2656*l.* 15*s.* 3*d.*; of which the sum of 1407*l.* 5*s.* 3*d.* was for Bibles and Testaments—Payments, 2673*l.* 7*s.* 2*d.*

LONDON CITY MISSION.

Meeting.

Monday, May 17, at xi; in Exeter Hall; William Evans, Esq. M.P. in the Chair: Col. 124*l.* 19*s.* 3½*d.*

Movers and Seconders.

Rev. Dr. Byrth; and Rev. Dr. Leifchild: supported by Edward North Buxton, Esq.—Rev. Thomas Smith; and Rev. Wm. Spencer—Hon. and Rev. B.W. Noel; and Rev. Ridley Herschell—Rev. Peter

Lorimer; and E.V. Sidebottom, Esq.—and Geo. E. Fox, Esq.; and Rev. Rob. Ainslie.

Resolutions.

—That this Meeting cannot contemplate the spiritual destitution of this Metropolis, with its neglected and rapidly-increasing population, without the deepest anxiety and commiseration; and that as hundreds of thousands of persons are destitute of the Public Means of Grace, and are living immorally, forgetful of God and eternity, this Meeting considers no method so practicable, and likely to awaken them to the claims of Christ, as that of domiciliary visitation, employed as it is by this and kindred Institutions.

—That this Meeting recognises with pleasure and gratitude the extended support given to it and to London by several Gentlemen supporting Missionaries at their own expense; and would commend this conduct to the imitation of all who have it in their power to follow so good an example.

State of the Funds.

Receipts 4822*l.* 14*s.* 2*d.*—Payments, 5164*l.* 2*s.* 4*d.*

Summary.

The districts occupied by the Missionaries embrace 1345 streets, lanes, courts, alleys, yards, and similar places; 19,459 visitable houses, which contain about 33,565 families, and making a total of nearly 170,000 persons. Since the Mission was formed in 1835, up to Dec. 31, 1840, 1,096,114 Visits have been paid to the poor, of which 128,291 have been to the sick and dying—26,317 Meetings have been held for reading the Scriptures, prayer, and exhortation—1,695,066 Tracts have been given away—nearly 40,000 copies of the Scriptures have been distributed—and the Mission has been the chief instrument in the abatement of the evils of Fairlop and of Bartholomew Fairs.

PEACE SOCIETY.

TWENTY-FIFTH ANNIVERSARY.

Meeting.

Tuesday, May 18, at vi p.m.; at the Friends' Meeting-House, Houndditch; Charles Hindley, Esq. M.P. in the Chair: Col. 25*l.* 10*s.* 1*d.*

Movers and Seconders.

Rev. Dr. Campbell; and Rev. John Woodwark—J. J. Gurney, Esq.; and E. W. Richard, Esq.—J. S. Buckingham, Esq.; and James Backhouse, Esq.—Rev. J. Aldis; and Rev. N. M. Harry.

Resolutions.

—That this Meeting expresses its cordial approbation of the principles on which the Society is formed, and that all war is opposed to the spirit and precepts of Christianity; and although,

in the present aspect of the world, there are many unfavourable and discouraging circumstances in reference to the progress of the Cause of Peace, yet this Meeting desires to regard them as motives for increased exertion, believing from the sure Word of Prophecy, that these principles shall have universal diffusion.

—That this Meeting expresses its earnest hopes, that good sense, fellow-feeling, and common interests, on the subjects of commerce, philanthropy, and religion, will lead the United States of America and our own Country to maintain inviolate their pacific relations; and that the joint efforts of the Peace Societies of America and England, with that recently formed in France, may be greatly blessed in aiding to usher in the period, when Nations shall learn the art of war no more.

State of the Funds.

Receipts, 1579*l.* 8*s.* 2*d.* — Payments, 1823*l.* 8*s.* 4*d.*

BRIT. AND FOR. TEMPERANCE SOCIETY. TENTH ANNIVERSARY.

Meeting.

*Thursday, May 20, at 1; at Hanover-Square Rooms; Lord Teignmouth, M. P. in the Chair: Col. 5*l.* 6*s.**

Movers and Seconders.

Bishop of Norwich; and Rev. David Ruell—Rev. Henry Hughes; and Rev. Wm. Spencer—Thomas Roberts, Esq.; and James Oliver, Esq.—and Hon. F. Cavendish; and Rev. J. Rothery.

Resolutions.

—That, deeply impressed with the evils arising from the distillation and use of ardent spirits in the East and West Indies, particularly the encouragement given to the use of Rum among the labouring population of Jamaica; and convinced that more enlarged efforts are necessary to promote the cause of Temperance both in these Kingdoms and in the Colonies of the Empire, Resolved, that, with the view of increasing the Agency of the Society, and more widely diffusing its publications, all persons subscribing one guinea annually, or presenting a donation of ten guineas, shall be honorary members of this Society, and entitled to purchase its publications at the Society's Office at the reduced prices.

—That this Meeting rejoices in the spread of Temperance Principles in Her Majesty's Army and Navy; in our Indian and other Colonial Possessions; as well as in Sweden, Russia, Germany, Prussia, France, and other Nations: while it entertains the hope that the proceedings of the Society, conducted on Christian Principles, may be carried forward, under the Divine Blessing, until Intemperance shall be suppressed in every part of the world.

State of the Funds.

Receipts, 555*l.* 9*s.* 1*d.*—Payments, 685*l.* 19*s.* 6*d.*

The limited amount of the Society's Funds has been always a cause of difficulty to the Committee; as they have been, in consequence, unable to meet the claims which have been pressing on the Institution, from our own country, our colonies, and the continent of Europe. Plans of the greatest importance have been given up, valuable agents discharged, and your publications limited, solely from the want of funds; while all the agencies for the encouragement of intemperance, and the spread of the most destructive principles, have been in vigorous and successful action.

It is a matter of great pleasure to the Committee, to notice the very favourable manner in which the Government and the Legislature, as well as the Highest Personages in these realms, have been severally promoting the objects of your Institution: and they refer, among other things, to the Bill of J. S. Pakington, Esq., the member for Droitwich, designed to remove a large proportion of the existing Beer Shops, and to improve the character of those allowed to remain: 2814 of these Beer Shops have been already closed by the operation of this Bill, and others are gradually disappearing.

The Committee have observed also with great interest, that while the Metropolitan Police District was considerably extended during the past year, and a population of 267,266 persons have been, in addition to its former amount, placed under the superintendence of the Commissioners, the number of drunken cases taken into custody by the officers, has been 4764 less than the preceding year; the number for 1839 being 21,269, and the number for 1840 being only 16,505: in this year also, there were upward of 3000 disorderly characters and 700 prostitutes taken into custody less than in 1839.

[*Report.*

SAILORS' HOME, SAILORS' ASYLUM, AND EPISCOPAL FLOATING-CHURCH SOCIETY.

CONJOINT ANNIVERSARY.

Meeting.

*Friday, May 21, at xii; at Hanover-Square Rooms; Capt. Basil Hall, R.N. in the Chair, succeeded by Admiral Hawker: Col. nearly 80*l.**

Movers and Seconders.

Capt. the Earl of Cadogan, R.N.; and Capt. Sir George Seymour, R.N.—Capt. Alfred Chapman; and Rev. J. A. Wanton, of Hull—Rev. Richard Burgess; and Rev. Alphonsus Rose—and Capt. Warren; and Capt. Farrer.

Summary.

SAILORS' HOME.—In the course of the year, 2922 Sailors passed through the Sailors' Home, exceeding in number those of the year 1839 by 782; and making a total, since the opening of the Institution, of 9220 Boarders who have been through the House. The Receipts amounted to 3025*l.* from Contributions, and 3140*l.* arising from money paid by the men for board; making together 6165*l.*: the Expenditure was 6176*l.*

SAILORS' ASYLUM.—The Receipts amounted to 959*l.*, and the Expenditure to 965*l.* The number of men who passed through the Asylum in the year was 1121; making a total, from the beginning, of 16,096.

FLOATING CHURCH.—The Annual Subscriptions, including 50*l.* from Her Majesty, amounted, with Donations, to 370*l.*; while the Expenditure was 430*l.*

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

MADRAS.

THE following extracts are taken from the Journal of the Rev. J. J. H. Elouis:—

Popery a Stumbling-block to the Heathen.

Passing through a street adjoining Mint Street, I came upon a Swamy House. The idol was decked with flowers, and its chamber illuminated, as usual, with small earthen lamps. At this early hour, only the two Officiating Natives were present; and I stopped and spoke to them on the absurdity of supplicating an image formed by the hands of a man, and which could neither aid itself nor its worshippers.

The first objection of one of these persons was, that we had images in our churches. I said this was a mistake, for we had none. I was not, however, surprised at his error; as in the neighbouring district of the Parchery there is a display of painted images on the altar of the Roman-Catholic Chapel—a large one of the Virgin Mary—below this, a small crucifix—then figures of St. Lazarus, St. Anthony, and others. On the night of the 15th of August, the Festival of the Assumption, a number of images were carried from this chapel through adjoining streets, especially a large one of the Virgin Mary, having the moon and a star at her feet, in an apartment decked with painted-paper angels, and wreaths of the white odorous flower with which the idols of the Heathen are adorned: there were also the torches, pipes, and tom-toms of

processions of the gods; and, in the streets, the same sort of canopies beneath which these are made to pass. At each side of the door of a temporary chapel, into which the attendant priest entered to perform some ceremony, after following the image of the Virgin to it, two Native Boys, gaily attired, sang, in Tamul, praises to the Virgin Mary, fixing their eyes intently on her tawdry representative. One image in the compound of the chapel, that of St. Roch, had the pilgrim's scallop-shell, and, dangling from a long staff, a little earthen vessel, which a Native told me, very seriously, was "his begging-pot." Several other images were placed on the ground near it: one, it was explained to me, was St. Sebastian, one St. Anthony, one Michael the Archangel trampling on a Dragon: a few Natives, and many East-Indians, pressed forward to these, and touched their feet, with all the appearance of deep veneration: I observed that the hand which touched the image was carried to each eye, and then to the mouth, and that the fingers were kissed. It is not surprising, that Natives, witnessing such scenes, should imagine what I have frequently heard them assert in this city, that there is, essentially, little difference between the worship of Christians and their own.

But to return to the Swamy House.—The next objection of the idol priest was a very common one here: "Why do you speak against idols," he said, "when your Government gives money to maintain the temples of the Gods?"

Several persons had now assembled; and a very loquacious Native, apparently of a most irritable temperament, came to the charge at once: it was rather extraordinary that his first argument was that which had been already advanced—"You have images in your churches." I assured him that we had nothing of the kind. He then said, that Gentlemen who wore coats and hats adored images. I replied, that these Gentlemen did not belong to our Church, and that we regarded any honour paid to images as very sinful. "But" (crossing his fingers) "you worship a thing in this shape." "No," I said, "we do not." "Go, teach those who do," he continued. "We have already done so," I answered.—I then endeavoured to point him to the True God, his Creator, and to the Saviour; and besought him to pray for spiritual light, instead of reasoning.

The Natives, who had gathered round, listened with much attention: among others, a police peon, who acted the part of *Moderator* excellently; soothing by a word or two our irritable opponent, when he was disposed to be violent, and begging him to hearken, and to speak quietly. It often happens, that one of a number of Natives who are addressed on the subject of Religion will endeavour to keep order in this way, when there is manifested a disposition to be noisy or insolent.

I find, too, that here, as elsewhere, a good-humoured question will often have the effect of restoring peace. Talking, a little further on, with a schoolmaster, under his verandah, on idolatry, a number of persons, as usual, came up; and soon we had disputants enough, each eager to have the first word. I quietly asked a respectable-looking Native if it was the custom in this country for three persons to speak at one time. He smiled, and said, "Oh no!" and we had silence for the moment.

—
MAYAVARAM.

The Rev. Foster Rogers thus speaks of the

Necessity of rooting out Caste from Christians.

Every thing which I have seen of the Native Church in India proves to me that Caste is her curse; and that so long as it is tolerated, her spiritual growth will be stunted, and she will differ externally but little from the Heathen around her. Would it not be satisfactory to trace caste to its source, if possible, in order to ascertain whether it grows out of that which is purely Heathen? I mean, whether it has its rise in idolatry, or whether it flows out of the NECESSITY there was (according to some who do not think the question very important) for some badge to distinguish between persons of different callings and professions. Would it not be satisfactory, for the guidance of all connected with the Church in India, to *speak the same thing* on this point?—that so there might not be the temptation on the part of a particular congregation to fall off to another particular congregation, because the caste question is more favourably looked upon by its Clergymen? And in the prosecution of the inquiry, it ought to form a question—Can a man lose caste in a CIVIL point of view, BEFORE he has lost it RELIGIOUSLY? And again, Upon what grounds do the Heathen attribute

the loss of caste to the CHRISTIANS? Can a man who has lost caste in a civil point of view, if the thing is possible, retain his standing in society in a religious sense?—can he attend the pagodas? We trow not. And yet, even professedly Christian Catechists are allowed to retain caste as a CIVIL distinction! It would be worth while to examine the Returns of such Catechists, as I have done, in order to see how caste affects them RELIGIOUSLY.

If these men are unaccompanied by a Missionary when they visit the villages, HOW MANY pariahs are entered in their Returns as having been visited and instructed? Will there not be a correct account of Caste men, Mussulmans, and the names of Tracts distributed to them, while you will find no despised pariah down in the list? In fact, I was told a short time back, by a Converted Brahmin, who, IT WAS SAID, had voluntarily given up caste to all intents and purposes, that the pariahs were a KIND OF NAZARENES, with whom caste men, even Christians, could have no dealings!

—
TINNEVELLY.

PALAMCOTTAH DISTRICT.

The Missionaries Pettitt, Hobbs, Dent, and Devasagayam continue their labours in this District. We extract some passages from their Report, dated in February of last year.

Nature and Good Effects of the Christian Discipline exercised.

Although, in reference to our work and the general state of the congregations in that part of the Mission under our care, we may not have much of a novel or striking character to report; yet if there are visible indications that the foundations of the Christian Temple are fixing themselves with greater firmness, if there are evidences of increasing attachment to the Gospel on the part of those brought under its influence, and a growing willingness to submit to the restraints which it necessarily imposes on "the unruly wills and affections of sinful men," we surely may encourage ourselves, and those who take a lively interest in our work, in the hope that our labour is effectual, through the power of God, to the accomplishment of His gracious purposes. Such indications and evidences we hope there are: our minds have often been cheered by perceiving that the discipline which we have

felt it our duty to exercise, in some cases even with severity, has been productive of the most salutary effects, and rendered it manifest that the Gospel has taken a firmer hold on the minds of the people than we had ever ventured to hope.

Perhaps we should perceive this more clearly, by considering what effect would be produced in England, by such acts of discipline, as refusal of the Lord's Supper—exclusion from the inside of the Church during Divine Service—the withdrawal of a Teacher from a congregation, and restoration only upon some tangible proof of the sincerity of their promises of future amendment; and acts of a similar kind, involving, not temporal punishment, but the denial of Christian Privileges. The probability is, that very many, instead of submitting, would manifest a strong disposition to revolt from such treatment. The circumstances, it may be, are somewhat dissimilar; but, wherever, or under whatever circumstances, we find such discipline producing a sense of the value of Christian Privileges, a fear of being excluded from them, and submission to acts of self-denial in order to regain them when lost, the gratifying assurance may surely be derived, that the work of the Ministry is followed by the Divine Blessing, and that the Gospel of Christ is taking deep root.

A gratifying instance of this kind has occurred during the last half-year. The lamentable defection of a Catechist, and a large number of families, at the village of Pannievili, through the influence of a rich Nadan, mentioned in our last Report, will be fresh in the memory. We are now able to report, that matters in that quarter wear a much more cheering aspect.

An extract from Mr. Pettitt's Journal of December 1st will shew this:—

I had, this morning, the pleasure to learn, that the discipline exercised here in conformity with the Gospel has, by the blessing of God, not unmingled with His displeasure, produced a salutary effect. The Inspecting Catechist and the Catechist came to inform me that all are most anxiously desirous of returning to the congregation from which they were formally excluded, and beg to be received back this day. They, indeed, wished to return as soon as the troubles, which induced them to backslide, had ceased; but I refused to listen to their application. After three months they made a second application; and I then agreed to receive them, on condition of their giving, as

a proof of the sincerity of their repentance, an offering to one of the Charitable Societies in the Mission; but still refused to treat with those who had actually beameared themselves with ashes. They were not then willing to comply with these terms; from which, however, I would not recede. A few days ago one of the poor men, who had rubbed on ashes, died, without having been received into the congregation: in his sickness, he said that it had come upon him as a punishment from God, for forsaking the Gospel; and expressed a hope of pardon through Christ, with a determination, if he recovered, to come back to this Church. Sickness has prevailed, too, in other of their families.

It is most gratifying to find, that during the exclusion of these people they have never sacrificed to devils, have not worked on Sundays, nor in any way complied with Heathenism. When one woman was in child-birth, and suffering severely, her heathen friends tried to induce her to offer to the demons, as is usual, to procure speedy and safe delivery; but she positively refused, and continued looking to God alone for help, till she gave birth to her child. Indeed, all the women have shewn a stedfast determination never to leave the Gospel. Moreover, during their separation from the congregation, these people appear to have had prayers in their own houses. The discovery of these things is, indeed, a joy to my heart; and I trust that the evil, awful as it was, will be overruled by the Great Head of the Church to the purification and stability of this congregation.

After mentioning that Nine Families, consisting of 30 souls, had been again received into the congregation, it is added:—

The woman whom I have before mentioned, as refusing in the time of labour to sacrifice to devils for relief, has, I find, been sick ever since, which is now several weeks. They brought her to me in great pain, and much reduced; and the poor woman came and fell down before me, and besought me as if she really believed her exclusion from the Church was the cause of her illness. I gave her some medicine, and sent her home; and I was glad to find that she was considerably relieved in two hours' time.

Three more of the backslidden party, the principals, came to beg forgiveness and reception into the congregation. After much conversation on the sinfulness of their conduct, and the causes of their weakness in the hour of trial, and settling the amount of the offering which they are to make, they were readmitted; and as the other Nine Families also were present, we knelt down and implored forgiveness for the past, and grace for future

strength and fortitude. Greatly do I rejoice, and so did they, at this happy termination to the sad affair. There are still Three Families to be received, who are not now in the village.

Summary of Schools and Scholars.

In 74 Boys' and 3 Girls' Schools, conducted by 37 Schoolmasters and Assistants, there are 2231 Scholars. The Report states—

A rather striking instance of the value which they set on copies of the Gospel and Tracts lately occurred at the examination of two Schools. When distributing the rewards to the First-class Boys, the iron pens (with which the Natives write), brought as rewards, were overlooked, and Gospels and Tracts only given. Afterward, when the iron pens appeared, the boys each begged for one: but when asked to give back one of their books in exchange, not a boy would part with a book for the pen, though it is an article which he might have turned into a little money.

We have reason to believe that many boys in our schools read the books, which they receive in this way, to their parents and friends at home; by which they carry the knowledge of Heavenly Truth into many a circle where we cannot gain admission: and this we should consider that they are qualified to do, by the instruction which they receive in our schools.

Operations of the Tract Society.

At the Sixteenth Anniversary of the Tract Society, so highly conducive and almost essential to the prosperity of the Mission, a large number of Natives were present. Several of the Catechists addressed the Meeting very suitably to the occasion.

The Report contains the following facts, shewing the efficiency of this Society, which is supported almost entirely by Native contributions, and the contributions of the Missionaries. Since the establishment of this Society, 100 different Tracts have been published by it (the list now numbers 101); and nearly all have been composed expressly for this Society. During the past year, 27,000 copies of New Tracts and 10,000 New Handbills have been added, and 47,000 copies of reprints. Great as the number seems, it does not meet our wants; especially the extra demand caused by several Readers now employed under the Rev. P. P. Schaffter, in addition to those before

employed by the private contributions of a few Native Christians.

To these extracts from the Report of the Missionaries we add a passage from the Rev. George Pettitt's Journal.

Superstitious Observances.

This is the feast of the August New Moon, held very sacred by the Natives; thousands of whom flock to Courtallum to-day, to bathe in the sacred fall. It is like a great fair.

On going to the fall, as usual, to bathe, we saw a man standing over a boy, and bawling like a showman to passers-by, to attract their attention, and get a little money. The boy lay down on his back in a kind of gutter made for the purpose, having an earthenware pot filled with burning chips upon his belly, and his head completely buried in a heap of soil. The man would fain have this pass for a miracle; but it was tolerably evident that a pipe for respiration went from the boy's mouth under his back, whence the air passed into the gutter. Saw also Brahmins selling blades of a peculiar kind of grass, which the Natives tie round their finger before going under the fall, believing that it enables the water of the fall to wash away their sins.

The Inspecting Catechist sold among the people some copies of the Jaffna Almanac; and of the American edition of "The Blind Way," neatly put up in a cover. The people did not care to stand and talk much with us; as they come from a distance, and as soon as they have washed return home. Some, however, entered into dispute; and one told me, with all apparent sincerity, that if I would go with him to the fall, he would shew me the sins of the people flying off from them. He meant the spray of the waterfall, and contended that its foam contained the sins; but when I shewed him that the appearance was not peculiar to this day, but was exactly the same whether the people bathed or not, he had nothing to say. These credulous people will believe any thing which the Brahmins give out, just because they wish to believe it. I asked them if a thief or an adulterer after washing would be less wicked than before; but sound arguments, though they force themselves on the judgment, fall powerless on their hearts, because they bring in an unwelcome conclusion. There can be no doubt that the effort which the people

make to come hither, and their bathing under this beautiful fall, with the effect of the scenery, produce a healthy excite-

ment and hilarity of feeling; and this, ere their return, they can easily represent to their minds as a sense of forgiveness.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

University of Oxford—Summary of Members, in January 1841; the first column denoting the total number on the Books of each College, and the second the number of those who are Members of Convocation:—

Christchurch.....	914	509	Magdalen.....	174	136
Brazenose.....	399	233	Magdalen Hall.....	173	49
Exeter.....	316	182	New.....	158	76
Oriel.....	338	168	Lincoln.....	151	71
Balliol.....	371	151	Merton.....	149	70
Queen's.....	303	180	Jesus.....	136	55
Trinity.....	284	122	Corpus.....	128	92
Wadham.....	267	98	All Souls'.....	107	83
St. John's.....	250	136	St. Edmund Hall, 99	51	
Worcester.....	247	113	St. Mary Hall.....	74	23
University.....	328	119	New-Inn Hall.....	64	4
Pembroke.....	180	109	St. Alban Hall.....	26	8

Total Members on the Books..... 5515

Total Members of Convocation..... 2799

University of Cambridge—Summary of Members, in January 1841; the first column denoting the total number on the Boards of each College, and the second the number of those who are Members of the Senate:—

Trinity.....	1747	976	Jesus.....	191	84
St. John's.....	1142	594	Magdalene.....	183	84
Queen's.....	334	133	Clare Hall.....	168	83
Calus.....	198	140	Trinity Hall.....	139	49
Corpus Christi.....	252	103	Pembroke.....	121	48
Christ's.....	225	118	King's.....	110	81
Emmanuel Hall.....	220	88	Sidney.....	97	48
Emmanuel.....	213	112	Downing.....	56	30
St. Peter's.....	209	97	Commanorates in Villa.....	11	

Members on the Boards..... 5702

Members of the Senate..... 2873

Gospel-Propag. Soc.—On Monday, the 24th of May, the Annual Sermon was preached at St. Paul's Cathedral, by the Bishop of Ripon, from Isaiah xlii. 4: *He shall not fail nor be discouraged, till He have set judgment in the earth: and the Isles shall wait for His law.*—No Collection was made, nor any Meeting held, on this occasion.

Church Missionary Soc.—Rev. J. J. H. Elouis (p. 185) left Madras, on account of health, on the 23d of January, on board the "Wellington;" and arrived in London on the 11th of May.—Mr. and Mrs. Badger (p. 121) left Malta, by steamer, on the 27th of April, on a visit home; and arrived in London on the 12th of May.

Church-of-Scotland Missions—The Eighth Annual Meeting of the London Association was held in Freemasons' Hall, on the 28th of April, the Hon. Fox Maule, M.P. in the Chair. The Collection was 481. Sermons were preached, on Sunday May 9 and 16, by Rev. R. S. Candlish, of Edinburgh; and by Rev. Dr. Cooke, of Belfast. The Receipts of the Association, including 210*l.* from the London Ladies' Auxiliary, amounted to 687*l.*

Baptist Miss. Soc.—Mr. and Mrs. Tucker (p. 177) arrived from Calcutta, with their infant child, on the 10th of May, in the "Owen Glendower." Mr. Tucker continues in great debility.

London Miss. Soc.—At a Meeting of Sunday-School Teachers, held in Finsbury Chapel, on the 17th of March, it was Resolved,

—That this Meeting, representing the Sabbath Schools in connexion with the Congregations in London and its vicinity, auxiliary to the London Missionary Society, hereby presents to that Institution its sacred and willing pledge, to employ its increased and persevering efforts, to promote among the Children enjoying the advantages of those Schools, an ardent and practical attachment to the glorious object of the Society's labours.

—That this Meeting affectionately and earnestly commends the Sacred Cause of Christian Missions to the warm and steadfast regard of the Christian Youth of all classes throughout our country; reminding them, that the Fathers and Founders of our Missionary Institutions have bequeathed to them this solemn trust, and that Divine Providence is at the present moment presenting enlarged facilities and solemn claims for increasing labours in this hallowed service.

Jews' Society—The Rev. John Nicolayson, who has lately paid a short visit to this country, left London on the 22d of April, on his return to Jerusalem. He was accompanied by Mr. Johns, the architect, who has been appointed to build the Hebrew Church at Jerusalem; and by a Youth who was educated in the Hebrew Schools.

Eastern-Fem. Ed. Soc.—We have received intelligence subsequent to the statements at p. 153 of our March Number, which modifies and corrects some of these statements.—For *Miss Thomas*, read *Miss Thomson*. *Miss Wilson* is settled as Assistant to Mrs. Alexander, at Solo, Krishnaghur. *Miss Worrin* is married. *Miss Puddicombe* resigned her appointment to the School at Poona, immediately on her arrival at Bombay; and connected herself with a Local Association for Native-Female Education. The School at Madras for East-Indian Girls, which *Miss Hale* and *Miss Pennington* superintended, was established by the Rev. John Tucker, of the Church Missionary Society, and is connected with the United Church: *Miss Spencer* and *Miss Gamson*, selected by Mr. Tucker, who is at present on a visit home, are just gone out to take charge of it; *Miss Spencer's* expenses having been paid by the Eastern-Female-Education Society: the School under *Mrs. Turnbull* is for Native Children, and is in connexion with the London Missionary Society. *Miss Woodman* never reached Neyoor: she was married at Salem, to the Rev. J. M. Lechner.

The Misses Baynes (p. 138) arrived at Singapore in November.

Niger Expedition—The "Albert," Captain Henry Dundas Trotter, and the "Wilberforce," Commander Wm. Allen, sailed from Devonport on the 12th of May.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. Edward Dent was admitted to Priests' Orders, at Palamcottah, on the 17th of January, by the Bishop of Madras.

Missionary Register.

JUNE, 1841.

Biography.

MEMOIR OF SR. EVE DOROTHY KOHRHAMMER,

LATE OF THE UNITED BRETHREN'S WEST-INDIA AND SOUTH-AFRICA MISSIONS,

WHO DIED NOV. 6, 1839, IN THE 83d YEAR OF HER AGE.

THE following particulars of this servant of Christ, who was engaged for more than fifty years in Missionary Labours, are taken from the Brethren's "Periodical Accounts."

The chief part of this Memoir is thus given in the words of Sr. Kohrhammer:—

I was born April 12, 1757, at Neukirch, near Bantzen, in Saxony. My parents, Gottlob and Anna Elizabeth Lehmann, having been awakened by the Holy Spirit to a serious concern for their souls, were intent on training me and the rest of their children for the Lord. As they were in connection with the Brethren's Church, I had, from childhood, the privilege of attending the meetings of the small society in our village; and I can remember feeling, at a very early period, a desire to live unto our Saviour. A picture of the Crucifixion, which hung in my mother's room, on one occasion deeply affected me; and I told my mother, in childlike simplicity, that as she had our Saviour drawn in the picture, so I had His picture in my heart, just as He hung upon the Cross. An account which was given us, in one of the meetings of our Society, of the children in the Brethren's Congregations, made an indelible impression on my mind; and I prayed very earnestly to the Lord, that He would help me to love Him as they did. A strong desire arose within me to live in a Settlement of the Brethren.

Being once imprudently praised by one of my teachers, in the presence of my companions, and pointed out to them as a pattern, I quite lost my simplicity; and pride and self-complacency took possession of my heart. In addition to this, I fell into bad company at school, which did me great injury: so that all my love to our Saviour vanished; and the world would have gained the victory over me, had it not been for the blessing of the Lord on my parents'

watchfulness. Nevertheless, I often contrived, unknown to them, to mix in improper company: and when they were, at length, made aware of it, they took it so deeply to heart, that my mother became seriously ill. My conscience, which had not been easy before, was now exceedingly disturbed: I thought, that if my mother should die, my brothers and sisters would blame me, as the cause of their irreparable loss; and I prayed most fervently to the Lord to restore her to health: nor did He suffer me to pray in vain,

The Holy Spirit now discovered to me more fully my natural sinfulness. I learned to know myself as corrupt throughout, and began to doubt whether I could possibly be saved: indeed, I wished, in my distress, that I had never been born, seeing no prospect before me but that of eternal misery. If, sometimes, a ray of hope enlivened my gloom, it was soon shut out again by returning unbelief. In my fourteenth year, I was instructed, previous to Confirmation, by that eminent servant of God, the Rev. Mr. Reichel, Minister of the parish of Neukirch; and the Holy Spirit made use of this opportunity to reclaim my wandering heart. Two days before the sacred rite was administered, I entered into a solemn covenant with the Redeemer of my soul; and promised the Minister, as I gave him my trembling hand, that I would yield myself entirely to the Saviour, that He might do with me whatsoever He pleased. The blessings which I experienced on this occasion, and at my subsequent Confirmation and first approach to the Lord's Table, are yet fresh in my remembrance.

Not long after this happy period, I was acknowledged as a member of the Society

connected with the Brethren's Church. But increasing self-knowledge brought with it fresh doubts and fears; and I was so tormented by the idea of being for ever lost, that I could neither eat nor sleep, and my friends thought that I was in a consumption. A Letter from my eldest brother, at Gnadau, added to my distress: "I often pray," he wrote, "that all my brothers and sisters may prosper for the Lord, and none of them be lost." The terrible thought oppressed me—"Thou art the only one in the family that is in this wretched case." Overwhelmed with grief, I retired to pour out my heart before the Lord; and, with many tears, implored Him to comfort me. He graciously heard my cry, and spoke peace to my troubled soul. At the same time, I obtained a settled confidence, that He had called me to the Brethren's Church, and would prepare the way for me to join it. Six years, however, elapsed, before my wishes were realized; and, in this interval, my constancy was put to a severe trial.

I derived much edification from the Discourses of Pastor Reichel in the meetings of the Society; and one of them, especially, has left an indelible impression on my mind. It was opened with the hymn—"Jesus, thyself to us reveal." This hymn, and the subsequent address, affected me deeply; and I was engaged the whole way home in praying to the Lord, that He would grant me, not merely a transient feeling of His grace, but the full forgiveness of all my sins, through His atoning merit: and He drew unspeakably near to my soul.

In 1780, I received the desired permission to live at Herrnhut; and, July 8th, bade adieu to the paternal roof. It was my wish to live alone to the Lord, who had paid so dearly for my soul's ransom; and I besought Him to impart to me all that I required, for the strengthening of my Faith, and the increase of Spiritual Life within me. At first, indeed, a want of openness in communicating with my Spiritual Superior, was a hindrance to my comfort: but this was, at length, granted me, in answer to my prayer; and having, shortly after, the favour to be received into the Congregation, my heart became light and cheerful. My first enjoyment of the Lord's Supper with the Congregation, and the first festival of the Single Sisters which I celebrated, were also days of rich blessing to my soul. Still I did not possess that firm assurance of the for-

giveness of my sins, which was vouchsafed to many, whose Memoirs I had read; and this made me sometimes very uneasy. Meanwhile, in June 1783, I was chosen a member of the Company of Intercessors; and being thus called to special prayer for others, I turned with renewed earnestness to the Lord, and, confessing my want of faith, implored Him to grant me the favour for which I sighed: and He was pleased to assure me of His absolving grace. My heart leaped for joy; and I could now draw near to Him in childlike confidence, and lay before Him, not only my own concerns, but also those of my Brethren and Sisters, in believing supplication.

September 17, 1784, I received a call to serve the Lord in the Danish West-Indies; and was married, on the 28th of the same month, to the Single Brother, Thomas Lundberg*. We set out, October 6th, for Copenhagen; and, after a voyage of six weeks, reached Friedensfeld, in St. Croix, on January 23d; whence we proceeded, by the first opportunity, to New Herrnhut, in St. Thomas. Toward the end of 1786, we removed to St. Croix. The Lord led me into an increasing knowledge of my own insufficiency, and of His grace; and gave me, from time to time, those renewed assurances of my acceptance, which I felt so needful for the cheerful and profitable discharge of my various duties. Yet I must humbly acknowledge, that, notwithstanding the patience and mercy shewn me by the Lord, many infirmities and failings marked my course. My naturally warm temper occasioned much trouble both to myself and others; and I am still a learner in the school of meekness and true humility.

In 1792, we moved from Bethany to Friedensberg, where a new Mission House was in progress; but my dear husband declared his conviction that he should never enter it, for that another house awaited him. As he appeared to enjoy better health here than in any of the three other Stations where we had resided, I was not a little startled at this declaration. But his words proved true; and, on February 1, 1794, he was taken from me, after an illness of only three days, while I myself was lying in an almost hopeless state. My feelings can be imagined only by such as have experienced a similar bereavement. None but God could comfort me, and He did comfort me.

* The father of Br. John Lundberg, Superintendent of the Mission in Labrador.

Having a great desire to return to Europe—which my state of health, moreover, rendered advisable—I set out with my daughter, in company of Br. and Sr. Götting. A fortnight after embarkation, the fever left me: but it returned again, in consequence of a cold which I took on the land journey; and when I reached Kleinwelke, where I had pleased myself with the prospect of meeting my son, after a long separation, I had to take to my bed again. Through the mercy of God, however, I soon recovered from this relapse. But, in less than two months, my little daughter, whom I had placed in Kleinwelke School for her education, was taken to the Heavenly Fold by the Good Shepherd. A place was meanwhile found for me in the Widows' House at Niesky.

June 9, 1797, I was called to the service of the Mission in South Africa; and was, in that view, united in marriage to Br. J. P. Kohrhammer, who was going out as Superintendent of that Mission. We set out from Herrnhut, July 3d; and, travelling by way of Altona, arrived in London September 2d. Here we had to wait for a vessel; and at length set sail from Portsmouth, February 17, 1798, in company of a fleet. Danger threatened us the very first night of our voyage, our ship twice running foul of others; and being unable, in consequence of the damage sustained, to keep up with the convoy, we were exposed to the numerous privateers which hovered round. Yet the remainder of the voyage proved safe and pleasant; and the calm weather, which we met with under the Line, afforded an opportunity for putting the vessel to rights. We cast anchor in Table Bay on May 6th. After spending some days very agreeably with our venerable friend Martin Schmidt, we proceeded in a waggon to Bavienskloof, where we arrived on the 21st of the same month. A numerous company of Hottentot Brethren and Sisters met us two or three miles from the place; and the nearer we approached the greater was the conflux. Among the rest, old Magdalena, the only surviving member of the late George Schmidt's congregation, came, carried by her friends; being too infirm, at her advanced age, to walk. Words cannot describe what I felt on this occasion: my emotion found vent in tears; and I lifted up my heart in fervent prayer to the Lord, that He would assist me, and preserve me from injuring so blessed a work as that whereof I was an eye-witness. It

humbled me, to feel the confidence which the Hottentot Sisters at once reposed in me; and the cry—"Help me! I am lost! Tell me what I must do to be saved!" proceeded from increasing numbers. I accounted it a favour to assist my dear husband in his office, to the best of my power; and all hardships and difficulties were lightened by our mutual harmony. The heavier was the stroke when, June 6, 1811, it pleased the Lord to make me a widow for the second time, by means of his happy departure. After commending me to the Lord in fervent prayer, he closed his weary eyes, and sweetly exchanged faith for sight. My longing is, that I may soon, through mercy, be permitted to follow him.

To this Memoir, as it contains no particulars of her service in the South-Africa Mission, her fellow-servants add—

By express desire of the Governor, General Jansen, Br. Kohrhammer acted as Chaplain to the Hottentot Corps quartered in the Vineyards, from the year 1804 till the commencement of 1806, when the English took possession of the Colony. Our late Sister was also usefully employed, at the first settling of Groenekloof, from May 1808 to May 1810. As Widow, she accompanied Br. and Sr. Schmidt, and the Brn. Schulz, Hoffman, and Hornig, to the Witte River, in 1815; assisted in the establishment of Enon; and shared the dangers of the Caffre War in the year following. After remaining another year at Uitenhage, she returned to Genádenal, where she spent the last twenty years of her life; taking her part in the Missionary Work according to her strength, and sometimes beyond her strength, with exemplary faithfulness and punctuality. She was a pleasant and an affectionate colleague; and so far from observing any traces of that warm and hasty temperament of which she complains in her Memoir, her intimate friends considered a mild conciliatory disposition to be a striking feature in her character. The Hottentots of her own sex found in her a faithful and sympathizing friend, who took the liveliest interest in their prosperity, both temporal and spiritual, and loved and revered her as a Mother in Israel; and both old and young flocked to her dwelling, especially at each return of the Monthly Speaking. She was blessed with the full possession of her mental

faculties to the last; and, considering her advanced age, enjoyed a tolerable share of health.

A month or two before her departure, she complained of an oppression on the chest; which did not, however, interrupt her attendance at the meetings. But, in September 1839, a visible change took place, and evident symptoms of dropsy made their appearance. Confined now to her room, she was yet free from pain, and could sit up till two days before her end. As her strength declined, her desire to

depart and to be with Christ increased; and, on the evening of November 6th, her desire was granted, in so gentle and sudden a manner, that, before her nurse could call in her neighbours, Br. and Sr. Stein, her emancipated spirit had quitted its worn-out tenement. Her pilgrimage lasted eighty-two years and seven months, of which more than fifty years were spent in Missionary Service; ten in the Danish West-Indies, and forty-one and a half in South Africa.

Proceedings and Intelligence.

United Kingdom.

COLONIAL BISHOPRICS.

In pursuance of the design of increasing the number of Colonial Bishops, stated at p. 224 of our Number for April, a Meeting of Archbishops and Bishops of the United Church was held at Lambeth, on Whit Tuesday, the 1st of June, when the following Declaration was adopted:—

Suggestion of New Colonial Bishoprics.

We, the undersigned Archbishops and Bishops of the United Church of England and Ireland, contemplate with deep concern the insufficient provision which has been hitherto made for the spiritual care of the Members of our National Church, residing in the British Colonies and in distant parts of the world; especially as it regards the want of a systematic superintendence of the Clergy, and the absence of those Ordinances, the administration of which is committed to the Episcopal Order. We therefore hold it to be our duty, in compliance with the Resolutions of a Meeting convened by the Archbishop of Canterbury on the 27th of April last, to undertake the charge of the Fund for the Endowment of Additional Bishoprics in the Colonies, and to become responsible for its application.

On due consideration of the relative claims of those Dependencies of the Empire which require our assistance, we are of opinion, that the immediate erection of Bishoprics is much to be desired in the following places:—New Zealand, the British Possessions in the Mediterranean, New Brunswick, Cape of Good Hope, Van Diemen's Land, and Ceylon.

When competent provision shall have

been made for the endowment of these Bishoprics, regard must be had to the claims of Sierra Leone, British Guiana, South Australia, Port Philip, Western Australia, Northern India, and Southern India.

In the first instance, we propose that an Episcopal See be established at the seat of Government in NEW ZEALAND, offers having been already made which appear to obviate all difficulty, as to endowment.

Our next object will be, to make a similar provision for the Congregations of our own Communion, established in the Islands of the MEDITERRANEAN, and in the countries bordering upon that sea; and it is evident that the position of Malta is such as will render it the most convenient point of communication with them, as well as with the Bishops of the Ancient Churches of the East, to whom our Church has been, for many centuries, known only by name. We propose, therefore, that a See be fixed at Valetta, the residence of the English Government; and that its jurisdiction extend to all the Clergy of our Church residing within the limits above specified. In this city, through the munificence of Her Majesty the Queen Dowager, a Church is in course of erection, which, when completed, will form a suitable Cathedral.

Our attention will then be directed to the countries named in the foregoing lists; without binding ourselves to the exact order therein followed, or precluding ourselves from granting assistance to any place where means may be found for the earlier endowment of a Bishopric.

In no case shall we proceed without the concurrence of Her Majesty's Government; and we think it expedient to appoint a standing Committee, consisting

of the Archbishop of Canterbury, the Archbishop of York, the Archbishop of Armagh, the Archbishop of Dublin, the Bishop of London, the Bishop of Durham, the Bishop of Winchester, the Bishop of Lincoln, and the Bishop of Rochester, with full powers to confer with the Ministers of the Crown, and to arrange measures, in concert with them, for the erection of Bishoprics in the places above enumerated.

We appoint as our Treasurers, the Hon. Mr. Justice Coleridge, the Venerable Archdeacon Hale, and W. E. Gladstone, Esq. M.P.; and as Honorary Secretary, the Rev. Ernest Hawkins.

For the attainment of these most desirable objects, a sum of money will be required, large as to its actual amount, but small when compared with the means which this country possesses, by the bounty of Divine Providence, for advancing the glory of God and the welfare of mankind. Under a deep feeling of the sacredness and importance of this great work, and in the hope that Almighty God may graciously dispose the hearts of his servants to a corresponding measure of liberality, we earnestly commend it to the good-will, the assistance, and the prayers of all the Members of our Church.

The Declaration was signed by the Archbishops of Canterbury and Armagh, and sixteen Bishops, who were present; and concurred in afterward by the Archbishops of York and Dublin, and nine Bishops, who were not present at the Meeting.

CHURCH MISSIONARY SOCIETY.

ECCLIASTICAL RELATIONS OF THE SOCIETY.

Statement of the Committee in the last Report.

THE object of this Society, from its very commencement, has been to endeavour to teach the Gospel to all the Heathen Nations of the world, in obedience to the Saviour's command. This too, from the first, the Society has striven to do in accordance with the Doctrines and Discipline of our own Church, as they were established at the Reformation. To preach Christ, and Him crucified, has been the great end proposed to and by your Missionaries, in accordance with, and submission to, the Ecclesiastical Order and Polity of the Church. This object and these principles your Committee trust will be

handed down, undefiled and unimpaired, from year to year.

As regards Ecclesiastical Questions, the Committee have always considered that it was no part of their province to settle them. In all such matters, they were desirous to conform to the Laws of the Church; but as, in applying those laws to Missionary Exertions, new and doubtful questions must arise, the Committee would hail with satisfaction the adoption of measures, by which such questions might be satisfactorily adjusted. And if, in connexion with such measures, the fuller sanction of the Heads of the Church to the operations of the Society may be obtained, your Committee would rejoice themselves, and would feel that the Members of the Society would have fresh cause for thankfulness.

At the same time, the Committee trust that it will always be maintained by the friends and supporters of the Church Missionary Society, that the Saviour alone is the great Fountain of Life; and that Ecclesiastical Discipline, however valuable, and however dear to them, is but the channel through which the Waters of Life should flow to the perishing nations of mankind: and they trust, that neither faith, nor watchfulness, nor prayer, will be wanting—that the principles of the Society may never be compromised—and that it may continue to be the honoured instrument of sending forth the pure Gospel of Christ, as it was preached by Cranmer, and Latimer, and Ridley, and the Martyrs and Reformers of our Church. Then the Saviour's presence will be vouchsafed to the Society unto the end; and it will remain—as there is good reason to believe that it has been hitherto—a means of spiritual blessing to the Church itself, by discharging a duty which the Church cannot neglect without herself experiencing the bitter consequences of her sin.

Extracts of Addresses on this Subject at the Annual Meeting.

The Earl of Chester, President.

Among the many topics of deep interest which crowd on my mind on the present occasion, there is one toward which I feel especially called upon to direct your attention: and I trust that this Meeting will agree with me in the propriety of taking this early notice of the event to which I allude; both on account of the quarter in which it originated, and also from the important bearing which it

is likely to have upon many, if not all, the Missions of this Society. I allude to the Meeting lately summoned by our Venerable Archbishop, for the purpose of creating a fund for the endowment of Colonial Bishoprics. That his Grace's proposition should be hailed with joy and approbation by the friends of this Society, could surprise none, who were at all acquainted with the history of our past and present proceedings. To such it must be known, that, in the infancy of our Missions, it was felt by the wisest and most zealous friends of the Cause, that the appointment of duly-qualified Bishops, and the establishment of Church Order and Discipline in the Colonies, was almost a necessary condition of the successful extension of our Missions among the Heathen, either within or on the borders of those countries. But, if the presence of a Bishop were thus needed for the establishment and good government of these infant churches, how much more so in their maturer age, when questions of an ecclesiastical nature must frequently arise—when the relations of Minister to Minister, and Congregation to Congregation, become more complicated and more difficult to determine; and when, not only for the purposes of Confirmation and Ordination, but also for the spiritual government both of Clergy and Laity, the pastoral oversight of a Bishop seems most desirable, if not absolutely necessary, for a Church. If this be the case, I need hardly draw the legitimate inference from it—the important help in our work, which we are likely to obtain by the institution of additional Bishoprics for the Colonies.

But, Gentlemen, I would further call your attention to another circumstance, incidental to the same Meeting—I mean, the suggestion made by our respected Diocesan, the Bishop of London, and, as I understand, with the full sanction of the Archbishop, that if some arrangement could be made by which the two Societies could agree to refer all matters of an ecclesiastical nature to one and the same recognised authority, consisting of a Council of Bishops—that, if this could be done, both Societies might expect the full and public sanction and support of his Lordship and the Archbishop. I am sure that I should not be doing justice to my own feelings, if I merely said that I most thankfully received this proposition, as a member of both Societies. For, as a member of the Church Missionary So-

ciety, with whose proceedings and principles I am much more intimately acquainted than with those of the other, I am not only thankful, but I most cordially approve of the proposition; as in perfect harmony with the spirit of our Rules, and with the principles and practice of the Society ever since my connection with it. Most earnestly do I pray to the Great Head of the Church, whose Name is *Counsellor and the Prince of Peace*, that His wisdom, and peace, and truth, may direct and accomplish the work thus happily begun; that the arrangement of the details may be found as easy in execution, as the abstract proposition is simple, and sound, and catholic in its character. I rejoice in the prospect of this result; because I believe, that, among other benefits, it will place the Bishops of our Church in what I humbly conceive to be their legitimate position, in regard to both Societies. It will enable both the Clergy and the Laity to plead the cause of either Society, under the known sanction of their respective Diocesans. It will secure, I trust, the joint and steady progress of both Societies through our land, without rivalry and without collision. It will enable their Missionaries abroad to pursue with renewed vigour their present course of brotherly co-operation, in the several departments of Christ's vineyard to which He has called them.

And, Gentlemen, I rejoice to think, that all this may, under God's blessing, be effected without any change in the principles, or even the system, of our own Society. For although I love to see union and catholicity in all our religious proceedings—though neither from principle nor by disposition am I opposed to useful reforms, nor any stickler for old forms and practices merely because they are old—yet do I think, that we should prove ourselves unwise stewards of the trust reposed in us, ungrateful and forgetful servants of the Gracious Master who for forty years has so remarkably preserved and blessed and honoured this Society, if, in the matter of its principles or its constitution, we were found to be given to change.

Nor ought we to forget, that there are, at the present moment, opinions and principles held to some extent in the Church, which have not only a direct bearing on the cause of Missions, but are repugnant to many of those great truths which we conceive to be of vital importance. And

while this should make us cautious, it should also make us thankful for the remarkable fact, that, during the last forty years, the same great truths have been so uniformly and faithfully maintained in our Institution. Were this the result of some exclusive rule of qualification—of some test which should limit our membership to persons professing peculiar opinions—then might it be attributed to human contrivance, and our unity might, with some justice, be ascribed to a mere sectarian confederacy. But, when it is recollected, that no such rule or test has ever existed; that our professed and real object is the simple and catholic one of extending Christ's Kingdom, by means in accordance with the doctrine and discipline of the Church of England; that every Clergyman who subscribes his 10s. per annum becomes *de facto* a member of the Committee—if, under such circumstances, the truths maintained by those honoured men who founded the Society are still cherished in our councils, are still preached by our Missionaries—and if, moreover, these truths have been adopted and preserved, not because they were new, but because we believed them to be contained in our Liturgy and Articles, and sealed by the blood of Martyrs, and preached by the Apostles, and taught by the Word and the Spirit of our God—then, I ask, is it a breach of candour toward the opinions of others, is it inconsistent with catholic charity, is it a presumptuous monopoly of God's manifold mercy, when we ascribe to Him thanksgiving and praise, and believe that by His grace these principles have been fostered, that they have prevailed because they are true, and that they have been watered by the dew of His blessing, because they were of His own planting?

Lord Bishop of Winchester.

There is another point to which I would advert;—and on which I feel emboldened to touch the more freely, because the manner in which your Lordship introduced the topic to this Meeting satisfies me that I shall be acting only in accordance with your own wishes, and the feelings of those whom I now address. I heard with great pleasure the response given, at the Meeting for the endowment of Colonial Bishopsrics, to an overture suggested to that Assembly by my Right Rev. Friend who presides over this Diocese. I felt, that, on that occasion, it would be unbecoming in me to say a single word in

reference to that overture; and the manner in which your Lordship received and replied to it satisfied me that the desires, which many friends of this Society had often expressed in private, were on the point of being consummated, in the best and most gratifying manner.

I felt that it could not be otherwise; having, on the one hand, the guarantee of the Bishop of London, who, for a long period, has been intimately connected, in the exercise of his episcopal functions, with one of the most interesting branches of our own Institution; and who, therefore, is well acquainted with the manner in which we train, or desire to train, under God's Blessing, our own Missionaries, when, by the imposition of his hands, those Missionaries have been sent forth as Ordained Ministers of our own Church, to preach the Gospel of the grace of God in their respective stations. He knew well what are the principles and practices of that Society, which he is desirous of drawing yet more closely than at present into communion with the Church of which he is so distinguished a member.

On the other hand, we have your guarantee, My Lord, that in acceding to that overture, coming from so distinguished an individual, we are not ourselves departing from the ancient polity and constitution of our own Society; that we are not compromising the truths and principles which we esteem most dear; that we are doing nothing more than drawing still closer those Christian bonds which unite every Churchman; that we are only desirous of doing all that in us lies to make brethren dwell together in unity in the House of the Lord.

I, for one, cannot but augur the best results from this measure; which I trust will soon be in progress, under the happiest auspices. At a time like the present we want unity in the Church—not a unity purchased by compromise or cession, or by desertion of principles, but founded on the *unity of Spirit, in the bond of peace*. I think the time is near at hand, when we shall come before the country, more distinctly than we have ever yet done, with the claims on her affection of a Missionary Church. I trust I am not too sanguine in hoping, that, by the measures in progress, some of our distractions may be healed—that some weak spirits may be re-assured—that some who are estranged may be taken into union—that some who are lukewarm may be re-animated and

re-invigorated; and that thus all who love the Lord Jesus Christ in sincerity may be led to co-operate, without jealousies or rivalries or unholy emulation, but with an earnest desire to be *zealously affected in a good cause*; not striving for selfish interests or private prejudices and partialities; but all doing, with all their might, not their own work, but the work of the Lord, in the Name of the Lord. With these hopes, I look forward to our Church becoming more of a Missionary Church than ever; and if more of a Missionary Church, then will there be found in it more of that spirit which preaches *Christ Jesus and Him crucified—the first and the last—the only name given under heaven whereby men can be saved.*

It has been the distinctive character of the Missionaries of our Church, that they have gone forth to the Heathen Nations preaching the Word of God in simplicity and truth—the Word, without addition and without mutilation. I trust we shall never forfeit our title to that great and holy distinction. I trust that the prayers of the Church will never be wanting, that a blessing may rest on the faithfulness of the teaching of her Ministers; and that those sentiments, so well expressed in the concluding words of the Report, may ever continue to be the leading principle of our Missionary Proceedings—that “the Saviour alone may be considered the great Fountain of Life; and that Ecclesiastical Discipline, however valuable and dear to us, is but the channel through which the Waters of Life flow to the perishing nations of mankind.” I accept, in all its simplicity and integrity, the sentiment embodied in that expression. Ecclesiastical Discipline is necessary to the unity and good order of the Church—nay, to its very existence: but, at the same time, it never must be forgotten, either by those to whom it is committed to exercise that Ecclesiastical Discipline, or by those who are called upon to submit to it, that it is but a means to an end: it is but subservient to the conveyance of Divine Grace: in itself, it is neither grace nor salvation nor life, but the mere instrument or agent for communicating and diffusing the knowledge of these heavenly blessings. And we may trust, that neither faith, nor watchfulness, nor prayer will be wanting—that the principles of this Society may never be compromised. I cordially concur in these wishes; and earnestly pray that *the Word of the Lord may have free course, run, and*

be glorified, under a union sanctioned by your Lordship and this great Meeting, and in co-operation with that other great Society, to which, in the name of the Lord, we wish God speed.

Rev. Edward Bickersteth.

I do cordially concur in the sentiments of our Noble President respecting that particular point which he brought before us, and on which the Bishop of Winchester has already spoken. I cannot but feel that we are now arriving at a very important crisis in the history of our Society; and I rejoice in our more direct connection with the Episcopacy of our beloved Church. When the Society was first formed, it laid its plans before Dr. Moore, the Archbishop of Canterbury, and Dr. Porteus, the Bishop of London, and was encouraged to commence its blessed work by statements to this effect—that the Society should go on, and that its proceedings would be regarded with candour. How encouraging is it, now, after forty years' labour, that we have come to a position in which the Bishops generally can join the Society, and cordially sanction and approve its operations among the Heathen.

I look with peculiar joy, amidst all the difficulties through which we are passing, at the progress of real union in the Church of Christ; and, notwithstanding all the jarring disputes on every side, I cannot but entertain the hope that all who *love the Lord Jesus Christ in sincerity* are more and more uniting themselves together, and combining on the side of truth against error. I cannot but also feel, that this progress of union is not in the depreciation either of the Fathers of the Christian Church in the early centuries—to whom we owe a great debt of gratitude; still less is it in the depreciation of the Reformers of our Church, the Jewels, Latimers, Cranmers, and Riddleys—to whom, under God, the Church owes a still higher debt of gratitude; for to them God vouchsafed increased, greatly increased light and strength, to maintain and bear testimony to the great truths of the Gospel of Jesus Christ. I cannot but perceive that everywhere throughout the world the Churches of Christ are coming more and more to see that the Bible, and the Bible only, is the grand standard of Divine Truth; and we will not be turned aside by any respect for antiquity from that Scriptural foundation which our Church has laid in Zion.

In proof that not only in our own land

is the desire for union spreading, I will read you an extract from a Letter recently received from the Bishop of Calcutta, shewing an entire correspondence of feeling with the Noble Chairman and the Bishop of Winchester, as they have this day expressed themselves in your hearing:—"I have been, with peculiar earnestness," says Bishop Wilson, "aiming at the union of our Church Societies and the Clergy in the affectionate bonds of fraternal love—not sinking differences, but allowing them their full play—not amalgamating Societies, but letting them work with their several Committees, Secretaries, &c.; taking advantage of the trials and persecutions which our Church has had to suffer, to bind our Societies and their Members more closely to one another in spiritual affection, on broad, safe, holy, evangelical grounds."

Lord Bishop of Salisbury.

I have been the more anxious to be present on this occasion, on account of the allusion which was the other day made—or, rather, the hope which was held out, and which formed so prominent a part of the excellent Address with which the Noble Chairman opened the proceedings of the Meeting—the hope, that, in future, all the Missionary Operations of our Church may be carried on in more entire consistency and accordance with the policy of that Church; that the Church herself may become the Missionary Society, and, under her own constituted organs, take upon herself the full and efficient performance of the great duty of gathering the benighted inhabitants of the Heathen World into the fold of their Redeemer. After his Lordship's able observations on that subject, however, and after the manner in which it has been treated by my Right Rev. Friend who moved the preceding Resolution—with whom, I will take this opportunity of saying, it is ever my most cordial satisfaction to agree and to co-operate—I feel that it is unnecessary for me to say more, than, that ever since I was called to the office which I now occupy, the subject has been much pressed on my attention by many Clergy of my own Diocese, who are among the most active friends and advocates of the Church Missionary Society; and that I have listened with the greatest satisfaction to the sentiments which the Noble Chairman expressed; and shall ever be desirous to co-operate with others for the purpose of carrying such intentions into effect.

June, 1841.

Hon. and Rev. Baptist W. Noel.

However much I may be prepared to agree with the Noble Lord in the Chair, respecting the high value of the patronage to which his Lordship has referred, I rejoice to observe that his Lordship, the Committee in their Report, and the Right Rev. Prelate who followed, have all agreed in stating, THAT IT MUST BE BOUGHT BY NO COMPROMISE OF OUR PRINCIPLES. For forty years, the blessing of God has rested on those principles; and we must not change them now. Although grateful for the offer of the superintendence in question, we must recollect that we are invited to enter into certain relations, not with any living individuals merely, but with a succession of official persons. It is to be an official relation, not a relation determined by the worth of individuals. This step must be taken with the utmost caution; because, once taking it, we cannot recede. Whatever honour we may wish to bestow on those to whom honour is due, the power must rest with his Lordship and with the Committee. Nothing must be done which might bear the effect of fettering our Missionaries in preaching the Gospel. The movements of this great Society must be conducted by men who are themselves imbued with the spirit of the Gospel: we must secure that no Missionaries shall be sent but those who believe and love the Truth; and then we need never fear the loss of His blessing, who has said, *Go ye into all the world, and preach THE GOSPEL to every creature; and, lo! I am with you alway, even to the end of the world.*

Remarks on this Subject.

The Members of the Society throughout the Kingdom are naturally anxious pending the adjustment of a point so important as the Ecclesiastical Relations of the Society. Its principles, its spirit, and its proceedings have warmly attached them to its interests; and have gained for it, under the Blessing of its Head and Lord, the approval and esteem of many who have not yet openly united with it. Beginning, as all the other great Societies in connexion with the Church did, by endeavouring to establish a claim to the countenance of the Heads of the Church, it has, through the Divine Goodness,

arrived at that point, when, in addition to the kind support of many of the Episcopal Bench already and long afforded, the Primate and the Bishop of London graciously offer their countenance, if the way be opened for them by drawing the bond of union with the Heads of the Church more closely.

The Members of the Society may assure themselves that this subject engages the most assiduous care of the Committee. In the mean while, they may be fully confident that no sacrifice of principle or of independence is required, or would be yielded. A Paper appears in the Appendix to the Society's Thirty-Ninth Report, and is also printed at pp. 407—411 of our Volume for 1839, entitled "Remarks on the Constitution and Practice of the Society, with reference to its Ecclesiastical Relations." The Constitution and Practice of the Society there detailed will remain untouched.

CONCLUSION OF THE FORTY-FIRST REPORT.

Grounds for Praise in past Success.

Your Committee, in bringing their Report to a close, cannot refrain from calling upon the members and friends of the Society, throughout the world, to join in offering unto the Lord one common sacrifice of praise and thanksgiving for what He hath already wrought by their means, for the glory of His own great Name among the Heathen.

We ought not to hear of Sierra Leone, and its growing importance to the cause of the Gospel in Africa; of East Africa, and its possible connection with the Abolition of the Slave Trade; of the Mediterranean, and its opening prospects; of India, with its Orphan Schools, its Christian Villages, its thousands of Inquirers, and its millions of Idolaters, to whom, as recently in the case of the Teloogeois, a way for the preaching of the Gospel is being more widely opened from year to year; of Ceylon, and its quiet and steady progress in all the preparatives for the general reception of the Gospel; of the West Indies, and the real spiritual emancipation which is going on there; of North-West America and British Guiana, with their happy villages of Christian Indians; and, lastly, of New Zealand, with nearly

half its population asking of you, not the perishable goods of this life, but the Word of God, which liveth and abideth for ever—we ought not to hear of all these things, without deep and devout thankfulness to Almighty God.

Fresh and Urgent Demands for Labour.

Yet, at the same time, it must be remarked, that, in the present state of Missionary Operations, praise and thanksgiving do not imply that the work is accomplished; but rather, that God has so far, and in such a manner, blessed the past labours of His Servants, that He makes upon them a plain and fresh demand for renewed and increased exertion for the future. And this, on looking back on the operations of the past year, your Committee believe to be exactly the position in which the Society is placed.

That God demands increased effort, the numerous applications which your Committee have been compelled during the past year to refuse, furnish painful proof. They have been earnestly entreated to send Missionaries to the Druses of Mount Lebanon; to the inhabitants of the Himalaya Mountains; to Candahar; and to the populous country of the Ashantees; not to mention many other applications. From want of means, they have been obliged to decline them all; although, in each case, it seemed as if a wide and effectual door had been opened, before them.

The state also of the existing Missions establishes the same truth. Most of them need enlarging or reinforcing. Your increasing Educational Establishments require a large expenditure; while they need also, for their successful superintendence, the most exalted piety. In West Africa, there is the Fourah-Bay Institution; in Jamaica, the Normal School; in Malta, the New Institution; in Syra, the High School; in Cairo, the Seminary; in Calcutta, the Head Seminary; in Benares, Jay Narrain's School; in Madras, the Institution, Bishop Corrie's Grammar School, and the proposed School for Natives of the higher classes; in Bombay, the Money Institution; in Ceylon, the Cotta Institution. These constitute the very hope of the future usefulness of the Missions: yet, while their existence and prosperity encourage, their increased wants demand increased support.

The Missions, too, for the most part, need an accession of strength. The West-Africa Mission is increasing within its own

limits, and has extended itself to the Timanee Country; and the Niger Expedition opens a field which, it may be hoped, will, through God's blessing, prove almost illimitable. Egypt implores new Labourers; who are needed by Copts and Mahomedans alike. In North India, hardly a single Station is occupied in sufficient strength. In Southern India, Tinnevely alone would find employment for many more Missionaries. The 10,000,000 of Teloo goos present, as it were, a new empire for the Lord. Ceylon is but imperfectly supplied. Trinidad, North-West America, and British Guiana, ask urgently for more Labourers; while the thousands of New Zealand cry out with one voice, Come over, and give us increased help, proportioned to our increased numbers!

Thus, the state of the Missions, while it encourages, also makes fresh and urgent demands.

Encouragement from the State of the Funds.

And, lastly, it may be observed, with thankfulness, that the state of the finances speaks the same language.

It encourages, because it shews a real increase in what may fairly be computed as the permanent Contributions of Associations—the great source of income on which the Society must depend.

The tide of Missionary liberality has long ago begun to flow. It may, indeed, now and then seem to recede; but this need not discourage. In the vast ocean, when the tide is flowing, there may be a receding wave; but still the majestic tide flows on. And thus in the Contributions of this year there may be a decline; yet your Committee trust that it is but the receding wave after a temporary effort, while the tide of permanent liberality is steadily flowing on. Still, the Expenditure has greatly exceeded the Income. And when it is remembered that this Expenditure does not arise from any extravagance, but from the bare and inadequate supply of the wants of the existing Missions, it will be plainly seen, that the Society's financial state demands increased exertions, that its income may be raised to a level with that expenditure which the blessing of God on its operations alone has rendered necessary; and your Committee believe, that when the friends of the Society take an enlarged view of the present state of our Native Country and of our

own Church, their increased exertions will not be withheld.

Missionary Zeal demanded by the present Crisis of the Country.

The true Christian must be a Patriot: in his heart, the love of country is associated with the love of God; who hath divided to the nations their inheritance, and who, by His good providence, hath given to us Great Britain as our native land. To this land, for nearly three centuries, the same gracious God has vouchsafed the purest form of faith upon earth; and in our day—might we not say, almost in the past year?—He has raised our country to an eminence perhaps unparalleled in ancient or in modern times. The Mahomedans respect: the Natives of India obey: the millions of China have been taught to fear:—and when the Christian Patriot beholds his native land thus exalted in power, and thus blessed in faith, he cannot remain inactive and indifferent; but he will feel that it is especially his duty, at this fearful crisis of her unprecedented elevation, to shew to her a Christian Patriot's love. He will strive to sanctify her wealth, her commerce, her powers, her influence, her arts, her science, by endeavouring to enlist them all in the Cause of God, that his native land may become the Evangelizer of the World; and he delights to discern her safety and her real greatness—not in the subjugation of Syria, nor in the humiliation of China, but in such efforts as the Niger Expedition, centering, as it does, in itself, all that courage, and skill, and science could effect, for the successful prosecution of its benevolent design. One thing only—the presence of the Missionary—would he perceive to be wanting, in order that the blessing of God should fully rest upon that expedition, and make it, at all events, a blessing to the land which sent it forth. And when he finds, that to such an expedition, at such an eventful period in the history of our country, this Society was the honoured means of supplying the Missionaries who should sanctify the whole expedition, by directly connecting it with the extension of the Redeemer's Kingdom, surely he who loves his Country and our Church will resolve, with renewed attachment, to make increased exertions in the behalf of a Society thus favoured and owned by God.

But if the present be a crisis with our native land, it is no less so with our beloved Church; and your Committee call

upon you, as consistent Churchmen, to be more than ever zealous in this good cause. The safety of the Church entirely depends on the presence of the Saviour with her; and His presence is, by His own express declaration, promised in connexion with Missionary exertion:—*Go ye, and teach all nations; and, lo, I am with you alway, even unto the end of the world.*

Thus, on all hands, and in every way, the voice of God himself is heard, demanding fresh exertions: and your Committee do but echo that voice, when they bid you abound more and more in this *work of faith and labour of love*. And, oh that God's voice may now be heard and obeyed, as it was on one occasion, while Israel journeyed in the Wilderness! When God required, at the hand of His servants, contributions for the Tabernacle, then *they*

came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the Tabernacle; so that the officers at last spake unto Moses, saying, The people bring much more than enough for the service of the work which the Lord commanded.

Now, the Lord hath commanded the work in which this Society is engaged. Oh that He may give a like willing heart to its members! Then will they bring their bracelets, their earrings, their offerings of silver and their offerings of gold, and their offerings of the works of their skill; nay, with willing hearts they will offer themselves, and their sons and their daughters; and the Temple of the Lord shall be built in every land, to be a praise unto the Lord for ever and ever. Amen.

BRITISH AND FOREIGN BIBLE SOCIETY.

THIRTY-SEVENTH REPORT.

General View of the Year.

Rejoice in the Lord alway; and again we say, Rejoice! are words which your Committee venture to employ, as they proceed once more to lay before the Society the annual detail of their proceedings. That detail will be found replete with encouragement. If the funds shall be reported as less than those of the previous year, the difference can be satisfactorily accounted for; and an amount will be stated, still shewing the past to have been one among the best of the Society's Years. An issue of Scriptures will be reported, larger than was ever made before. The first-fruits of a harvest of spiritual good, resulting from the circulation of the Scriptures, will also be presented; while the opening prospects are full of the promise of hope. True it is, that there remain dark spots, here and there, in the horizon: true it is, that our joy must still be a chastened joy; but, with every allowance made, with every drawback admitted, your Committee still venture to repeat the cheering words—*Rejoice in the Lord alway; and again we say, Rejoice!*

Right of Printing the English Bible.

On the subject of the exclusive right of printing the English Scriptures, enjoyed by the two Universities and the Queen's Printer, on one point, entire unanimity has prevailed in your Committee; and they may here take the opportunity of recording their solemn and deliberate conviction, that it is the duty, not only of the Com-

mittee, but of the Society at large, as a Society, to abstain from any interference in the matter, either to promote the continuance, or to obtain the removal, of the restrictions. In their private capacities, of course, the members are left to act entirely according to their own judgment; but, as the peace and the usefulness of the Society are valued, your Committee would implore the Committees of Auxiliary Societies, Branches, and Associations, to remain, with themselves, in an entirely neutral position.

Reduction in the Prices of Bibles.

As regards themselves, the Committee can truly say, that the subject of the prices paid for the Scriptures, including the purchase of the copies in sheets and the binding, has ever engaged a large measure of their attention; and that they have laboured to obtain them at the lowest possible price, consistent with a due regard to the general execution of the work, and the quality of the paper—looking partly, indeed, at the beauty of the appearance of the Volume, but much more at its texture and promise of durability. Your Committee might go into detail, shewing that, while the general character of the books issued has been manifestly improving, the price which has been paid has been proportionably decreasing. To determine the point at which it shall be said, that excellency has reached its height, is not an easy matter. It is one upon which a Committee must claim to exercise its best judgment. Perhaps it may be thought, that, in adopting the standard by which they have been guided,

your Committee have erred, and have raised it too high; but it becomes them frankly to declare, that, up to the time of the suspension of the issue of the cheapened Bibles and Testaments in August last, they had thought that Bibles and Testaments, inferior in quality to those previously used, ought not to be issued: so that they must, in all fairness, admit that a portion of blame, if blame there be, for the comparatively high price which has been paid for the Scriptures, attaches to themselves.

Again, it would seem, from the recently-published Catalogue of the Queen's Printer, that great reductions are now made to the trade and to the public, for books which are still to be kept up in their quality to that standard, below which your Committee declined to make purchases up to the month of August last. Your Committee do not feel it to be their affair to offer either explanations or apologies for these reductions; but it is only just to themselves and to the Printer to say, that, for a considerable time before the present agitation on the subject arose, the Printer had been supplying the Bible Society, as large consumers, at prices even lower than those at which he now offers to supply the trade and the public.*

On the subject of other remarkably cheap editions now offered to the Society, your Committee have only to say, that they freely relinquish their own long-cherished opinion as to the standard of quality, and have placed them all upon the Society's lists; and will rejoice, together with you, in the hope that they may contribute to a much larger distribution of the Sacred Volume in our own beloved land, the wants of which are still far from being supplied.

We have much pleasure in quoting on this subject the following remarks of the Bishop of Winchester at the Society's Annual Meeting:—

I, for one, most cordially rejoice that the Scriptures can be offered, far and wide, at a lower price than heretofore. I should rejoice to see that price dimi-

nished to the lowest possible amount: but I cannot forget, that, in diminishing the price of our Bibles, there is still a caution to be observed. So much depends at all times, and especially at the present day, on the integrity of our text, that I would not put to hazard the securities on which that integrity rests, even though it should enable us to circulate our Bible at a still lower rate. I mean not to say, that, in sending out our cheapened Bible, we need fear any such result. For one, I dread it not. I repose too much confidence in our Committee. I am too well aware of the caution which they exercise in things of that extreme importance, to dread for a moment that they should expose the Society—led me add, expose the Country, to such a fearful result. I need not say that we must consider this, at most, but as an experiment: for it is well known, that what is sold at the lowest price is not always the cheapest article. We must look, not only to the integrity of the text, but to the durability and quality of our material. If our Bible purchased at a lower rate should last but ten years, when our Bible purchased at a dearer rate lasted twenty years, then it might be doubted whether our cheaper Bible is indeed cheaper. I am not alarmed on this account either. I throw out the suggestion merely in the way of caution; and remind you, that it is but an experiment. But still, with earnest hope and confidence, I believe that the measures which have been adopted will conduce, under God's blessing, to a larger distribution of the Holy Scriptures than we ever yet have known.

We have heard, of old, of "a sealed book." I trust the time is gone when we shall hear any thing of a sealed book, as it regards the Word of God. I trust the time is gone! although, indeed, we have heard something, in some quarters, of the danger of an indiscriminate circulation of the Scriptures. We have been told, that it was not thus that our Lord and His Disciples laboured, and that we cannot expect great and good results by such labours. But, notwithstanding this threat, I trust that the day of the sealed book is gone for ever.

We have heard again, in times that are gone by, of a "chained book"—of a Bible chained in our Churches and Chancels: but I trust that the day of the chained book is also gone for ever.

* The Medium Quarto Bible, which is offered to the trade, in an unbound state, at 13s. 6d., has for some time been purchased by your Committee at 12s. 7½d. The Pica Bible, Crown Quarto, offered for 12s., has been purchased at 10s. 10d. And at these prices they have been sold by the Society, with no other addition than the cost of the binding. A like remark might be made on all the other books on the Catalogue, with two or three exceptions.

And we have heard this day of another book—a “stolen book”; the Bible the theft, and Luther the thief. I re-echo the words of the Report; and trust, that if we have got a stolen book, we shall act in the spirit of Zaccheus, and restore our stolen book fourfold—yea, a hundredfold—to those from whom we took it.

We have heard, also, of a “dear book”; and I trust that day, too, is gone for ever. When Faust, the goldsmith of Mentz, went to Paris in the fifteenth century, he asked 600 crowns for what might then be indeed called the “dear book:” when he reduced his price from 600 crowns to 60, all Paris was amazed at this immense reduction: and when he reduced it to 30 crowns, that amazement was turned to agitation—the whole of Paris was agitated at the thought of the dear book being purchased at so low a rate as 30 crowns. I trust the day of the dear book is now gone by. Let us turn to that which, I love to think, will in future be a cheap book—cheap, at least, in price, but, in another sense of the word, a DEAR book—the dearest of all possessions.

Issues of the Year.

The Issues have reached an amount of 900,912 copies. The total Issues, from the commencement of the Society, amount to 13,223,383 copies.

Your Committee have now to speak of the important measure announced, and received with so much satisfaction in the Report of last year—the issue of the cheapened Scriptures. From the commencement, on Feb. 1, 1840, to the close of November, when all the orders received up to the 10th of August, including many from the Colonies, had been executed, the total issue was 382,377 copies; on which the total loss has been 14,410*l.* 1*s.* 7*d.*

As already intimated, a suspension of the measure took place on August 10th; it being found utterly impossible, with a due regard to the other claims of the Society, to sacrifice so large a portion of the Free Contributions. Great regrets were experienced by many on this occasion. The Committee have now the pleasure to announce, that the issue has been happily resumed—with the prospect of little loss to the Society; owing to the very low prices at which books of several kinds are now offered by the printers, as alluded to in the opening of the Report.

Auxiliaries and Associations.

The Domestic Agents have presented

their usual Annual Report; from which it appears that the number of New Societies established during the last year is 210, making the total number of Societies in England and Wales on the 1st of January 1841, so far as information has hitherto been obtained, 2757; of which the following are the respective designations:—

Auxiliary Societies	375
Branch Societies	346
Bible Associations	2036

The total number of Public Meetings attended by the Agents in the last year, is 652: the number attended by the Secretaries is 139: and, by the kind assistance of forty Clerical and other Friends, 458 have been attended. Deducting the number of those which have had the advantage of two or more Official Visitors, the total number of Meetings attended by the Officers or deputed Representatives of the Society, in the last year, appears to be 1146. The number of Public Meetings held without any direct assistance from the Parent Society, is 311; making the total number of Meetings held in the last year, 1457, being ninety more than were held in the preceding year.

Of these Meetings there were:—

For establishment of New Societies, 210	
Anniversary Meetings	1187
Extra Meetings	60

Continuing the comparative table of the number of Public Meetings annually held in England and Wales, since the adoption of the present system of visitation and superintendence, it appears that the total number of Meetings held in 1832 was 557; in 1841, it was 1457.

Grants of Money and Books.

	£	s.	d.
Domestic	16574	12	3
Europe	19969	4	8
Asia	7740	14	4
Africa	1501	9	6
America	453	19	10
West Indies	102	1	6
Total	£ 46,342	2	1

Duty of upholding the Society's Constitution in all its Original Integrity.

Some there may be, who, while they cannot deny the present blessing which attends the Society's labours, think that the blessing would be largely increased if its plans were modified; if, in short, the Society were cast in some other mould, the adoption of which they are prepared to recommend. But your Committee are of opinion, that much, if not all the Society's success, so far as human means are

considered, is to be attributed to the simplicity of its object, and of the methods which it employs to effect that object; and they are, therefore, more and more convinced of the solemn duty of upholding the Society in all its original integrity.

They may ask with confidence, Could the same amount of resources be obtained, if, instead of the various Christian Communities which exist in this country being united in one common bond, each Community were, in the work of distributing the Scriptures, to labour by itself? As it is, each Community is engaged in a work of its own—a work which calls for the straining of every nerve to accomplish it; and which so absorbs the almost undivided attention of each Community, that there are times when the Bible Society, so much commended in words, seems to be in some danger of being forgotten in deeds. The Missionary Societies, the Evangelical Societies, the Education Societies, the Tract Societies—all are loud in their calls for support, and they could all employ larger means than they actually command; but none could do without the Bible, and scarcely one without the Bible Society.

In the Bible Society, again, there is a concentration of the varied talents and gifts, which God has bestowed on His servants; of which, however, no separate Institution, as at present constituted, could avail itself. While all of every degree are admissible within the circle of the Bible Society, the possessors of those varied talents, on entering that circle, may throw something into the common stock; but they are not called on to impoverish their own, by withdrawing themselves from it. They may, on the contrary, while they benefit others, greatly enrich themselves. Did Henry Martyn, so bright and so beloved an ornament of the Established Church, in any way injure it, or prove a less efficient member of it, by translating, for the common good, the Scriptures into the Persian Tongue? While he conferred, did he not also receive, a large measure of benefit, by acting as a translator in connexion with the Calcutta Auxiliary Bible Society? The same inquiry might be put, and the same answer must be given, in the case of Carey, Morrison, and many others.

It must be acknowledged, that one of the besetting evils of the day is, a disposition (aided by many causes) to retire within our own circles, and to see no good beyond the limits of those circles. A de-

sire for peace and quietness fosters such a disposition. An idea that more good may, in this way, be accomplished, adds strength to the feeling: in which indeed, there is certainly some measure of truth, if charity be but maintained. But those who so keep themselves exclusively to themselves, having no opportunity of beholding what is lovely in others, and hearing, it may be, many a report of things which are unlovely, are in danger of imagining that in no other circle but their own does or can any good thing dwell.

We may well rejoice, and rejoice greatly, in the present happy and boundless extension of Missionary Labours: but if there be one drawback to this joy, it surely must be the consideration of the perplexity occasioned to the Heathen, by the variety of phases under which Christianity is pressed on their attention. Those, who love to view the dark side of every thing, will see in this fact nothing but unmitigated evil; and will either fold their hands and do nothing, or unduly magnify the labours of those with whom they happen to be associated. Others, of a happier temperament, while they deplore the evil, will espy this good in the midst of it—that such diversities, if they occasion perplexity, may also tend to promote and to preserve purity: while they will gratefully acknowledge, that another and a most powerful motive is hereby established, for preserving inviolate the integrity of the Bible Society. In this Society, united testimony is borne, that however those who seek the world's salvation may differ in other things, they agree in maintaining that the Bible is the foundation of all faith; and in fearlessly inviting the inquiring Heathen to tread in the steps of the noble Bereans, and to *search the Scriptures*.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

VISITS OF THE BISHOP OF CALCUTTA TO VARIOUS MISSIONS.

A LETTER from the Rev. John Henry Pratt, from Berhampore, near Moorshedabad, dated the 23d of March, and addressed to the Editor of the "Christian Intelligencer" of Calcutta, conveys the following intelligence relative to the Missions at Chunar, Benares, and Gorruckpore.

Since I wrote to you last, the Bishop has visited three more of our Missionary

Stations ; and I now send you an account of what we saw at these places. I must caution you against supposing that these Letters, which I have the pleasure of sending you from time to time, convey a REPORT of the various Mission Stations which they describe. I state what I see myself, and what I hear : many things, most likely, escape my observation, in the hurry of the short visit which we make. I mention this caution, because information has sometimes reached me, after the despatch of my Letter, which I am sorry not to have received in time for insertion.

Visit to Chunar.

We spent the 16th and 17th February at Chunar, and found our valued friend, the Rev. W. Bowley, in good health. I am glad to say, that we have a resident Chaplain at the Station, the Rev. J. J. Tucker. For several years Mr. Bowley has ministered in the Society's Church, not only to his own people, but also to the European Residents and the Invalid Soldiers. There is no Station in India in which the duties of the Missionary and the Chaplain come in such close contact as in Chunar : for, of the Invalid Soldiers' wives and families, many are Native Converts ; and there are others, not Natives, but who have been born and brought up in this country, who are much more familiar with Hindoostanee than with English : these all join the Converts in attending Mr. Bowley's Services in the native language. There were three Services in the Church on Wednesday the 17th : the second was in Hindoostanee : it was very gratifying to see Corrie's beautiful Mission Church so well filled with willing hearers of the Gospel, most of whom have been snatched from the superstitions and soul-destroying delusions of Hindooism. The Bishop held a Confirmation ; when a large number, including Europeans and Natives, took upon themselves the vows which their god-parents made for them in their baptism.

Mr. Bowley has under his care several Schools, in which Hindoo and Mussulman Children are instructed, and a small number of Orphan Boys and Girls. They are as follows :—An English School for Christians and Heathens : the number in regular attendance, I think, is about 30 : there are two Masters to this school. There is a Persian School in the Bazaar, for Hindoo and Mussulman Boys : in this are 25 scholars : these, as well as the first school, all read the Scriptures,

Bible History, and the elements of useful knowledge. There is also a Hindee School in the Bazaar : this consists of 35 boys. In addition to these three schools, there are Asylums for Orphan Girls and Boys, and indigent children. In the Boys' Asylum there are 26 : these are taught English, Oordoo, and Hindee in the Nagree and Persian characters : they learn Scripture and Hymns. In the Girls' Asylum there are 16 : they also read a little English, Oordoo, and Hindee, and commit Scripture and Hymns to memory, as the boys do : besides this, they attend to the domestic concerns of the school ; and learn to sew, to knit, to cook, to grind meal, and to draw water from a well : all this is done in their own compound. Several of the elder boys and girls have been united in marriage within the last two years ; and are all doing well, as Readers, Assistant Teachers, or in trade.

I went over the Mission Premises with Mr. Bowley ; and was much pleased to find that all his servants and attendants are Christians. The church stands in a large compound with three gates ; and the three Chokedars and their families are all Christians. Mr. Bowley reckons up 57 converts at Chunar, including children : these are exclusive of the native wives of soldiers, who amount to about 150 : in addition to these, there are several converts, who have been sent to other places as Catechists ; viz. to Gorruckpore, Buxar, Benares, Allahabad, and Mirzapore : these, with their families, amount to 25 more. So that the same good work is going on at Chunar which we have seen in so many other places ; and our excellent Brother has abundant encouragement in the *labour of love* in which he has been so long engaged.

Time would not allow a thorough examination of the schools ; nor could we have much intercourse with the converts : but what we did see was very gratifying, and made us thank God for His goodness. The Bishop examined some of the boys : they read and repeated Scripture and Hymns, and answered questions on Christian Doctrine and Practice, in a very satisfactory manner.

Mr. Bowley also pays much attention to translating Tracts and Hymns : many of the Hindoostanee Tracts in use in our various Missions are from his pen. His intimate knowledge of the language, and his facility of expressing ideas in a

manner adapted to the comprehension of the Natives, are talents committed to his trust, which cannot be too highly estimated. May it please God, day by day, to endue him with wisdom and grace, ever to use them to advance the salvation of the Heathen, and for the setting forth of the glory of the Messiah!

During the travelling season, Mr. Bowley makes a tour. He visits the great Fair, 14 miles below Buxar, at Balya: here he distributes Tracts, preaches, and holds discussions. On his way down and up the river, he proclaims the Gospel in the towns and villages on both banks; and distributes Tracts and the Scriptures to those who will receive them. On these occasions he is frequently accompanied by one of his Fellow-Missionaries from Benares or Gorruckpore: he was about to arrange a plan for a Missionary Excursion with our lamented Brother Wybrow, when he was so suddenly removed from his scene of labour. The visit to the Fair below Buxar occupies about three weeks, and is made at the commencement of the cold weather. Early in January he visits Jaunpore, a populous Mahomedan Town about 40 miles from Benares: he soon attracts a crowd of two or three hundred Mahomedans, and a discussion ensues: on these occasions, the fundamental principles of the Christian Religion are explained; and, as usual, the opponents generally bring arguments against the Divinity of our Saviour, and the discussion takes a different turn according to the nature of the objection produced. One day, after a long debate of this kind, Mr. Bowley retired to his tent, and overheard the men talking outside about his arguments: they seemed to have been well convinced of their power and truth; for one said to a second, "The only way to answer such a man is to cut his head off." This shews us what the bigotry of the Mahomedans would drive them on to do, had they the power; and we see, at the same time, the great advantages and privileges which our Missionaries enjoy under the protection which the Aegis of the British Power throws over them, as long as they act with decorum, and in obedience to the laws of the land. Mr. Bowley occasionally extends his tour in this direction as far as Azimgurh and Gorruckpore; and returns to Chunar after a fortnight's absence. In February he makes a circuit to the Hill Country to the south-east: this occupies about two June, 1841.

weeks. He has always a Catechist or Reader with him.

We cannot foresee what may be the blessed fruits of these occasional tours: to say the least, inquiry is excited, and information is circulated. There may be much secret preparatory work going on, with which we are not acquainted; but which will one day break out, perhaps not in this generation, but not long hence, in a manner resembling the awakening at Krishnaghur.

In the midst of such pleasing anticipations, the heart is grieved and the spirit depressed at the thought of there being so few Labourers. In each of the three towns, Jaunpore, Azimgurh, and Ghazee pore, which are occasionally visited by our Missionaries from Chunar, Benares, and Gorruckpore, there are perhaps 20,000 souls. What are our few Missionaries among so many? Let us, with hearts humbled for the little which we do for the cause of our Saviour, earnestly and perseveringly *pray the Lord of the Harvest, that He would send forth Labourers into His harvest.*

Visit to Benares.

Our stay here also was very short: the Bishop was not able to spend more than one morning at the Mission Premises at Sagra. That morning was occupied in examining the Orphans, boys and girls, and the boys of the Free School in the city—in seeing the orphans at their trades—and in holding a Confirmation, when the Bishop confirmed about 60 of the orphan children.

The Rev. C. B. Leupolt has been called away to Gorruckpore, as a temporary measure, to supply the place of the Rev. F. Wybrow. We therefore found only the Rev. Messrs. Smith and Schneider at Benares.

We commenced the morning of the day spent at Sagra, by examining the Orphan Boys. These boys have been trained up by Mr. Leupolt, with much care and praiseworthy zeal: they are now 120 in number. Since Mr. Schneider has joined the Station, he has taken part in the education of these boys; and has thus relieved Mr. Leupolt of a portion of the load of duties, which were weighing so heavily upon him when we visited Benares in December 1839; and which, I grieve to say, brought on him, a few months ago, a very severe sickness. The boys read the Scriptures to the Bishop, and also Roman History: they were questioned on what they had read; and shewed, by their

answers, that they were taught to understand what they learn. Several of the gentry of the Station were present: and it was not difficult to see, that an examination before a crowd of spectators was an ordeal which the children were not in the habit of going through; for while they answered some questions in most capital style, they hesitated at others and more simple ones, which it was sufficiently clear that they well understood. I mention this circumstance of the Orphans exhibiting signs of bashfulness; because, so far as I have observed, this is a feature rarely to be seen in the native character. The Native Boys whom I have examined have almost invariably been too ready to display ALL which they know. Is this, then, the result of Christian Training? Have they been taught modesty, diffidence, and self-mistrust? I know not in what other way to explain the difference; for from what I saw, I am sure they are all well instructed, and that they understand what they are about: they bear, also, a most excellent character with the Missionaries.

Six of the Orphans are being trained for the office of Catechists: these are boys who have exhibited undoubted signs of conversion, and a desire to be useful to the souls of their countrymen. One of them was pointed out as a boy who was so well acquainted with the Truth, so strongly felt the power of it in his own soul, and so earnestly desired to impart the same to others less highly privileged than himself, that he would GO THROUGH FIRE AND WATER in aiming at the spread of the Gospel among his countrymen. Such characters we want.

Mr. Smith told me that he had been very much pleased with the Orphans, both boys and girls, who have been under preparation for Confirmation: some of them in particular have shewn, by their conversation and in their deportment, most gratifying marks of the reality of their piety. One boy, who has long been giving great satisfaction, bitterly complained to Mr. Smith, when he was talking to him one day of the vows which he was about to take on himself, that he FELT that the whole bias of his natural heart was toward the world; but that he hoped, by God's grace, to make these vows his pattern.

Mr. Leupolt some time ago introduced an Adawlut [a court] into the school, for the trial of differences, and for settling disputes among the Orphans. It seems to

have its desired effect, for there are far fewer offences committed than there used to be. The court sits every Saturday: the plaintiff brings forward his case, and produces witnesses: the defendant does the same: pleaders are allowed on both sides: Mr. Leupolt acts as judge, gathers together the evidence, and charges the jury, on whose decision the result of the trial rests.

After examining the Orphan Boys, the eight classes of the Free School from the city came up one by one. The Missionaries have had so much on their hands, that I rejoice to say we have a new Master, Mr. Mackay, just now arriving at Benares, to undertake this important school, under the superintendence of one of the Missionaries. The first class is a class of Monitors, who teach the under classes; so that, by division of labour, the arduous undertaking of teaching so large a school can be entrusted to one individual.

The Boys of the Free School are Heathens and Mahomedans: they are taught Christianity, and the various branches of literary and scientific knowledge. We were rather interested in a discussion which was arising among the boys of a Persian Class, when the clock reminded us that it was time to retire: some boys were defending the doctrine, that all men are sinners; while others were attempting to disprove it: one boy thought it very strange that all should be sinners; for then, said he, "How can the world hold together?" Another said, "We have been taught that the first man sinned by transgressing God's commands; and I should like to know, whether it is in the nature of things for the offspring of a venomous serpent to be born without venom." This is but a specimen of their acuteness.

After we had done with the Boys, the Orphan Girls came up, and were examined by Mrs. Smith, before the Bishop. Some of the elder girls were going to be confirmed; and if we judge from the manner in which they answered the questions, I should say they were very well prepared. They looked exceedingly neat, and were well behaved. One poor blind girl is so attached to her class, that she came and stood with them as they read, to pick up what information she could; and to give answers herself, whenever the questions fell within the limits of her stock of knowledge.

Another girl I was very much struck with, as looking very attentive and sedate.

Mr. Smith tells me that she is not an orphan, but came some time since into the school to receive instruction together with other heathen girls. After she had made some considerable advance in her education, she left the school to be married to her espoused husband, who was also a Heathen. She had not lived long with him, before she became painfully alive to the wide difference between the wretchedness of a Heathen Life, and the domestic happiness of a Christian Life: the recollection of her happy school-days preyed on her mind: she felt that she should always be miserable in her present position; and she determined to make her escape. She fled to the school: her husband and her mother pursued her: she was restored to her husband; but her determination not to live with him was so evident, that he seems to have given up all further opposition, and her mother also consented to her rejoining the school; where she is now, a bright Christian example to her companions, having been baptized at her own request, and after the most satisfactory proofs of the correctness of her motives, and of her having those two indispensable things, repentance and faith, which are required of those who come to be baptized. When her pleasing and serious countenance seemed to point her out to be something above the common order, it was very gratifying to learn from Mrs. Smith that she is the best girl in the school.

There are 48 Christian Orphan Girls and 32 Heathen Girls now in the school. Mrs. Smith and Mrs. Schneider have the care of them. Part of the day they learn to read and write, and to repeat Hymns and Catechisms; and the other part of the day they learn to do needlework, and are taught such occupations, adapted to their sex, as will make them useful members of society. They take in large quantities of common needle-work from the families of the Station. They also knit and make up useful fancy articles; which, so far as I could judge, would bear comparison with the best articles of the same description from the Soho Bazaar, London.

While Mr. Leupolt and Mr. Schneider have devoted their chief attention to the Orphans and the Free School, Mr. Smith has been occupied in preaching in the City Chapels, and to the crowded assemblies in the streets. Mr. Leupolt joined him in this; but the preaching appears to be Mr. Smith's more particular province,

under the present great press of work on the Missionaries' hands. The Orphans who are being trained for the duties of Catechists are taken to the discussions in the city; and Mr. Smith tells me, that they speak out very boldly themselves, and confront their countrymen with arguments against Hindooism and in favour of Christianity.

Mr. Smith takes a tour in the travelling season, through the towns and villages which lie far and wide around Benares. On these occasions, many Tracts and Portions of Scripture are distributed: he preaches wherever he can collect an audience. Amidst the mass of ignorance, superstition, and bigotry, which are the curse of this country, there nevertheless seems to be every ground of encouragement which we could fairly look for, when we consider how scanty are the means which we are able to employ. Several times, in his last journeys, has Mr. Smith met with favourable symptoms: he has found persons apparently anxious about their salvation—dissatisfied with their own religion—willing, and indeed anxious, to read our Scriptures—and expressing an earnest desire to be better instructed.

The work is going on steadily and surely. Our dear friends have many causes of encouragement, amidst all the difficulties arising from the evil habits and the debasing customs in which the Heathen are born and educated.

When the hot weather sets in, the Missionaries devote themselves to translations. They are now completing a revise of Henry Martyn's Translation of the New Testament into Hindoostanee. They have also been busily employed upon an Essay in refutation of Hindooism and Mahomedanism, and in defence of Christianity. This is to be published before many months: it is already exciting inquiry among the learned Pundits in Benares: some of them, I believe, have taken copies of the Manuscript, too impatient to wait for the printed work.

Visit to Gorruckpore.

After leaving Benares, the Bishop visited Jaunpore and Azimgurh; and reached Gorruckpore on the 27th of February. His Lordship had never been to Gorruckpore before: three times had he laid plans to visit the Station, but as often was he thwarted by some untoward event. It was not without a mixture of feelings that we approached this place. Here had

the Rev. M. Wilkinson long laboured, with the true spirit of a Missionary: here had our dear Brother Wybrow made his grave but a few weeks before, after a short but most promising career. A kind friend residing at Gorruckpore has given me a short history of the Mission. Perhaps your readers are not acquainted with its rise and progress: I shall therefore give you some account:—

The Gorruckpore Mission owes its existence, in the first instance, to R. M. Bird, Esq. and F. Currie, Esq., who addressed the Church Missionary Committee of Calcutta, offering a ready house, and a Church afterward, if they would send a Missionary. Mr. and Mrs. Wilkinson went to Gorruckpore in 1823. Soon after their arrival, a Church was built: some alterations took place in 1830, and the Church was then completed as it now stands; and Divine Service has been regularly performed every Lord's Day, with few exceptions.

Mrs. Wilkinson's usefulness rendered it desirable that a Girls' School should be established; and a school-house was built close to the parsonage. In the interval between the first building of the Church and its final completion as it now stands, the building called the Christian Seminary was erected, the principal room being used as a Native Chapel. A place for addressing the people in a populous part of the town was selected at the same time, and the small Chapel raised, which is now called the "Zeend."

Mr. Wilkinson began his labours under the advantage of having kind friends in the Station to support and comfort him; but under the difficulties of peculiar apathy among the Hindoos, and furious antipathy among the Mussulmans. At first, insult was more common than inattention; but, in time, the meekness of the man, the simplicity of his deportment, and his habitual cheerfulness, triumphed over prejudice. He preached in the streets, and at the shrine of Gorrucknâth, none molesting him: at length he went further, and one day convinced a crowded audience of the knavery of one of the priesthood, who, to raise a bazaar, invented a lying story of an image falling from heaven on a particular spot. He shewed the trick: the people acknowledged; and the imposture was detected. His preaching was not confined to the station of Gorruckpore: he often went into the interior of the district. He made an annual tour to Azimgurh, Jaunpore, Benares, and Chunar, and returned to Ghazepore. Mr. Bowley used sometimes to accompany him, or to come to see him in his Mission.

In the course of years, the Padre, as all named him, could go to any part of the Gorruckpore District, sure of meeting with civility, and often kindness, from the Zemindars. His disregard

of personal comfort, his love of mechanics and agriculture, his occasional happy arbitrations in quarrels about land, his holy walk and conversation, won all hearts. My informant tells me, that he thinks it added to Mr. Wilkinson's popularity that he sought not the countenance of men in authority: he was independent of them all, and was never in any way connected with cases which came into court.

In 1831, the pecuniary aid given to the Mission by the large society of Gorruckpore being considerable, and several families having come from Bettiah to be under Mr. Wilkinson's care, it was resolved that he should have an Assistant. Mr. Smith, now at Benares, came to help in the work; and the house, called the Assistant Minister's House, was erected for his accommodation.

Shortly before his arrival, several friends of the Mission concurred in the opinion, that it was desirable to SETTLE the Christian Converts. With this view, a tract of forest land was taken from Government, at a short distance from the Station, in extent about 1000 acres; and the work of clearance and cultivation commenced, with the aid of liberal subscriptions.

Ill health unhappily compelled Mr. Wilkinson to return to England: Mr. Smith, for a similar reason, was removed to Benares; and the care of the Mission, which had then assumed a double character of duty, viz. Missionary Preaching and Farm Management, was entrusted to Mr. Reynolds, who had not health and strength for either. The Christian Farm was rapidly returning to its original waste, when Mr. Wilkinson returned; and gathered round him the old cultivators of the soil, and the old friends of the Mission. The work of clearance was resumed with zeal; and a Church was built on a spot, over which, not many years back, wild elephants used to roam undisturbed.

It was deemed expedient, that some of the Youths, saved from destruction during the season of the fearful famine of 1837, should be sent to the Farm: others were sent to Benares. In all, about 100 lads joined the Settlement. The season following was unhealthy: several of the lads died; and the issue of Mr. Wilkinson's earnest efforts to contend with the difficulties of his situation was his own severe sickness. He, unhappily, did not immediately return to England, but chose the half measure of a visit to the coast of Arracan; and, on his too-early return, the disease fell upon him at once, and in September last compelled him to leave his beloved charge, most probably for ever.

Since that time, his confederate for a few months, and his successor for only an equally short time Frederick Wybrow, has been removed to his everlasting reward.

Such is the touching History of this very interesting Mission.

On our arrival, we found Mr. Leupolt residing in the Parsonage House: this is the name given to the first-erected Missionary Dwelling. He is spending a few months here, till the rains come on, to hold the Mission together till the newly-appointed Labourer, the Rev. J. C. Wendnagel, shall arrive. The Church at the Station, the property of the Church Missionary Society, was consecrated by the Bishop, and named Christ Church; and about twenty female orphans were confirmed. This Church, the two Missionary Bungalows, and the Christian Seminary, are all near one another; and present a pleasing testimonial of the zeal of the gentry, by whose exertions they were erected. Since the departure of our two Brethren from the Mission, it has been thought advisable to send the boys of the Christian Seminary to Benares, to receive instruction with the orphans there: and it is proposed that only those who learn farming and agriculture shall be sent to Gorruckpore, and be settled on the Farm. This will be an admirable arrangement: the Benares and Gorruckpore Missions will thus draft off from one to the other, from time to time, those boys who are best adapted to the respective places. For this reason, Mr. Mackay, who was appointed Schoolmaster for Gorruckpore, is now removed to Benares.

The Farm is about three or four miles from the Station. The Bishop went over one morning, and inspected the Church, the School House, and other buildings: with all, and particularly the Church, his Lordship was much pleased: it is indeed a very interesting object, in the midst of the surrounding forest. There are about 60 boys learning agriculture: a few of these learn to read: they are instructed by Charles Does, a most worthy Native Catechist, a convert of Mr. Bowley's. Besides these, there are seven Christian Families residing on the Farm, and earning their maintenance by manual labour. Mr. Wilkinson set on foot the cultivation of sugar: this was taken to market and sold; and thus a spirit of trade and honest enterprise was encouraged: but it has been found best to change this for the cultivation of corn for the use of the Mission. The Christian Farmers will receive the market-price for their grain, which will be stored up in granaries for the use of the Orphans and other Christians at Benares and Gorruckpore. When sugar was cultivated, the

wild elephants used to come down in the night, and make sad havoc; not only among the sugar-canes, which were the object of their search, but also among all the other plantations. Since the sugar has been given up, this inducement to transgress has not existed, and no more depredations have taken place.

About a year-and-a-half ago, there was a fearful mortality on the Farm: more than 100 Native Christians were carried off by a low fever and ague: this accounts for there being only seven families now remaining. But we may look forward with a good hope to the time when it will become as healthy as any other place in India. I am told by Gentlemen, who have had experience to enable them to give a valuable opinion, that whenever jungle is cleared away, about three or four years of unhealthiness follow, till the land has been well brought under cultivation; and then the malaria ceases to hang over the land. May it please God speedily to bring this to pass in the Christian Farm at Gorruckpore! for it is a most interesting spot, and most admirably adapted, in itself and in its situation, for the settlement of a Christian-Native Colony. And who can tell whether the day may not be near, when the Nepalese shall come down and traffic with our Native-Christian Farmers and Tradesmen, and carry back the better riches of the Everlasting Gospel to their mountain fastnesses!

We had Service in the Church; and the Bishop preached a Hindoostanee Sermon, to a very attentive audience. Mr. Leupolt afterward examined the farming-boys on the subject of the sermon; and they answered quite as well as you would expect, when you consider that they are the duller class, who are sent hither to learn agriculture because they are not promising enough in their intellectual powers to encourage a hope that they could ever excel in literature and science.

We saw a fine old man, a Converted Mussulman, at the Farm: he is 79 years of age, very deaf, and of a venerable look and intelligent countenance. He has been a Christian many years; and has been a voluntary Catechist, under Mr. Wilkinson, in the Mission. He seemed to be much gratified at seeing the Bishop, and receiving his benediction. The old man has copied out the Essay on Hindooism, Mahomedanism, and Christianity, of which I have spoken above:

he prizes it highly; and says, "If I could but go to the King of Delhi, and stand before him, I would shew him this book; and he should learn the folly of his own religion, and the wisdom of Christianity!" The good old Christian entertains a most affectionate recollection of Mr. Wilkinson.

To render this Mission at all efficient, we should have, and I hope we soon shall have, two Missionaries: they should both reside at the Station, till after the Farm shall have become decidedly healthy. There are two houses at the Station. One Missionary should give himself to preaching in the city, and in making a tour as Mr. Wilkinson did: the other should go over daily to the Farm, and make that the field of his Missionary Labours; leaving the Farm, on his return to the Station, before sunset.

I trust enough has been said, to shew that something is going on in our Missions; and indeed not a little, when we compare the success with the means employed. Let us all lay it seriously to heart, whether we cannot in any way, yet untried, help on the Cause of Christ in this benighted land. May God our Saviour bless us in the means which we use; and open new ways for us to shew our hearty zeal for the salvation of our perishing fellow-creatures! Above all, may we live more in prayer for the outpouring of the grace of the Holy Spirit on those who are labouring; that they may be encouraged in their difficulties, and blessed by a cheering sense of the approval of their Divine Master!

Visit to Krishnaghur District.

The Right Hon. the President has received a very interesting Letter, dated Calcutta, April 14, 1841, from the Bishop of Calcutta; who spent nine days, at the end of March, in the district of Krishnaghur. We present our Readers with copious extracts from the Bishop's Letter; and once more commend the Krishnaghur Mission to the earnest and effectual prayers of all the members of our Church who love the Lord Jesus Christ.

Persecution of Converts.

A fierce persecution has begun to shew itself in many parts of the Mission, chiefly about Anunda Bas and Birho Ghatchu,

which has occasioned great anxiety to the Missionaries. An Inquirer of only a fortnight's standing, yet accounted a Christian, was so beaten in one of these assaults, that he died of the injuries he received. The case is under the cognisance of the British Authorities; but such is the state of Native Society—such the facility of obtaining false witnesses—such the collusion of the Native Officers of the districts—and such the profusion of money given as bribes by the Heathen, if they have a point to carry—that there is no prospect of adequate protection from the injuries which hatred to the Christian Name generates, being speedily obtained. Flight, according to our Lord's direction, is the principal resource. Nine families have just come in to the Rev. A. Alexander, as his last Letters state. Many villages are left wholly destitute. It is impossible for your Lordship, or the English Christian, to conceive the extent to which the utter want of truth, the deep-rooted contempt for the Christian Faith, the paucity and distance of residence of the British Civil Officers, and the fearful customs for 3000 years of Hindoo Idolatry, expose the helpless Christians to persecution. But so it was in the Apostolic times, and so it has been in every subsequent period. Nor is it a slight evidence of the reality of Christianity in our converts, when Satan thus violently opposes it.

SOLO.

On our approach to Krishnaghur on Wednesday, March 24, we were met about twenty miles on the road by the Rev. Messrs. Deerr and Blumhardt, the senior of the new Missionaries; and conducted, across the country, to Solo, the Mission of Mr. Alexander, about twenty-two miles from Krishnaghur. As I entered this peaceful spot, after an absence of nearly a year and a half, and a long visitation of above 3500 miles, I could not but bless Almighty God for His goodness. As we assembled at breakfast, I pronounced the Salutation which our Lord prescribes, and offered solemn praises; and then arranged with the Brethren the distribution of the nine days which I designed to give to the several districts. The Services at Solo itself were fixed for the following day. As I looked at the pale worn countenance of Mr. Alexander, and heard him tell of God's dealings around him, I was filled with thankfulness. He had no doubt, he said, that many were truly awakened to a sense of

their sinfulness, and of the blessed nature of the Christian Redemption—the persecutions would sift the character of the Inquirers—all would end well—God's ways were past finding out.

Schools.

The next morning we visited the Schools. A Girls' School and Dormitory, each 70 feet by 18; a School-House for boys on the other side of the Compound, of equal dimensions; a well-built Chapel—erected at an expense of 2000 or 3000 rupees by Mr. Wallis Alexander, a noble gift—54 feet by 25, with an open verandah and awning of equal size, capable of holding about 500 persons; the Mission House itself, as well as these buildings, completed in less than two years: nothing could be more interesting. There were 66 girls and 54 boys, the children of the converts—a new feature this in our work. Heathen Schools we have long had; Orphan Schools, also, since the famine of 1837 and 1838; but a school for Christian Children, born in our Mission, and totally dependent upon us for Christian education, is quite new.

Baptism, Confirmation, and the Lord's Supper.

Let me now describe, if I can, the sublime scene at Public Worship. For four hours, in an inconceivable pressure and heat, we were celebrating Baptism, then Confirmation, and, lastly, the Supper of the Lord. There were perhaps 500 present, and seven Clergy, including the Bishop. The children of the Schools sat first, then the Candidates for Baptism and Confirmation. The Baptismal Service, from our regular Prayer Book, was read by Mr. Deerr; and 195 were then baptized, of whom above 100 had been for more than a year under instruction, and, in Mr. Alexander's judgment, were prepared, with penitence and faith, to undertake the public vows, and receive the blessings of the initiatory sacrament of our Religion. At the reception into the Church, I read, in Bengalee, the Sentence; and the Rev. Mr. Pratt, with Mr. Alexander and Mr. Innes, went round and signed them with the sign of the Cross. I next addressed the Candidates for Confirmation, through an Interpreter; and then confirmed 54 of those who had formerly been baptized, and had maintained a steady profession of the Christian doctrine. Here the Service would have concluded, if I had not told Mr. Alexander, the evening before, that I thought the more-advanced converts should be invited

to the mysteries of the Holy Supper—that Sacrament having never yet been administered to the flock, Mr. Alexander being only in Deacon's Orders. Mr. Alexander said he could select some, whom he should think well prepared generally, though there was no time for special preparation. Thirty-seven then communicated, with the Bishop and six Clergy, the Catechists and Readers, making nearly fifty. So profoundly devout a company I had never seen. Prostrate, with their faces on the ground, they partook of the sacred elements of the body and blood of the Lord.

General View of Progress, and Prospects.

In the evening of this joyful day, a variety of topics were discussed; while we sat, like Abraham, in "the breathing of the day," at the door of the Mission abode. There are twenty-eight villages in Mr. Alexander's district, containing about forty Inquirers and Converts, on an average, in each; 1100 all together, of whom 300 are baptized. The gross population is about 50,000. He has five Village Chapels, two Catechists, and now five Readers. These presented themselves about eight o'clock P. M., in the verandah, to receive Mr. Alexander's directions for the next day, and report what they had done on the preceding one: for Mr. Alexander, exactly like Schwartz, keeps all his Teachers close under his own eye, gives them no authority, calls on them for an account of all their proceedings, changes their circle of villages to prevent wrong customs and practices, and endeavours to preserve them in their first simplicity and humility. He goes round himself from time to time. He had 27 baptisms at one place, a week or two ago, and did not finish the day's Services till ten o'clock at night. He has married sixty couples. New inquirers are coming in. He has just heard of some spots to the north of his district, where 600 or 800 persons are anxious to learn what this new doctrine is. A considerable number in his twenty-eight villages are much in earnest, and some are quite raised to a new life. Family prayer is celebrated daily, morning and evening, by the Catechist, if present; or by the Head Convert, if he be not. One evening, Mr. Alexander arrived very late and unexpectedly at a village, and overheard a Native Christian praying thus: "O Lord! I am very foolish: I am very ignorant. How can I pray? Oh forgive me my sins, for Christ's sake! Oh grant me thy Holy Spirit! I cannot say more. Lord, thou knowest all."—

Surely these are the accents of the child of grace!—Could an English Cottager have prayed more simply and suitably?

At daybreak the next morning, we left our excellent friend. The alarming sickness of Miss Wilson, Mrs. Alexander's Assistant, forbade Mr. A. accompanying us. I was truly delighted and gratified with the wonderful progress which was apparent, and yet more with the prospect of good. In less than two years, how much had been done, and done well, by one twenty-three years in India—perfectly master of Bengalee—long experienced as a Catechist at Calcutta—brought up under Bishop Corrie—possessing great influence over the flock—the protector and friend of all—and with a district favourably situated as to the Ryots and Land-owners, from having a Christian Indigo Planter's Estate near him. Here, then, is a fair specimen of the effects of the grace of God in Krishnaghur, where no special impediments have intervened. To His Name only be all the praise! His Word, His Holy Spirit, His Gospel, are *mighty to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God; and bringing into captivity every thought to the obedience of Christ.* I shall have much pleasure in admitting Mr. Alexander to the rank of the Priesthood, at my Ordination on Lord's Day the 2d of May, as I ordained him Deacon in October 1839. What English Christian will decline the subscriptions needful for paying for the indispensable buildings for his great work; and for maintaining his Boys' and Girls' Schools, which are now absolutely thrown upon casual beneficence, from the inability of the Calcutta Corresponding Committee to enter upon the charge?

ANUNDA BAS.

On Friday, May 26, we proceeded with the early dawn to Anunda Bas, "the Village of Joy;" which, your Lordship will remember, was visited both by the Archdeacon and myself in 1839. Here a totally new state of things occurred. A persecution was raging—the villages were deserted—the Heathen threatening any who should assemble at the Christian Worship announced on the preceding evening. In short, it was almost feared that I could do little but irritate the Heathen at such a moment. I thought, however, that it would be better, at all events, to go and see for myself. Who was to

encourage the persecuted flock concerning their faith, if their Bishop and Father did not? and he was to be prompt on such an emergency. Who was to inculcate faith and patience, who was to hold up the Cross, who was to throw himself into the gap, if he did not? I went therefore, in the Name of the Lord God; and I bless God that I did so. It took some time to assure the flock that I had arrived. We waited—tidings were sent around. It was known that Mr. Deerr was actually there. First one dropped in, and then another. Hundreds, men and women, at length filled the Village Chapel from end to end. I had not time, from the advanced heat of the day, and indeed my own exhausted state, for a Public Service—so fearful is our climate at the end of March; but I addressed them briefly from Acts xvii. 30, 31. Inquirers, Candidates, Converts, Heathen, were crowded before me.

Introduction of Rev. C. W. Lipp to the People.

After I had closed, I begged Mr. Lipp to stand up on one side of me, and Mr. Deerr, my Interpreter, on the other. I then said to the Christian flock: "Now I present to you your New Missionary. Mr. Deerr cannot do all the labour of Krishnaghur, with its 120 villages and 40 miles of distance. He has called on us for help. We have sent to the Society in England, and they have sent out these Brethren. We have divided the Mission into five parts. Mr. Deerr will still visit them, as he is able. By degrees the new Missionary will acquire your language; and know you all, as the Shepherd his flock. They are building their houses: they are building their Schools for your children. They will soon live among you. Do you understand all this?" "Yes, we do," was shouted out by hundreds of voices. "Will you love your new Missionary—will you obey him—will you help him in building his house and School? Will you wait patiently, till he can speak your language as Mr. Deerr does?" "Yes, yes, we will," was the unanimous reply. "Will you stand fast in Christ, and not turn aside on account of the Heathen around you? Will you return good for evil, and meekly wait for the laws to do you justice?" "Yes, we will," was the heartfelt shout. "Are you tired of Christ and Christianity?" "No," resounded from one end of the company to the other.—I then assured them that no injustice, no violence, no murder, could or would be long concealed under the Christian

Government of Britain. They had only to let patience have her perfect work, and God would deliver them, as He did the first converts in the time of St. Paul. If your Lordship could have seen how their countenances lighted up as these questions were put to them, the thrilling animation with which they replied, and how their eyes glistened with joy and earnestness, you would have thought yourself at Thessalonica, in the Apostolic Age—only allowing for the wide difference between miraculous inspiration and our own—when the converts received the Word in much affliction, with joy of the Holy Ghost.

RANABUND.

Introduction of Rev. C. T. Krauss.

The scene was similar at Ranabund, on Saturday Morning; where I went through the same inquiries as to the Rev. C. T. Krauss, the new Missionary, as I had done with regard to Mr. Lipp; and united, as it were, the flock with their pastor, in the holy nuptials of the Gospel.

CHUPRA.

On our way to Krishnaghur, we passed through Chupra, the residence of the Rev. C. H. Blumhardt, about nine miles from the Station.

Buildings.

Here things were in a more advanced state, the Rev. Missionary having been longer in his work, and being better acquainted with the language. We were to return, for Divine Service, on the Tuesday; but as we were breakfasting in the new School-house, masses of brick building were to be seen on all hands. A few months since, all was a jungle—so was the Zillah itself forty years ago: now, every thing was teeming with Christian Civilization.—“What building is this?” I asked. “It is the Girls’ School.”—“And this?” “The house for the Mistress.”—“And that large building?” “The Mission House.”—“And those smaller ones?” “The Out-offices.”—“And that wall?” “It encloses the garden.”—“And where is the New Church, of which you talk, to stand?” “Here,” was the answer; “and I will shew you the ground-plan.”—It was like magic. And not a brick of all this had been laid when I passed through the same place in October 1839. What as blessing is Christianity! How it raises, civilizes, dignifies man! How it turns literally, as well as figuratively, the wilderness and solitary place into the garden of the Lord! How manifestly it has the
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promise, both of the life that now is, and of that which is to come!

Confirmation.

On the Tuesday—the Lord’s Day and Monday we passed at the Station of Krishnaghur—we spent the morning at Chupra, where I held a Confirmation; and laid the foundation of a Mission Church, to be called “Christ Church.” Mr. Deer was again my Interpreter.—I made some remarks on the Christian Temple, from Ephes. ii. 17—22, that fine passage of the blessed Apostle—on the foundation of Apostles and Prophets—the chief Corner-stone—the growth of the building—the inhabitation in it of God, through the Spirit. While I was speaking of the superstructure, I turned to 1 Peter ii. 1—7, where the Apostle Peter describes the converts as *lively stones built up a spiritual house*; and I pointed out the difference between the dead and senseless materials of earthly buildings, and the living, penitent, and spiritual materials of the Christian Church. I stopped then; and asked them if they all wished to be *lively stones* on Christ, the sure foundation. They replied, with one loud cry, “Yes, we do.” “Then fall down in prayer,” I said, “and implore His blessing.” The whole congregation fell prostrate, in a moment, on the ground, covering their faces with their hands—the feeble Hindoo seldom kneels in the manner of Europeans—and each one repeated the petition, as uttered by children, “O Lord Jesus, make me a lively stone!” Never did I see more apparent sincerity and fervour. It was perfectly electric.—The Confirmation embraced a small company of sixteen only; for Mr. Blumhardt had not actually begun to reside, nor had he a fluent command of Bengalee.

Laying Foundation of “Christ Church.”

The first foundation of the Christian Church was then deposited. Perhaps 200 formed the Congregation; and we took our leave, full of joy.

BOHIRGHATCHEE.

The next morning, Wednesday, March 31, we proceeded twelve miles, to one of Mr. Deerr’s villages, Bohirghatchee; where the death of a Christian Inquirer, in a tumult headed by the Talookdar, had thrown every thing into alarm and flight. I was determined not to omit this spot, lest it should be supposed that their persecutions were forgotten.

Baptism of Twenty-nine Converts.

I entered the humble chapel with its mud walls, whither the deceased had fled; and was rejoiced and surprised to see a crowd of 100 or 200 persons, with Hea—then in the distance, waiting our approach. Twenty-nine were here presented for baptism. I examined them in the chief articles of the Creed, the Lord's Prayer, and the Ten Commandments. "Who breaks the second commandment?" I asked. "The Hindoo who bows down to idols," was the answer.—"What do children do, who take their sick parents to the Ganges, and fill their eyes and ears with its mud?" "They break the fifth commandment."—"If a son were to neglect his own father, and were to honour and reverence a stock or a stone instead, what would he do?" "He would act as idolaters do to our Heavenly Father."—"Who is the only Saviour?" "Jesus Christ."—"Who is Jesus Christ?" "The Son of God." And so throughout the similar principles of Christianity. I sat with amazement, to witness the grace of God in these poor persecuted creatures. I summed up my address with seven heads, which I made them repeat distinctly after Mr. Deerr—the Creation—the Fall—the Ten Commandments—the Incarnation and Sacrifice of Christ—the operation of the Holy Spirit in changing and purifying the heart—the Holy Scriptures—the Means of Grace; as Ministers, the Church, the Lord's Day, Prayer, Sacraments, &c. I then exhorted them to patient silence under persecution; remembering the words, *Vengeance is mine: I will repay, saith the Lord.* If you could have seen, my Dear Lord, the fine, calm, and intelligent countenances of these neophytes, and the joy with which they came forward to be *baptized for the dead*—if that be the import of the Apostle's expression—and in the very place where an Inquirer had sunk under persecution, you would have blessed God, who was thus sustaining their feeble faith.

KRISHNAGHUR.

Besides these visits to the Five Districts—in every one of which we have the seed of hope, and in Mr. Alexander's, the only tranquil and well-cultured one, some early fruit—we endeavoured at the Station of Krishnaghur itself to do what we could to strengthen the hands of the Rev. Brethren. I held two meetings with them; when several points of great importance were considered, which I am maturing into

Rules and Suggestions; and shall, through the Archdeacon and the Church Missionary Committee, transmit to Krishnaghur.

Foundation of a Native Church.

On the Lord's Day, two full Services were celebrated, with the Holy Communion, at which as many of the Missionaries as could make it practicable were present. On the Wednesday Evening I laid the foundation of a Native Church; and addressed the whole assembled Gentry in favour of the Missionaries, and of the protection for which they might reasonably look from Christian Magistrates and Judges. On the evening of Thursday, April 1, we left the Mission for Calcutta; where we arrived safely on Saturday, April 3, through God's abundant mercies.

Strong Appeal for Increased Support of Female Education in the Mission.

I am now to plead with you, my Dear Lord, for that support which appears to me indispensable for the education and maintenance, for some years to come, of the Mission Children of both sexes, in Christian knowledge, faith, and holiness. And here, I would first pause, and tender my most grateful acknowledgments for the prompt and effective response of the Church Missionary Society to my Appeal of February 1839. I entreated you to enter on the grand and blessed work without distrust. You have done so. I implored of you instantly to send out additional Missionaries. You have done so: there are five who are settling themselves in the Mission at this moment. I begged of you to allow the heavy but most needful outlay for erecting houses, schools, chapels. You have done so: in six months from this time the buildings will be complete. In short, you have done every thing in your power to enter the great and effectual door which the Lord Christ has opened to you. India thanks you!

In the next place, I would ask the oldest friends of the Society, to reflect on the facts of my two former Letters, and on the present; and to say whether there is any reason in the world for drawing back—whether the state of the Mission, considering every thing, is not at this moment as full of hope as could have been reasonably anticipated. I can truly say, I have not a word to retract, on reading over my communications of February and October 1839. Time has only developed and confirmed the statements then made; and I accordingly appeal to the Society now with

the more confidence for further supplies on the new emergency created by our success itself, for the education of those who are to be the Christians and Parents and Examples of the next age.

Allow me, further, to inquire, whether, if the Society should be compelled to hesitate in increasing its outlay, the present is the fitting moment. Will you desert the infant flocks in the midst of persecution—in the crisis of settling the congregations—at the time when the new Missionaries have only just begun their regular duties—at the instant when the necessary transfer of the districts from Mr. Deerr to his younger Brethren keeps every thing in suspense? Will you be content to have led them on thus far, and then, at the height of the conflict with Satan and the Heathen World, to forsake them?

Let me, then, without fear, ask at once for the means of maintaining, not only the Missions as now established, but also the Schools of both sexes, in the several districts, for some years to come.

Mrs. Wilson of Agurparah has visited Solo. "I beseech you," says that Lady, in a late Letter, "to take into your deepest consideration the Females: these are all in the grossest heathen ignorance, and are not less your charge than the men. The Church Missionary Society, as a body, will have to make vigorous and distinct efforts for this department, especially in the Mission's infancy. True, the Ladies' Committee of the Society for Native Female Education has sent 200 rupees monthly to Solo, for some time past; but we know that the whole weight of collecting money for its own work in Calcutta rests on the Lady Secretary, and is more than she can do with composure of mind. Of course, one work is not to be broken up to support another. As respects the wants of Krishnaghur, I may state them. Suppose 500 girls to be collected in the Five Mission Stations, as soon as each is supplied with a Married Missionary. For each Boarding School of 100 girls—food, clothing, washing, and Native Christian Female Teachers for each class—an average of 3 rupees a child will be required. Thus 100 girls will require 300 rupees monthly; and for two respectable Lady Teachers, to train, civilize, and teach these, 100 rupees; making 400 rupees for each 100 girls, and 2000 rupees monthly for the five schools of 100 each. As soon as Mr. Blumhardt goes to Chupra, the Female School should begin. I would do all I could to prepare

Teachers. Solo requires 250 rupees a month; and Chupra might begin on 250 rupees; that is, 500 rupees. If the girls be not collected before the Rains, another five months will be lost at Chupra." So far Mrs. Wilson, in her Letter to the Rev. J. J. Innea. In another to myself, Mrs. Wilson adds: "You have just been through Krishnaghur, and have seen its wants and weaknesses, its deep poverty, and its utter inability to help itself, as to even a Bible Education for the poor children. These, then, must all be taken up by the Christian Church; and, for the first few years at least, be fed, clothed, and taught, as if they were so many orphans. I speak of boys and girls." This is dated April 8, 1841.

My Lord, I appeal to the Christianity of Great Britain, for the support of Female Education in the Christian Missions in Bengal. We shall want 2000 rupees a-month almost immediately; that is, 24000 l. a year. If the work goes on, more will be required. It is in the true spirit of the liberality of British Christians to follow the Hand of Providence. That Hand is now beckoning us forward. A Nation is, as it were, born at once. The crowding children of the Faithful, incapable of education by their parents, cry out for help. Females for the first time offer their baptized little-ones to be trained up in the faith to which they are dedicated. The Church Missionary Society are their sponsors to the Church. I entreat England to rise in her new and noble duty. Glorious will be the moment, when, under the Divine Blessing, the attention of our Church shall be thoroughly awakened to the immense importance of the occasion. I leave Krishnaghur, and its Christian Youthful Population, in your hands.

TINNEVELLY.

From p. 272 of the last Number, we here conclude the Palamcottah District of the Tinnevely Mission, and add the Northern and Meignanapooram Districts of the same Mission.

The Rev. Edward Dent gives the following separate report of the

Prosperous State of Dohnavoor.

The people under Christian Instruction are evidently becoming daily better acquainted with the requirements of the

blessed Religion which they profess, and with the nature of their duties : the salutary effect of this may be seen in their general character and conduct, which have much improved during the year. Many of them, under a conviction of the good to be derived to their souls, attend regularly on the Means of Grace—learn the Word of God diligently, and desire to profit thereby—observe the Sabbath Day—and endeavour to avoid all filthiness and corrupt communications ; and would, I firmly believe, suffer persecution or injury, rather than deny the Saviour, and forego the privileges of the Gospel. When we consider that these people were (but a few years ago) sunk in the ignorance and superstitions of the land, and have been, by divine goodness, delivered from that state, brought into the pale of Christ's visible Church, and put into the way of obtaining that knowledge which is able to make them wise unto salvation, surely we have abundant reason for thankfulness and praise.

There are in this district under instruction, 852 souls, including adults and children, living in 25 villages, and forming 25 congregations. In 11 of these, Catechists are stationed, who also visit and teach the people of the other congregations as comprehended in their respective charge. It is gratifying to observe, on comparing the list of 1838 with that of the last year, that there has been, notwithstanding the deduction of those who had been expelled either for grossly wicked conduct or for intermarrying with idolaters, an actual increase of 200 persons from among the Heathen.

Dohnavoor itself has been peculiarly visited and blessed. A larger Place of Worship has become necessary. Besides the daily morning and evening prayer and exposition of Scripture, we have two regular Services on the Sabbath Day ; and on both occasions, the church is literally crammed, and some are obliged to sit out of doors. The present church will contain about 120 or 130 people, but one is required that shall be large enough for 300.

The village of Karisel, where we formerly had six families only with us, has, during the year, abandoned Idolatry, and embraced Christianity. About sixteen months ago, the people, who were then under instruction, conducted themselves in a manner so unworthy of the Gospel, that I had nearly determined on withdrawing their Catechist from them ; but

their Catechist, who I do believe to be a man of prayer and of a persevering character, entreated me to try them a little longer : the trial has issued, under the blessing of God, in the whole village, young and old, attending church regularly, and learning the Word of God with care and attention.

At Sevel, the Gospel has triumphed, in a public manner, over Heathenism. Sevel is a large populous village, in which there are some thousands of Heathens and Mahomedans of all classes. We have had a few families here, of the Shanaar Tribe, under instruction for several years ; among whom, John, the late Catechist*, laboured with diligence and faithfulness ; but he was not permitted to see the fruit of his labours, and the overthrow of idol worship in the village among that class of people. During the year, all of them, with three exceptions only, joined the congregation ; and they then agreed among themselves to demolish their Peicoil, or Devil Temple, and to convert it into a Place of Worship. The people informed me of their intention, and asked me to witness the spectacle. The most forward among our people entered it first ; and one of them, with an axe in his hand, and with this sentence, "O Christ, help!" in his mouth, gave the chief idol a blow, and severed the head from the body : then came others, and threw down the idols and altars, demolished the inner courts and walks, and levelled them all to the ground. The idols, broken to pieces, they threw out for public exhibition ; saying, "Such are the gods whom we have ignorantly worshipped! they cannot help themselves—how can they help us?" There was a great crowd of spectators. The Heathen of the village were angry at this outrage, and injustice, as they termed it ; and would have made some attempts to recover the gods, but my presence tended considerably to still them. The Heathen cried out, "O ye fools! ye madmen! what have ye been doing? Have ye cut down and destroyed the tutelar gods and goddesses of your village? Be sure that you and your families will ere long be visited! Ammen will revenge herself upon you all shortly!" Our people replied : "These are sand and clay, made by our own hands : they can never do us injury! The Lord Jesus alone is God : Him we all worship, and He will

* See a Brief Memoir of this Catechist, in the Number for September of last year.

protect us." I had good opportunity of addressing the crowd on the folly and absurdity of their religion, and of directing them to the Lord Jesus, the Saviour of lost creatures. The sight was overpowering to me, having never witnessed any thing of the kind before; and I thanked God for this public triumph of Christianity over Idols and Idolatry in the village. We went afterward, and had prayer in that place, which but a little before was a devil temple, and a nest of all unclean things.

The number receiving Christian Instruction is 768. Their education is Scriptural: no other books are allowed either to be read or used in any way in our schools, except those which have been previously approved of by us. The children of the first three classes read our Gospels, Tracts, and Handbills; and learn the Historical and Doctrinal Catechisms by heart, which are afterward explained to them. Many of the older boys have a tolerable knowledge of the leading doctrines of Christianity, and are perfectly convinced of the superstitions of their creed: if it shall please God to touch their hearts by His Spirit, they are quite prepared, we presume to say, to shake off the trammels of Hindooism, and to close in with the Gospel of our Lord Jesus Christ. The schools established in the several towns and villages of this vast province are unquestionably diffusing Knowledge, both useful and divine, among all classes of people; sapping, imperceptibly, the very foundations of their religion, and paving the way for a reception of the Truth as it is in Jesus.

NORTHERN DISTRICT.

The Rev. P. P. Schaffter furnishes the following particulars respecting the District under his care.

Means adopted to enlighten this District.

The District of the Tinnevely Mission committed to my charge is not only very extensive, but is by far the darkest part of the Tinnevely Province. Thousands of people to the north-east have seldom, or perhaps never, heard the glad tidings of Salvation. A part of the District is under Zemindars, who do all in their power to prevent every ray of Gospel light penetrating into it: and they have partly succeeded, for very few congregations or schools are yet to be found in those extensive tracts of country, and the people are sitting in the grossest darkness of

Heathenism.—The Means made use of to spread the knowledge of Christ are the following:—

1. Whenever I travel, I make it a point to converse with the Heathen; and to demonstrate to them, that every way to obtain salvation, except the one which God has appointed through His Dear Son Jesus Christ, is vain and unsafe; and that Jesus alone is *the way, the truth, and the life*. The examining of schools affords usually a suitable opportunity thus to converse with them.

2. Each of the Catechists, who has no school under his charge, and who has but a small congregation to attend to, has a certain number of villages round allotted to him, where he is expected to teach the Way of Salvation to all those who will hear him.

3. The Christian Schools, which are established here and there in the north, are also a powerful means to disseminate the knowledge of Christ.

4. But as our schools and congregations are but thinly scattered over the large country which I have described, and as there are large districts where there are neither schools nor congregations, from the very day I took charge of it I thought of employing READERS, besides Catechists, who should make it their work to travel about continually through the darkest regions of the north, to spread the knowledge of Salvation, either by reading Tracts and Portions of Scripture, or by distributing them, or conversing with the people on divine things, as circumstances might require.

Extensive and Beneficial Employment of Readers.

At first, I engaged and employed only a few of these men; but the Lord seeming to favour the plan, by inclining the hearts of Christian Friends to support it, I was soon able to appoint Seven, and now I have Nine in employ: five of these Readers are men above fifty years old, who have for a long time made a profession of Christianity, and who are esteemed by the Christians, and others who know them, as men of piety and unblemished character: two of them have very little knowledge—still I make use of them in preference to others; because their age and long standing in the congregations are the best security which we can have that they will, always and in every place, act prudently and consistently with their pro-

fession; and I feel that we cannot be too strict in requiring such a security from Natives of this country, employed as they are. The younger of the Readers have more knowledge; and being stronger than their older brethren, are not only better fitted to bear the fatigues of a long journey, but also in many respects to argue with the Heathen: but they are not tried yet; and having, comparatively, but little experience, I should not think it right and safe to permit them to travel alone, in countries where it would be impossible for us to watch over them. I have therefore adopted the plan of placing each of these under the care of an old Reader; and send them two and two among the Heathen, as Jesus sent His disciples among the lost sheep of the House of Israel. Fully sensible of their defects, and that they are poor and weak instruments for such a work, I often ask the Lord to have mercy upon them, and to manifest His strength in their weakness. But does not the Lord accomplish His plans through weak instruments? What are we all? For my own part, I am not so surprised that the Lord employs these poor Natives, as that He employs me!

During the last six months, these Readers have travelled far and wide and in all directions, in the darkest parts of the Tinnevely Province, spreading the knowledge of Christ among high and low. They have generally been well received and kindly treated, and allowed to tell their errand undisturbed: in a few places, only, they were ill treated, and the books which they had distributed were collected and torne to pieces.

Before I draw this subject to an end, I ought to state, that the "Pilgrim Society," composed altogether of Natives, and with scarcely any help from Europeans, has to this day gone on steadily; and has supported two Readers, who are continually travelling about. We ought to rejoice, not only on account of the good which they are doing; but chiefly because our Native Friends manifest so much zeal in promoting the Cause of Christ. This Society has now been in existence for nearly four years.

Character of the Catechists—Christian Manner of dealing with them.

I have 48 Catechists, including five Head and one Inspecting Catechist. It is the business of the Head Catechists to visit the Catechists and congregations

committed to their charge—to take care that the Catechists do their duty faithfully—to advise them and assist them in difficult matters—to inquire into and report the state of the congregations.

Though, on the one hand, we should wish to see more decided marks of true conversion, more renunciation of the world, more devotedness to Christ, and more experimental knowledge of His Word among the Catechists; yet, on the other, we ought not to think it a small thing that there are so many among them who are, beyond all doubt, true believers—who love the Lord, and who, with all their infirmities, are devoted to His service: and we ought to be more thankful than we are, that our Good Shepherd has raised, in this country of darkness and among this people, such men to assist us in our work. We ought to love these dear brethren—to help them—to bear with their infirmities—and to pray for them. A contrary conduct will do them and us no good.

I have several such men with me, whom I regard as faithful and devoted servants of God; and the blessing of the Lord on their labours is evident, wherever they be placed. I call them faithful servants of God—not ignorant of their defects, and fully aware that they have to struggle, and will perhaps have to struggle to their death, against the evil dispositions and evil habits contracted while in Heathenism.

Class of Preparandi.

Those, who are in the habit of reading our reports, will know that the Preparandi Class is composed of promising Young Men, selected from the congregations; who are instructed more particularly in the Word of God, with a view to try and prepare them for the important office of Catechists. The Preparandi Class has been in existence nearly from the beginning of the Society's labours in Tinnevely, and most of our Catechists have been instructed in this class. I have now six Preparandi, whom I instruct twice every day in the Holy Scriptures, when not prevented by other pressing duties. From June last, two young men have been sent from the Preparandi Class to be Assistant Catechists. May the Lord keep them from falling, and make them fruitful in every good work!

State of the School.

There are now 44 Schools in the Northern District; 23 of which are under the

care of regular Masters, and 21 under the care of Catechists.

The Schools under Regular Masters, with a few exceptions, are going on satisfactorily. The progress of many of the children is great, and would surprise our European Friends. I have reason to believe, also, that some of the children have received deep impressions from the divine truths which they have been learning. In Tinnevely, two boys refused to worship idols, though commanded to do so by their parents, and ill-treated on that account. A few months ago, a child of very high caste, who had attended for a short time a Christian School, came running to me in great distress of mind, and begged me much to receive him under my protection; assuring me, that he could no longer bear the worship of idols, nor the unholy conduct of his father. I was, at first, at a loss what to think of this child, and how to act: I told him to stay until I should have inquired more about him: and soon I ascertained from the master, that this child was sincere—was under serious impressions—and that the conduct of his father toward his mother was very bad. I received him conditionally; and he has been with me ever since; and gives much pleasure, by his obedience, and diligence in learning.

The Schools under Catechists are, for the most part, very small; and every Catechist having, besides his school, his congregation to attend to, it cannot be expected that the progress of the children under his care will be very great. There are, however, a few of these schools which go on very well. These schools are chiefly for the benefit of the children of the congregations; nor do I strictly require that the Catechist should instruct any one besides.

The Christian Children who learn both in the Schoolmasters' and Catechists' Schools are 230.

There are three Girls' Schools under the superintendence of Mrs. Schaffter. One, in one compound, contains 36 girls, who are fed and clothed on the premises; and two are Day-Schools, and contain 32 girls. All the girls in the three schools are Christians. We examined them all lately, and I have reason to be satisfied with the progress which they have made.

Mixed State of some of the Congregations.

In several congregations, the people continue to give us a great deal of trouble, by their worldly-mindedness, their cold-

ness toward the Word of God, and their unruly behaviour; but, even in these degraded congregations, there are a few who seem to be of the right sort. In other congregations, the people give us a great deal of satisfaction, by the desire which they manifest to learn the Word of God, and by their obedience to its precepts. The good effects of the Gospel are remarkable among them; and some souls are evidently growing, not only in knowledge, but in love, in zeal for the glory of God, and in every good work: they are reported to be good people, even by the Heathen whom they force by their meekness to be at peace with them, as I had occasion to ascertain lately in a remarkable instance. I had also religious conversations with a few of these good people; and it appeared to me, that, uneducated as they are, they could not express themselves as they did on such subjects unless they were taught by the Spirit of God. Such souls, of course, are always comparatively very few. Things being so, notwithstanding the coldness and disorder which prevail, it remains my firm persuasion that there is a good Work of Grace going on in this District; and that there are a good number of souls, who have really passed from darkness to light, and from the power of Satan to God.

Superiority in Baptized Heathen to Roman Catholics.

The total number of baptized in my District amounts to 882 souls—39 more than were included in my last report. While the baptized give us now and then a great deal of uneasiness by their coldness, backslidings, and conformity to the evil practices of this world, it is a matter of joy and thankfulness to God, that those, who have been baptized from Heathenism, go on, on the whole, steadily, and learn the Word of God with diligence and pleasure: very few of them indeed backslide. It is different with the baptized people who have joined us from the Roman-Catholic Church: they have a tinge of Christianity, which gives them a prepossessing appearance in the eyes of those who have not a deeper knowledge of the native character, and who have not been long acquainted with them; but they are, in reality, in a state nearly as base and as degraded as the Heathen: they are more addicted to the sin of drunkenness, more proud, less manageable than they; while, in respect to cheating, adul-

tery, and other uncleanness and superstition, they are very little better; so that, in more respects than one, they may be said to be Heathens; and if it had not been the constant practice of all the Protestant Churches to receive the Roman Catholics into their communion without re-baptizing them, I should more than once have come on the thought of administering that rite to them. Many of the Roman Catholics, however, who joined us several years ago, have much improved; and many of them have imbibed the spirit and walk worthy of the Gospel.

MEIGNANAPOORAM DISTRICT.

From the communications of the Rev. John Thomas, who has the charge of this District, the following statements are extracted.

State of the Mission.

The number of souls now under my care is 2123, scattered in 39 villages: 593 are baptized, of whom 49 have been received during the past year. I carefully examine every candidate myself; and never admit any who do not, as the very lowest qualifications, come up to the following standard:—

1. Repeating the Creed, the Lord's Prayer, and the Ten Commandments; and evincing a competent knowledge of Revealed Truth upon a general vivâ-voce examination.

2. Good report of all, for blamelessness of life; and from the Catechist especially, for punctual attendance on the Means of Grace.

3. An express wish and desire to be baptized into the faith of Christ, after the obligations which that sacrament imposes have been explained.

The Catechists have been diligent, on the whole; and some progress in religious knowledge has been made by the majority of the people in every village. The first question, at every monthly examination of the Catechists, when delivering in their report, is—"How many persons have made progress during the month?" Besides this, in order to ascertain with some tolerable accuracy, how far the people value the Means of Grace, every Catechist keeps an account, and delivers the average daily attendance at Morning Prayers, at Evening, and at the full Service on Sabbath Days; by which, I have definite data, whereby to judge of the state of different congregations.

I have had occasion to rebuke some

congregations very sharply, and to withdraw the Catechists: in general, this is felt to be a serious punishment, and the people use every means to have the Catechist restored. But it must be remembered, that there may exist many motives for this, besides the only legitimate one; namely, that of hungering and thirsting for instruction in divine things. The people might feel disgraced; or, perhaps, might fear the Heathen, who, seeing them cast off by their teachers, would instantly fall upon them as a helpless prey.

On the subject of marriages, the people have conformed, with only one exception, to our established rules: the unbaptized have not sought to form alliances with the Heathen; nor those who are baptized with such as are only learning, and in a kind of probation for baptism. This is very satisfactory, and intimates a healthy state of mind as regards the discipline of the Church, considered as a Society of men bound by peculiar laws. Nor have I, to my recollection, at present known, during the half year, one instance of apostasy, or any approach to devil worship—things not uncommon heretofore.

It is not my happiness, however, to report any great accession from Heathenism: 50 persons may be the utmost; and I am sorry to say, that, notwithstanding the utmost vigilance on my own part, and repeated charges to the Catechists not to receive any persons who are quarrelsome and litigious, yet I have been unhappy enough to have had one creep in, for no other intent than to procure assistance from me in a dispute between him and some relatives respecting land, and he is setting my District into commotion at this very time. Truly, I have no assistance to give: but the Natives will not believe this; and imagine that the mere colour of our skin invests us with power. I wish the time had arrived, when this notion shall be wholly exploded. I have no hopes of drawing any from Heathenism by the prospect of worldly advantage; for it is known to all my Catechists and Congregations, that I meddle with nothing, save what relates to our liberty and protection as Christians; and this, under a Christian Government, I claim for myself, and for all who are under my care. So much relates to the mere outward Church.

Many are called, but few are chosen! I am quite satisfied, however, that there are a few who are sincere, and walking,

in the main, worthy of their profession. The men of whom we may hope well, are two and three in a village—the women, many more: as in all ages, and in all countries, so here, ~~their~~ hearts seem more susceptible of impressions from Divine Truth than those of the other sex.

We labour under great disadvantage, in not having opportunities to judge for ourselves, of the private characters of those in humble circumstances among the people: living more entirely among the Natives might, to some extent, supply this desideratum; but still it would be impossible to become acquainted with all, not only because they amount to upward of 2000 souls, but inasmuch, also, as they are scattered over a considerable extent of country, and are dwelling in thirty-nine different villages. I am obliged, therefore, to rest, to a considerable extent, on the testimony of the Catechists; which testimony must be received with every allowance for the imperfect notions which many even of these form, as to what constitutes true piety. When the worldliness and mercenary dispositions of some of our people become manifest, it is difficult not to entertain some doubt of all—difficult to maintain a calm unbiassed judgment, and fairly distinguish between the precious and the vile; and I have found myself exposed at different times to temptations on both extremes—sometimes to believe that we are spending our strength for nought and in vain—at other times, that much more good is done than we are warranted to expect, among a people who have but just emerged from the gross darkness of Heathenism.

An Instance of Worldly Motives.

At Semerikullam, a dismissed Catechist is fomenting division. This Catechist and Congregation recently joined me; and, certainly, a more self-willed set of people I have never seen. The truth is, division has quite ruined this people. Four of them have taken great offence, because I would not lend them money to litigate respecting some lands in the Civil Court: these, with the Catechist, go up and down among the others, striving to persuade them, that if they continue with me, they will have no worldly help; and thus working on their fears, and causing them to view me with secret dislike. When I was told this by one of the people of the village, I expostulated with him on the impropriety of expecting me to advance

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them money; and, that my work was, to preach the Gospel, in order to the salvation of their souls. "Oh, but," said he, "God promises all worldly happiness, if we are Christians."

State of the Schools.

I have 23 Schools, including three which are kept by Catechists. The number of children instructed is 614: of these, 86 are girls, 203 can read the Word of God, and all receive a strictly religious education. The schools have been well superintended; and my expectations in appointing an active Young Man from among the Catechists to superintend them, instead of a Heathen, have been fully realized: he has done his work creditably, and is a very satisfactory and promising person. May the Lord give him grace to hold on his way; and may he purchase for himself a good degree!

Contrast of the High and Low Caste Hindoos.

The Marawar are very superior, in every respect, to most other low castes in these parts. Their aspect, speech, and even walk, indicate that they are at once superior to the generality of the cringing Low-caste Hindoos. While in an unconverted state, they are certainly more cruel, as their name imports; yet when brought under the influence of the Truth, there is some stamina to work upon. The odious character of the Hindoo—most odious!—never fully appears to an European, until he and the Hindoo are brought, by circumstances, to stand on equal ground. Such a thing as simply obliging, even an European, never entered a Native's breast: every thing is done exactly as it promises a large return of worldly advantage. Generosity is something utterly beyond their comprehension; and gratitude is only what they have heard of from Europeans, the meaning of which but a very few, if any, comprehend.

COTTAYAM.

The Rev. Henry Baker furnishes, under date of the 10th of April of last year, the following view of the

State of the Cottayam District.

Congregations—The Sabbath Congregations continue to be two; one at Pallam, and the other at Collatta. At Pallam there is a growing improvement: the leaven is at work. Opposition there is none, at

present; but several awful instances of depravity have been brought to light. How true it is, that *the dark places of the earth are full of the habitations of cruelty!* A great portion of our attention has been directed to Puthuapally for the last four months, on account of its importance as a large Syrian village; and where we have been for some time so opposed, that, until lately, any one belonging to the Mission could scarcely enter it. Through the blessing of God, however, upon our endeavours, we have now succeeded in obtaining a permanent footing. A good house has been purchased for the Reader to live in; and ground obtained adjoining the spot from which we were formerly ejected, sufficient for building a school, or even a church, if it were required. Our school has been re-established; and as soon as we can get a proper place set up, I doubt not but we shall have a very large number of children, and may preach there as often as we please. This change has been effected, under the grace and blessing of God, chiefly by the patient labours and Christian forbearance of one or two of the Readers.

Schools—On my recent visits to the Schools, I found them satisfactorily advancing, with the exception of one of them. In 9 Schools, there are 132 Christian Boys, 43 Christian Girls, and 38 Heathen Children.

In Mrs. Baker's School, the children are improving; and there is good hope of its effectually answering the end so greatly desired—to be an instrument, in the hands of the great Head of the Church, for dispelling the darkness around us, and enlightening the minds of a portion of the rising generation in these parts.

Publications—Portions of the Scriptures have been distributed where it was found that those who applied for them could read, and Religious Tracts more freely: the Books of Moses are in greatest request, as having but lately issued from the press: a number of applications from the Romish Clergy for the Syriac Scriptures have been attended to. But, latterly, the greatest demand has been for a Poem, written by a Native formerly belonging to this Mission, and who was afterwards baptized at Callicut, by the name of Joseph Fenn, by Archdeacon Robinson. It is an exposure of the absurdities of the Hindoo Religion, and of the insufficiency of the Jewish and Mahomedan Religion for Salvation; and shews the suitableness of that of Christ to the wants of man. Being written after

the manner of the Native Books, it is very acceptable.

Mr. Baker adds a remarkable

Instance of the Saving Effect of the Liturgy.

Copies of the Liturgy are often requested. An instance lately occurred of a copy having been blessed to an individual, to whom I gave it several years ago. An aged but respectable-looking man called at my house one morning, with the identical copy in his hand; and said that he had long wished for an opportunity to see me, as it was from me that he had received the book, on occasion of one of my visits to his neighbourhood. The book in his hand had evidently been much read throughout; every page of it had been well thumbed: and, during my conversation with him afterward, I found that he had well studied it, and that it had, through grace, become a treasure to him. He was a Syrian; but had learned from the book, that the forms of Worship in his Church were more in accordance with the Jewish than with the Christian System; and that it was quite contrary to Scripture, and unprofitable to the people, to worship God in a language which they did not understand. These things had led him, he said, to discontinue his attendance at the Syrian Church; and to neglect altogether their masses for the dead, &c. He now, he said, spent the Lord's Day at home, and read his book together with some members of his own family. This had provoked the hostility of some of his neighbours, who treated him with contempt. All this, he said, he was willing to bear for the Gospel's sake; but he was getting old now, and wished to be nearer those who could instruct him, and afford him some little protection. He is, I doubt not, one of those secret ones whom the Lord has reserved for Himself, who are dear to Him, and well approved of for Christ's sake.

State of the Mavelicare Mission.

The Rev. Joseph Peet, who has charge of this New Station, sends the following details:—

Opposition and Difficulties.

The opposition, which I at first experienced in this Mission, has been continued during the whole of the year; nor, though difficult to contend with, is it surprising that Satan should do all which he can to hinder the light of the Gospel from spreading through the length and breadth of one of his chief seats. All

sorts of gross falsehood and slander have been scattered among the Heathen Population, with the intention of exciting their religious prejudices against me, and preventing them from listening to the preaching of the Truth; nor have the obstacles to the progress of the Gospel, among the Syrian Population of this place, been few or small.

Another great hindrance has been, the dissolute habits of many of the Mavelicare Syrians. It is generally allowed, that, in point of morality, they are inferior to the Syrians living in the surrounding parts. The causes are, first, that Mavelicare is a market-town; secondly, and chiefly, from the people being very much under the sway of the petty rajahs, and other influential men of the Hindoo Faith, who are numerous here, and among whom vice and licentiousness are not only rampant, but openly justified on the plea of necessity, because living in the "kala yug." The consequence of all this has been, that some of the better disposed have been afraid to enter my church, or even to speak to me; my Readers have been abused, and my Schools emptied two or three times.

Beneficial Results of the Mission.

But, blessed be God! in the midst of this unhopeful state of things, there have not been wanting signs of good. Besides my own congregation, there are usually to be seen from two to fifty or more persons, inhabitants of Mavelicare, standing about the doors and windows of my church on the Lord's Day, listening attentively to the preaching of the Word of Salvation; nor has one of the people who have joined me fallen away, or, as far as I know, disgraced his new and holy profession: on the contrary, a brief relation of the following circumstance will go far to prove, that the great opposition which they suffer has tended to embolden them in the faith of the Gospel.

The Syrian Church is encumbered with more feasts and other great days than even the Church of Rome: on some of which occasions, a temporary portico—if it deserve the name—is erected at the front of every house; and the priests, accompanied by the chief men of the church, with music and banners, and carrying with them an image, usually of the Virgin Mother, go in procession through the village; and entering the portico of each house, one of the inmates comes out, and, meeting the image with every mark of

devotion, kisses it, and deposits money in a vessel carried by a priest for that purpose. A procession of this kind took place the other day at Mavelicare: on which occasion, one of my people, living in the village, erected a portico, as usual, and at the entrance of it stuck up a copy of the Ten Commandments in a large Malayalim Character, so that no one could pass by without seeing it. When the procession arrived, the priests glanced at the Commandments—turned their backs—and passed on: some of the people blasphemed, and followed the procession; but a large number stopped, admired, and, after some discussion, gave an attentive ear to an exposition of the Word of Life.

Another cause for thankfulness and encouragement, is the certain fact, that, among the reflecting part of the people, both Heathen and Syrian, there is an opinion that the Gospel which we preach is true, and that it will finally prevail. The other day, a most respectable and very rich man asked one of my people, to whom he now belonged. On being answered that the man had united with me, "You are quite right," was the rejoinder: "never leave him; for his religion is true, and will at last assuredly conquer."

It is right, however, to add, that, notwithstanding such favourable symptoms, there is no good reason, judging from what is known of human nature, to hope that I shall soon be able to report large accessions from the Heathen of this place. My work is chiefly among the higher classes; and I require that every outward vestige of Heathenism be put away, when they enter into the Christian Church. Before Baptism, the "Kudumby," or tuft of hair, must be removed; and on the day when that sacred rite is administered, the convert must eat with my people. These are hard requisitions for high-born Natives; and not the least among the outward proofs of sincerity, as such acts necessarily exclude from home and caste. On these terms, I have, at present, one family of property and name in the catechumenical class; and I pray that others may speedily be disposed to come.

But if there be such hopeful signs in Mavelicare, in the surrounding districts there are still greater. Besides the Church at Mullappali, in one or two places the people are in the habit of meeting together every Lord's Day to hear the Scripture read and expounded by my people,

assisted by some of the better-informed among themselves. One family living four or five miles east of this, who have joined my church, and whose children I have baptized, come to church nearly every Lord's Day, walking all the way through a soft sandy soil and disagreeable country. A respectable man, residing about seven miles south of this, attends my church occasionally; and assures me, to the truth of which unexceptionable witnesses bear testimony, that he neither labours himself, nor allows his servants, who are many, to work on the Lord's Day: in truth, this man is *not far from the Kingdom of God*; and has been brought into that state, chiefly by perusing our books, and having them explained by Readers.

Such evidences of the beneficial results of our labours demand the gratitude, the enlarged prayers, and efforts of the real Church of Christ. Whatever be our private views as to the fulfilment of future events, whatever disappointments we may meet in our labours of love for Christ's and the Church's sake, or however apparently fruitless may be our efforts, our duty is clear: but if, in the prosecution of our work, our kind and gracious Father be pleased to allow us to see that His benediction does rest on our endeavours, and that souls are brought into the fold of Christ, it is a rich and blessed reward.

New Zealand.

CHURCH MISSIONARY SOCIETY.

Testimony of a Colonial Chaplain to the Society's Labours.

THE REV. J. Couch Grylls, Chaplain at Port Philip, in New South-Wales, paid a visit to New Zealand, in April of last year, and resided there about two months. He has had the kindness to furnish the following account of his visit:—

Having been obliged to quit my charge at Port Philip, on leave of absence, for the purpose of visiting England, I went over to New Zealand in the hope of meeting with a direct homeward-bound vessel; and during my two months' detention there, I occupied myself chiefly in endeavouring to learn, by personal observation, and diligent inquiries from disinterested parties long settled in the country, the prospective advantage of its colonization. My intercourse with the aboriginal inhabitants, therefore, was merely casual.

That there are many pleasing indications of the speedy evangelization of that splendid sample of the human race, the most cursory observer would readily discover.

On our arrival at Port Nicholson—the New-Zealand Land Company's principal settlement—in the month of April 1840, we remained at the entrance of the harbour for the acting pilot of the port; who very soon came off to us, in a boat rowed by some Natives. As the wind was contrary, and blew very fresh, we could not beat up the harbour till the following morning. I was much pleased to observe, that, previously to these poor fellows, but recently-reclaimed cannibals, retiring to rest for the night, each of them took from under his cloak a book, which appeared to be a portion of the Psalms and our beautiful Liturgy; and having chanted one of the Psalms with an agreeably-plaintive voice, they all knelt down upon the deck, and read some of the Prayers, in a truly devotional and impressive manner.

The next morning, at six o'clock, we perceived them engaged in a similar duty. One of the passengers having pointed me out as a Clergyman—or a Missionary, a designation which was better understood—they appeared to be much delighted: and, advancing, they smilingly held out their hands, and began to address me in their own language; shewing me their books, which it was evident they valued very highly.

On proceeding up the harbour, a Native Catechist, named Davis, came off, to see me. He spoke English intelligibly; and said, as well as I recollect, "I am glad to see you, Sir. Hope you will stay with us. We are all Christians here. To-morrow is Sunday: please to come on shore, and preach to us." It was accordingly arranged, that, after he had read Prayers, I should deliver an Address, which he would undertake to interpret. At ten o'clock the next morning, I proceeded, accompanied by the captain of the vessel and a few of our cabin-passengers, to their simply-constructed church; which was a Maori or native hut, composed of a few rough posts, interlaced with the branches of trees and rushes: and I was greatly astonished to find about 300 Natives assembled there; the men on one side, and the women and children on the other. Their demeanour, during the hour of Worship, indicated deep humility and

self-abasement. It was, indeed, such as might put to the blush many of our religious assemblies in civilized Europe. The responses were uttered aloud, in excellent harmony, by the whole of the congregation. They conformed, in every respect, to the directions of the Rubric, kneeling during the Prayers, and fixing their eyes intently on their books. A deep solemnity pervaded the whole assembly; and, so far as their appearance might lead one to an inference, I should have no hesitation in saying that they were not engaged in an unmeaning performance, but that they were sincerely and penitentially acknowledging, before their "Almighty and Most-merciful Father, that they had followed too much the devices and desires of their own hearts, and had offended against His holy laws;" and supplicating, that, "according to His promises declared unto mankind in Christ Jesu our Lord, they might hereafter live a godly, righteous, and sober life, to the praise of His holy Name."

Let it be observed, that this Station had received only a transient visit, a few months previously, from one of the Missionaries of the Church Missionary Society; and was left entirely under the care of a Native Catechist, who had been redeemed from slavery or captivity by Mr. Davis, the Church Missionary Society's Agent at Waimate!

How different, alas! was the conduct, on this sacred day of rest, of an Old Settler at this port, a native of Great Britain, connected with the Fisheries, and residing but a very few yards from the New-Zealanders' Chapel. He was actually engaged, during the hour that these simple-minded unsophisticated Natives were assembled in the House of Prayer, repairing his boats, and paying them over with pitch; retaining also the assistance of some of the Natives in his employ, as well as Europeans.

Surely the Missionaries have reason to lament the introduction of a class of Settlers like this!

Another proof of their scrupulous attention to their Lord's-Day duties was afforded me on the following Lord's Day.

The Catechist called on me in the course of the week, to mention, that he was going over to Kapiti Island, distant about forty miles, on a visit to the Rev. Octavius Hadfield.—I am not sure whether Divine Service was observed in their Chapel on the Lord's Day; but, walking

through their village and on the beach about noon, I perceived several groupes of from six to ten individuals reading portions of the Scriptures with great earnestness and seriousness, occasionally stopping and commenting, or committing to memory. In some instances, the groupe consisted of children, who were being taught to read by a native adult. In no one instance, except that before mentioned, was there any violation of the Lord's-Day duties observable. Although some of the recently-arrived Settlers had endeavoured to tempt such as were employed in putting up huts, by an extra consideration, to continue their work on the Lord's Day, they could never prevail on them to do so. Indeed, a respectable Settler told me, that, by the assistance of our Interpreter, he wished to make a bargain on a Lord's Day with some of these Natives about the building of a Maori or native hut; and was much surprised to find that one of them repeated the Fourth Commandment, and then appointed a meeting for the following morning.

During the week, many of them were employed in constructing Maori Huts for the newly-arrived Emigrants. On my passing them, they would look at me with a smile, and begin to chant a verse of one of the Psalms—sometimes exhibiting their books, which were generally carried about their persons.

The facility with which, it appears, they learn to read, and the eagerness which they evince to obtain the Scriptures, are striking characteristics in this singular people; and, I doubt not, will be found by the emissaries of the Romish Church, who are exceedingly active, formidable obstacles to the spread of their tenets: they number a few proselytes about the Bay of Islands, and at the Thames; who, I believe, are not remarkable for any change in their moral deportment. At the Bay of Islands, the Natives generally appeared to be sadly vitiated, doubtless from longer and more frequent intercourse with the seamen of the numerous ships calling there for refreshment.

I was anxious to learn to what extent Christianity had been disseminated among the New Zealanders; but considerable doubt existed on the subject. Two classes, or great divisions now prevail—the WAREKURA, and the KAIINGA MAORI. The Warekura are professors of Christianity—not all baptized Christians; but persons who attend schools, are able to read, and no

longer conform to native habits. The Kainga Maori are dwellers in native huts, or adherents to ancient customs. It has recently been discovered, that many families in the Kainga Maori Division are able to read, although they have not as yet had any intercourse with the Missionaries: for this purpose, they are known to avail themselves of every facility; such as, the return of individuals from captivity who had acquired the ability to read during their absence; or if any prisoners had been made in their hostile aggressions upon those tribes which profess Christianity, these captives have been found teaching their victors to read the Scriptures.

The appearance of the Church Missionary Society's Station at Waimate presented a pleasing contrast to the surrounding wilderness. On arriving at this Oasis at evening's close, the sight of the "decent Church," the sound of the bell for Evening Prayers, the cultivated farm, the never-failing brook, and "the busy mill," excited emotions which it would be difficult to describe. There is indeed much cause for thankfulness for what has been done at this place, through the instrumentality of the agents of the Church Missionary Society. To furnish details, would only

be to reiterate much of what has been most probably communicated by the Missionaries.

The Rev. H. and W. Williams having gone into the interior of the country, my assistance was requested at the English Services at Kororarika, and consequently I had not the opportunity of attending many of the Native Congregations about the Bay of Islands: but that the tongue of detraction and envy has most unjustly assailed the Society's Missions in this part of the world, I could, if time permitted, adduce satisfactory evidence; and sorry indeed I felt that countenance should have been afforded to the unwarranted reports in circulation, to the prejudice of men so faithfully devoted to their Master's Cause, and to the interesting object contemplated by the Society in whose service they are employed.

The Divine Blessing has been accorded to this Mission so obviously, that one would imagine every mind not pre-determined to resist the most abundant and satisfactory evidence would instantly acknowledge it with thankfulness, and in every possible way gladly co-operate in so glorious a work as that which is now being accomplished.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Missionary Soc.—Rev. Abraham Cowley and Mrs. Cowley (p. 224), being unable to procure a conveyance at Montreal to the Red River, returned home, and landed at Liverpool on the 1st of May.—Rev. J. W. Weeks and Mrs. Weeks, with Rev. Ebenezer Collins and Mr. Isaac Smith, arrived in London from Sierra Leone, on the 2d of June, on account of ill health.—On the same day, the Instructions of the Committee were delivered to the following Missionaries, on occasion of their departure to their respective Stations: to the Rev. Robert Hawes and Mrs. Hawes, proceeding to Calcutta; to Mr. John Gunning Seymer, proceeding to Madras; to the Rev. Abr. Cowley and Mrs. Cowley, and Mr. John Roberts, proceeding to North-West America. The Instructions having been acknowledged by Messrs. Hawes, Seymer, and Cowley, a few valedictory words were addressed to the Missionaries by the Right Hon. the President: after which, they were commended in prayer to the favour of Almighty God, by the Principal.—Mr. and Mrs. Cowley and Mr. Roberts embarked at Gravesend, for York Fort, on the 5th of June, in one of the ships of the Hudson's-Bay Company.—On the 6th of June, the Rev. George A. Kissling and Rev. Rob. Hawes were admitted, by the Bishop of London, to Priests' Orders; and Messrs.

Christian T. Frey, Charles A. Gollmer, Septimus Hobbs, Anthony Pye Lee, Edward Sargent, and John T. Tucker, to Deacons' Orders.

London Miss. Soc.—On the 16th of June, Rev. J. T. Jesson and Rev. T. S. McKean, with their Wives, embarked for Sydney in the "Cairo," Capt. Wardle, on their way to Tahiti.—On the 17th, Rev. J. H. Budden, and Mr. and Mrs. Paine and family, embarked at Portsmouth in the "Pekin," Capt. Laing, for Madras and Calcutta. Mr. Paine will land at Madras, in order to rejoin his station at Bellary; and Mr. Budden goes forward to Calcutta, with the view of proceeding thence to Benares, the station to which he has been appointed.

Jews' Society—We noticed, at p. 173, the preaching of Twelve Lectures in Liverpool, and the same number in London, in relation to the Jews. In a Note to the Preface to the latter series, it is said—

We would venture to suggest, whether the precedents set in Glasgow, Liverpool, and London, of a course of Jewish Lectures, might not be followed by many other towns in England; especially in those where an interest for Israel has already been manifested. We might mention Bath, Bristol, Birmingham, Brighton, Cambridge, Oxford, Derby, Hereford, Hull, Ipswich, Manchester, Newcastle-upon-Tyne, Plymouth, and Sheffield. Lectures in these places, by Clergymen who have studied the subject, would bring before the public a mass of Scriptural truth and

valuable research, which would be eminently calculated to produce sobriety of judgment concerning those great events which are coming on the earth, and prepare both Jew and Gentile for the advent of Messiah.

United Brethren.—A General Meeting of the "Society for the Furtherance of the Gospel," previous to the annual sailing of the "Harmony" for Labrador, was held on the 28th of May. We extract a notice of this Meeting from the last Number of the "Periodical Accounts":—

The Services of the evening were rendered peculiarly interesting by the presence, and the truly evangelical addresses and statements, of our friends, the Rev. Dr. Barth and the Rev. Mr. Hoffman.

Dr. Barth has been stationed for some years at Aulw, in Würtemberg; where he edits a Religious Periodical, which exercises great influence throughout Protestant Germany. He has also been an instrument of extensive usefulness, by the dissemination of Religious Tracts and School Books: in which good work he has been unweariedly engaged for a number of years: and has been the means of distributing about 600,000 Tracts and 300,000 Books for Children, in the German and other languages. His kind services, rendered in this way to the Mission in Labrador, have been more than once gratefully acknowledged.

The Rev. Mr. Hoffman, after a laborious service of five years, as Pastor of Winenden, the largest parish in the kingdom of Würtemberg, was called to Baale on the decease of the late Rev. Theophilus Blumhardt, to undertake the Secretaryship of the Missionary Society in that city, and discharge the important duties of Inspector (or Principal) of the Missionary Institution connected with it. Of the origin and character of this Institution, which, during the twenty-five years of its existence, has supplied no fewer than 150 Labourers for the Missionary Field, and contains at present about 40 candidates for the same service, he communicated some interesting particulars to the Meeting: concluding with some most apposite and valuable remarks, the result of deep Christian experience, on the nature of the difficulties and encouragements which are the portion of those who would be the honoured instruments of the Lord of the Harvest, in preparing and sending forth Labourers into His harvest.

Home and Col. Inf. Sch. Soc.—The Fifth Report was read at a Meeting held, on the 27th of May, in the Model School Room; the account of which was received too late for insertion among the Anniversaries, in our last Number. The Candidates who offered themselves during the year were 165: of these, 34 were declined. In the course of the year, 95 have been sent to Schools; leaving 33 in the Institution, of whom the great majority have Schools waiting for them. The demand for Teachers continues to be pressing, especially from Clergymen: the Committee have not the means of supplying even half the number sought for: they want both funds and fit persons: for funds, they must look to the public charity; and for fit persons, they would earnestly repeat their call on Ministers to supply them from their flocks.

Monthly Tract Society.—From a Circular issued by the Society, we learn that it has distributed 230,000 Tracts. These Tracts have been enclosed in covers, and left at the houses of persons of the middle and higher orders; it being the special object of the Society to bring these classes under that influence of religious truth, of which the labouring community has so largely partaken. These Tracts have been prepared with a particular reference to this

object. It is said of them—

They have been almost always well received. In some of the few refusals with which the Visitors have met, unwillingness has been overcome by Christian perseverance and gentleness. The attention of many persons has been awakened to the importance of Religion.

Church-Building Soc.—At the Twenty-third Annual Meeting of the Society, held on the 27th of May, it was stated in the Report, that the number of applicants for aid had been in the 23d year, 181: the number of grants made was 143, involving an outlay of 22,543*l*. By these means, opportunity would be afforded of attending Divine Service for 45,757 persons; and of which 33,466 would be free sittings. The amount of the Society's grants up to the 31st March last was 56,388*l*; to meet which there was, however, but 55,190*l*. 6*s*. 7*d*. Since the formation of the Society in the year 1818, additional accommodation has been provided for 522,137 persons, including 367,805 free sittings; at an expense of 304,910*l*. to the Society.

State of the Postage.—By a late Return, the net revenue for 1840 was—in Great Britain, 441,000*l*; Ireland, 6664*l*. This is the clear revenue, or the money paid into the Exchequer. On looking back to the accounts for 1839, we find that the net revenue was—in Great Britain, 1,519,000*l*; Ireland, 107,298*l*. In Britain, the Post Office under the new law has yielded 29 per cent. of what it yielded under the old. In Ireland, it has fallen to 6 per cent.

WESTERN AFRICA.

Church Miss. Soc.—Rev. J. F. Schön was united in marriage to Mrs. White, on the 5th of February, at Regent, Sierra Leone—Mrs. Young, wife of Mr. W. Young, died on the 17th of March last, at Waterloo, after premature confinement.

Ashantee Princes.—These two Young Men sailed on board the "Albert," one of the Niger Expedition. One of them, Quantamissah, thus writes to the Rev. Thomas Pynce, their late Tutor, from Madeira, on the 20th of May:—

We arrived here at seven this morning. Captain Trotter is very kind to us, and honoured us very much. Mr. Fishborne, the Senior Lieutenant, is a good man: for he loves God, and tries very hard to act according to His holy precepts: that makes me like him very much. He is now teaching me the Sugar-making, and is going to give us a model of a Steam-engine. All the Officers are very friendly to us. Mr. Muller, the Chaplain, is also teaching us Arabic, which will be very useful indeed to me in my own country. My Dear Sir, I think your good and wise Government has done well in choosing these eminent individuals for this honourable undertaking; and my humble prayer is, that this Expedition, which the British Government has fitted out at so much expense, will answer: and I have no doubt, that, through the mercy of the great God and our Saviour Jesus Christ, who died for us all, it will succeed in putting down that detestable traffic in human flesh. I hope the Gospel of our Lord and Saviour Jesus Christ will soon make its way into Africa, so that the knowledge of the Lord shall cover the earth, as the waters cover the sea: then the Mortals' land shall stretch out her hands to God: and may that gracious Redeemer hasten the happy period, according to the saying which is written, *His Name shall endure for ever: His Name shall remain under the sun, among the posterities, which shall be blessed through Him: and all the Heathen shall praise Him!* My dear Sir, I,

through the above encouraging words, do firmly believe that the days are coming, in which all Africans shall unite together with the European Christians to praise the Lord and Saviour Jesus Christ.

SOUTH AFRICA.

American Board.—Mr. Grout (see pp. 69, 70) writes on the 24th of September, from Umlazi, near Port Natal, that some events had occurred which threatened to cause strife between the Dutch Settlers and Umpandi, the present Chief of the Zoolahs. This had prevented Mr. Grout's removal to Umpandi's Town, as he had intended, and as the Chief had requested. Mr. Lindley was still labouring among the Boers, who furnished means nearly adequate for supporting himself and family.

MEDITERRANEAN.

Religious Protection in Syria.—From the reply of Viscount Palmerston to some questions on this subject by Sir Rob. H. Inglis in the House of Commons, we learn that Government have taken steps to procure from Turkey an improvement in the state of Christians in Syria, as to the secure enjoyment of their Religion. The Emperor of Russia claims, under a Treaty of long standing, the right of taking under his protection all the members of the Greek Church in these countries; as the French Government protect, under a similar Treaty, all Roman Catholics: no such Treaty exists with reference to Protestants, but care has been taken to procure the needful security; and, with respect to the Jewish Population, Her Majesty's Government has taken steps to obtain from the Porte protection for that portion also of the inhabitants of Syria. A "Hatti Scheriff" or decree, has been issued by the Turkish Government, which will secure, if enforced, these important objects.

INDIA.

London Miss. Soc..—Mrs. Paterson (p. 187) arrived at Calcutta, in the "Viscount Melbourne," Capt. M'Kerlie, on the 18th of March, on her return to Berhampore.

Steam Communication.—In order to establish as efficient a communication direct from Suez to Ceylon, Madras, and Calcutta, as at present exists from England to Alexandria, the East-India Company have proposed to grant a premium of 20,000*l.* per annum, for five years, to the "Peninsular and Oriental Steam Navigation Company," for the construction and maintenance of Steamers of 1600 tons and 500 horse power, to ply regularly between the ports alluded to. This grant is to commence from the date of the first vessel's being placed on the line between Calcutta and Suez; and under the agreement, that, within one year from the date of the first voyage, two additional Steamers, of similar power, be constructed for the use of that line.

Mission at Chittore.—Rev. Miron Winslow, of the American Mission at Madras, was at Chittore in October, on his way to Bangalore, with the hope of restoring the health of Mrs. Winslow and one of their children. The Board say—

* While at Chittore, Mr. Winslow and his family enjoyed the hospitality of Mr. Groves, an English Gentleman, who some years since undertook an independent Mission at Bagdad, on the river Tigris. He is now engaged in a similar undertaking at Chittore.

Of Mr. Groves and his labours, Mr. Winslow writes—

He has here a large Establishment, which it is intended to make a Self-supporting Institution. They cultivate the mulberry, feed silk-worms, &c. There are now in the school 48 girls and 46 boys. The Establishment is young, but promises well; and I hope will prove, what I have long desired to see ascertained, that Self-supporting Schools can be formed among the Hindoos. If this cannot be done, how are the Youth of the country to be generally educated? Mr. Groves has some peculiar views, but is an excellent man, and an ardent philanthropist.

WEST INDIES.

London Miss. Soc..—Mrs. Slayter, wife of Rev. Wm. Slayter, died in passage, on the 30th of March. They had arrived in Jamaica from their visit home (see p. 174) only on the 29th of December,

UNITED STATES.

Board of Missions.—Rev. Messrs. Dole, Bond, and Paris, with Mr. Rice and their Wives, sailed from Boston, on the 14th of November, in the ship "Gloucester," destined to the Sandwich Islands and the Oregon Indian Mission. On the 6th of January, they put into Rio Janeiro—On the 17th of November, Rev. Stephen Johnson, Rev. Isaac P. Stryker, and Rev. Wm. Theodore Van Doren, with Mrs. Johnson and Mrs. Van Doren, embarked at Boston, in the barque "United States," Capt. Webb, bound for Batavia. Mr. Johnson was formerly connected with the Mission to Siam; to which he is now returning, after a residence of about two years in the States. Messrs. Stryker and Van Doren are expected, after residing a year at Batavia, as required by the Dutch Colonial Government, to proceed to Borneo and join the Mission there. On the 26th December, Mr. Johnson writes from San Salvador, in Brazil, that the voyage had been expeditious and pleasant—On the 18th of January, Rev. Abel K. Hinsdale, Rev. Colly C. Mitchell, and Mr. George C. Hurter, with their Wives, sailed in the "Emma Isadora," Capt. Fletcher, for Smyrna. Messrs. Hinsdale and Mitchell are destined to the independent Nestorians, residing among the Koordish Mountains; and proceed, through Syria, to Mosul, where they anticipate being joined by Dr. Grant next autumn, and with him to enter the country of the Nestorians. Mr. Hurter is expected to take charge of the Printing Establishment at Beyrout—On the 29th of January, Rev. G. W. Wood arrived at Philadelphia, and early in February Mrs. Travelli at New York; both from Singapore, on account of ill health—On the 4th of February the barque "Flora" arrived at New York, bringing as passengers the Rev. Hiram Bingham and wife with three children, and Mrs. Thurston with five children. Mr. and Mrs. Bingham and Mrs. Thurston were a part of the Missionary Company who commenced the Mission at the Sandwich Islands; having embarked at Boston in October 1819, more than twenty-one years ago, and spent more than twenty years in Missionary labour on the islands. Impaired health has now rendered it necessary for them to suspend their labours for a time, and seek a change of climate and scene. Mr. Thurston is still prosecuting his labours at his Station on Hawaii.

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Biography.

OBITUARY NOTICE AND CHARACTER OF BISHOP HALLBECK,
LATE SUPERINTENDANT OF THE UNITED BRETHREN'S MISSION IN SOUTH AFRICA.

OUR Readers are familiar with the name and services of this able and faithful Bishop of the Church of Christ. It has pleased God his Saviour to call him from his labours. We extract the following account of his triumphant and most edifying Death, with a just view of his Character, from the Periodical Accounts of the Brethren's Missions.

Br. B. H. Schopman, of Genádenal, writes on the 1st of December:—

You will be distressed indeed, by the intelligence, which it becomes my painful duty to communicate—the translation to eternal rest of our beloved Brother Hallbeck, which took place on the 25th ult., at six o'clock in the evening. This is a severe blow to the Mission in South Africa, and to all ministering servants; and one which has involved us in the deepest mourning and perplexity, as you may well conceive. But it is from the hand of our gracious Lord; and we know, that what He doeth must be right.

It was on the 13th of November, that our dear Brother first complained of a pain in one cheek. Though he made little account of it, he was induced to transfer to another Brother the holding of the Evening Service, and to keep to the house, for the next few days. On Monday, the 16th, it became evident that an abscess was forming within the mouth. We became uneasy, and more than once urged on him the propriety of sending for Dr. O'Flinn, of Stellenbosch—a skilful and experienced physician, and a friend of our late Brother. But his reply to all our entreaties was—“It is my old affection of the throat, which attacks me now for the fifth time: no Doctor understands its nature better than I do myself.”

Not till the 19th, after a night in which the patient had experienced a serious accession of fever, did he give us leave to call in the Doctor: the messenger was hastily despatched; and, meanwhile, we began to hope that the abscess would soon

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break, and that, as in former cases of a similar kind, recovery would speedily follow. But on Friday the 20th, the other cheek began to swell; and on the Saturday we had reason to believe that erysipelas was added to the original malady—an opinion which Dr. O'Flinn, who arrived about noon, confirmed. The Doctor administered an emetic to the patient; which, however, failed of effect, at which he expressed himself both disappointed and uneasy. Toward evening, the abscess broke. “The erysipelas,” observed the Doctor, “will have its time. It varies greatly in its intensity, but by degrees wears itself out.” On hearing this, we resumed our courage, and entertained fresh hopes of a favourable issue. At noon, on Sunday, the Doctor returned to Stellenbosch.

The following day, the 23d, the complaint appeared to increase, and the fever became more violent. Toward evening, he sent for me—expressed to me his belief that this illness would be the means of his departure—and gave me some commissions, having reference to that event. I remained with him till one o'clock in the morning, and was greatly edified by his affectionate and emphatic declarations; some of which I noted down at the time. He prayed fervently on behalf of his dear wife and children, and commended them into the faithful hands of his Saviour. At one o'clock, Br. Fries came to relieve me; and I lay down to take some rest, having previously written a Letter to Dr. Honey, of Caledon, begging him to come over to us with all speed. At four, I was called again, the fever having risen to such a height as to produce delirium. As soon

as the paroxysm had subsided, I wrote to Br. Teutsch, begging him to hasten to us; and likewise to Dr. O'Flinn, requesting his further aid. About eight o'clock in the morning Dr. Honey arrived; and bled the patient, who was thereby sensibly relieved. During the remainder of the day he lay quite tranquil; but rambled, more or less, in the course of the night following.

On the morning of the 25th, consciousness was completely restored. At his request, we all assembled round his bed—the Sisters remaining in the ante-room; whereupon he took a solemn leave of our whole Mission Family. He spoke for a full hour, with a clear voice; and sufficiently loud to be understood by the Hottentots, who were standing near the window on the outside. His principal theme was the free grace of God in Christ Jesus. "This," said he, "is the ground-work of our doctrine: on this every thing must rest." He exhorted us to watch faithfully over the flock—to see to it, that the progress of the kingdom of God was not hindered among us—to care for the souls committed to our charge, to bear them in our hearts, that none might be lost.—"All this," I observed, "we will do gladly; but we are so weak, so insufficient for such a charge:"—to which he replied—"I know it well; and, therefore, it is not you that must do it—the Lord Himself must and will perform it."—He admonished us to love another, to maintain the bond of peace and unity, and to hold fast the Word of God and His truth. "Worlds," said he, "will pass away, but the Word of the Lord shall endure for ever." He extolled the grace of Christ which he was enjoying, and which he assured us was far greater than we could conceive. "I have the Saviour," he exclaimed: "I am already with Him. Oh what unspeakable grace!" He then offered up a fervent intercessory prayer for us, for our congregation, and for the whole Missionary Work; and pronounced the Blessing upon us, concluding with a thrice repeated *Amen*. We were all melted into tears—forgot whatever was earthly—and our hearts were raised to things which are above, in a manner which we shall never forget. After an interval of about half an hour, we again assembled round his bed; and united in singing some verses, treating of our departure to the Lord, and the blessedness of the church triumphant. It was indescribably affect-

ing, to hear with what fervency he joined in the verse—

"What heavenly joy and consolation
This hope affords unto my heart,
That Christ, the God of my salvation,
Will me receive, when I depart."

(Hymn Book, No. 1188, 3.) The Blessing of the Lord and of the Church was then laid upon him, with reference to his approaching departure. The remainder of the day he lay quite tranquil. The peace of God appeared to surround him. His breathing became gradually shorter, till about six o'clock, when, without the smallest struggle, it gently ceased.

Thus closed our beloved Brother Hallbeck his earthly pilgrimage and service. It is still like a dream, that we have lost him; but, alas! it is, nevertheless, a mournful reality. Br. Teutsch has undertaken, at the unanimous request of our Conference, to administer the office held by our late Brother, till the determination of our Elders, in reference to it, can be ascertained. On the 27th ult., at eleven o'clock, was the interment of his honoured remains. Besides the members of our congregation, a great concourse of our friends and neighbours attended; and testified, by their whole demeanour, how deeply they felt and deplored the loss which all had sustained. Do not forget us, and our bereaved flock, in your prayers.

The Editor of the "Periodical Accounts" puts on record the following affectionate testimony to the gifts and the grace, with which it had pleased the Lord to endow his servant:—

The loss which the Brethren's Church and Missions have sustained, by the departure of this honoured Overseer in the House of the Lord, is, to all human appearance, irreparable, especially at the present juncture. All who had the privilege of knowing our departed Brother, either personally or by character, will be ready to acknowledge, that he was a man of rare endowments, of ardent zeal, and of distinguished usefulness. The affection and regard which he conciliated, during the period of his earlier service in Germany, Ireland, and England, followed him to the scene of his still more important and blessed labours in South Africa; where, for nearly twenty-three years, he consecrated all his powers of mind and body to the promotion of the Great Cause in which he had cheerfully embarked. It may, indeed, be questioned, whether

any man, who, in modern times, has engaged as a Missionary among the Heathen, has possessed a larger measure of the various qualifications required for this service, or been enabled, by Divine Grace, to turn them more effectually to account.

With classical and mathematical knowledge, his mind was well stored: for literature and poetry he had no mean talent; and with the treasures of history, geography, and general science, he was perfectly familiar. But these things, which, in a worldly point of view, might have been gain to him, he was enabled, for Christ's sake, to count but loss. From the moment that he devoted himself to the arduous but honourable work of a Missionary, he seemed to value his attainments only in proportion to the opportunities afforded him of employing them for the advancement of that work: and now that his warfare is ended and his service on earth is closed, it is impossible to reflect, without feelings of fervent gratitude to the Lord, on the abundant blessing wherewith his unwearied labours were crowned.

Under his faithful and judicious administration, the Mission in South Africa has been remarkably prospered and extended. On his arrival at the Cape, in the year 1817, he found two Settlements, with Hottentot Congregations of about 1600 souls attached to them; and a third ready to be formed, near the eastern border of the Colony: he lived to see the establishment of five additional Stations, including one among the Tambookies and another among the Fingoes; and to witness the collection of native flocks, amounting to nearly 4500 souls, to whose spiritual and temporal prosperity himself and his brethren were permitted to minister.

And for this ministration he shewed himself to be eminently qualified. The love of Christ, shed abroad in his heart by the Holy Spirit, was the constraining principle, by which he was impelled to devote to the service of God and his fellow-men the various talents and acquirements which he possessed, and which indeed were of no common order. In him, a powerful mind was united with an affectionate spirit—a capacity for generalization, with a readiness to enter into the smallest details—great ability in direction, with surprising facility of execution—originality of thought, with sterling sense, and a decided preference for

whatever was practical and useful. His plans were ordinarily marked by solid judgment, though his temper was naturally ardent and impetuous: in the transaction of business, he exhibited uncommon regularity, energy, and despatch. The introduction and maintenance of order was an object very dear to him; and, as he practised what he inculcated, he found the less difficulty in inducing others to observe it.

For the conduct of the temporal affairs of the Mission, he displayed as much ability, as for the superintendence of its spiritual concerns. His financial views were sound; and his acquaintance with many of the branches of business, carried on at Genadendal for the benefit of the Mission, minute as well as accurate. He shewed himself, in fact, as able as he was willing, to put his hand to any thing which was required to be done, for the advancement of the work which was so near to his heart, or the good of the people to whom he was so strongly attached, and by whom he was beloved and esteemed as a father and a friend. In the drawing up of an extensive and complicated financial statement, or in the establishment of a new branch of business—in the erection of houses, or in the planting of groves—in the laying out of gardens or fields, or in providing means for their irrigation, our late Brother seemed equally at home. No Hottentot or enfranchised slave found him otherwise than ready, at all times, to give him counsel in temporal, as well as instruction in spiritual things. His love for children, and his deep interest in the work of education, are sufficiently attested by the extension and prosperity of the Schools at Genadendal, and especially by the establishment of the Institution for Native Assistants, and the Infant School, of which for a considerable time he undertook the chief management.

To the gifts and grace which he displayed as a spiritual overseer, the progress of the Mission in general, and of the numerous flock committed to his more immediate pastoral care, bear a testimony, alike cheering and indisputable—a testimony, the force of which will be deeply felt, by all who have been in the habit of perusing his lively and interesting correspondence, in the pages of this journal. Though by no means an eloquent preacher, his discourses were scriptural and experimental—delivered with great warmth of heart—and accompanied with the demon-

stration of the Spirit and of power. Of the importance which he attached to the close personal intercourse with individuals, which is a leading feature of the Brethren's Missionary System, the very last Letter, addressed to the Secretary of the Society, affords a striking evidence.

In fine, our late dear Brother was a man, of whom it may be declared with truth, that he was not unworthy to be invested with the office and to perform the functions of the first Christian Bishop in Southern Africa. But the Master whom he served, even the Chief Shepherd and Bishop of souls, has been pleased to release him unexpectedly from the charge of His earthly flock, and to make him a partaker of the privileges of His heavenly fold. While, therefore, we sorrow over the loss which has been sustained by the militant church, we desire to bow with submission beneath the sovereign and mighty hand of Him, who, while He sees fit to remove instruments, which we are apt to deem essential to the prosecution of the work which He has assigned to them, is able also to qualify others less-gifted to be the means of accomplishing His gracious purposes.

Meanwhile, may the farewell blessing of our departed Brother rest on the Mission, to whose service so large a portion of his active life was devoted! And may his solemn dying charge make the desired impression on the hearts of all his fellow-servants, throughout the Brethren's Unity, and especially of those to whom it was more immediately addressed! May they be enabled, to keep the word of Jesus' patience—to feed and tend with faithfulness the flocks to whom they are called to minister—and to maintain unbroken and unimpaired the bond of brotherly love; that so, *when the Chief Shepherd shall appear, they may receive the crown of glory, that fadeth not away!*

We subjoin that portion of Bp. Hallbeck's last Letter, which has been alluded to. The Letter is dated the 22d of October, about a month before his death:—

In the midst of many difficult and embarrassing circumstances, our Lord administers help and consolation from day to day; and it is peculiarly encouraging to

find, that, notwithstanding our manifold defects and short-comings, the work of God is steadily on the increase; as if to shew us, that our great Master is not dependent on good instruments, but can accomplish His purposes by the most imperfect tools—nay, sometimes without human agency, or by the instrumentality of his very enemies or opposers.

Since the date of my last Letter, I have had a very busy season; and, among the rest, have been engaged, with my wife, in speaking with every individual, belonging to the various classes of our numerous congregation*. This duty, though fatiguing both to body and mind, has again been the means of raising my spirits, by the many evidences of the Lord's blessing attending our labours, which have come to my knowledge; and by the great increase of numbers to our congregation, which we have witnessed, and which has had a blessed and enlivening influence on both young and old. Since the beginning of this month, 45 adults have become candidates for holy baptism—30 adults, including 3 from Kopjes-kasteel, have been baptized—5 have been received—23 have become candidates for baptism—and 8 are under instruction previous to their partaking of the Holy Communion. Our congregation now consists of more than 1500 baptized persons, and nearly 700 candidates and new people; and it is particularly gratifying and cheering, when looking forward into futurity, to observe the right spirit prevailing among the latter, and their earnest desire to grow in the love and knowledge of the Lord Jesus Christ: whence we cherish the hope, that future years will not be inferior to the present, in yielding a plentiful harvest for the kingdom of Christ. I was glad to hear, a few days ago, from a pious and zealous Minister of the Gospel in Cape Town, that the same earnestness in seeking the one thing needful, which is so remarkable in most Missionary Stations in the Colony, prevails among the Heathen Population of that place. Oh may it continue and increase, until all have been gained for our Saviour!

* The last service of the kind performed by our dear Brother—his farewell effort, to put the flock committed to his charge, individually, in remembrance of the things which belonged to their peace. (2 Peter i. 12–14).—*Ed. Per. Acts.*

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

A PORTION of these Addresses was given at pp. 277—281 of our last Number. We proceed to make further extracts.

Britain's Responsibility with reference to the Jews.

Although the efforts which we are making are great, as contrasted with the efforts of surrounding nations, yet I must say, that they are mean and meagre, if we estimate them by the capabilities of this vast Empire. It is painful to measure our responsibility, by our mighty resources—by God's gifts to this land, of power, and wealth, and influence, and dominion; and, above all, by our recent successes in the very scene of our operations: it is painful, I say, if we do not set ourselves with vigour to act according to our high calling. But our responsibility is noble and exhilarating, if we act according to that calling, in the duty which lies before us; and therefore it is, that the operations of this Society, and more particularly the operations developed in the Report, do give to me, and I hope to others, very considerable consolation; because, feeble though they be in relation to the magnitude of the subject, they are nevertheless the honest efforts of individuals who take upon themselves that duty which should be discharged by the whole Church, of a few who wish to stand as the representatives of the Nation.

[Lord Ashley—at Jews' Soc. An.]

Britain's Resources a Call to Exertions for the Heathen.

What success crowns us, as a Nation, at this day! Let us consider a little how Foreign Nations regard us. What does France think of us? M. Thiers, in a discussion which took place in the Chamber of Deputies, April 12, 1841, made a speech, in which occurred the following remarks:—

We frequently hear a neighbouring kingdom cited, where loans are attended with no difficulty. I answer, that there exists in that kingdom a sentiment of nationality and unanimity, which renders the people capable of the greatest efforts. There, notwithstanding the greatest embarrassments, exists an admirable order in financial matters. In that country were invented both the steam-engine and the spinning-

machine: two men of genius doubled, as if by enchantment, the productive powers of their country—and still, Gentlemen, what would be the situation of that land, with its debt of twenty milliards, if, on any single day of the last half-century, it had been abandoned by its good fortune?

“Good fortune!” We renounce the word!—No, no: if we had been abandoned by our God and Saviour—if we had been left to ourselves for a moment—in what a situation should we have been!—Through what a crisis has our God carried us! What difficulties has He enabled us to surmount, during the last fifty years! And why? Is it too much to say, that one reason was the furtherance of the very object which engages our attention this day; namely, that Britain should be the Light of the World, and the Missionary of God's Truth to all lands?

Again, what do our Brethren in America think of us? In “A Report of the Committee of Foreign Relations of the House of Representatives,” dated Feb. 13, 1841, the Committee, in referring to Great Britain, make this statement:—

At this moment, she presents to the civilized world the spectacle of the greatest military and commercial power in combination ever known. From her vast possessions in every quarter of the globe, and her peculiar commercial system, she has been made the reservoir of the wealth of nations. Her internal resources, skill, labour, and machinery, with her capital, are beyond calculation. Her natural position, being about midway the coast of Europe, gives her great controul over the outlets and currents of commerce. Her military occupation of Gibraltar, Malta, the Ionian Islands, and recently St. Jean d'Acre, give her ascendancy in the Mediterranean and the Levant; while St. Helena and the Cape of Good Hope give her possession over the currents of trade along those extensive coasts. Then Bombay, Calcutta, and her immense possessions in the East Indies, together with her recent movements in the China Seas and Islands, enable her to extend her power over those vast regions, which have slumbered for ages in solitary and enervated magnificence. She possesses the Falkland Islands but to con-

troil the commerce which passes round Cape Horn; while Trinidad gives her all that she desires in the Caribbean Sea. Halifax at one point, and Bermuda at another, stand out in great force over our own coast, from one extremity to the other. Her positions all over the world are, at this moment, in a military point of view, equal to One Million of Men under arms. Her continued conflicts in the mighty regions of the East, only enable her officers to become skilful, and to improve in the art of war; while her great armies and extensive fleets draw their support from the immense countries seized and occupied. In the present juncture of affairs, no statesman can overlook these things. Steam-power has recently brought us so near together, that, in the event of any future conflict, war, with its effects, will be precipitated upon us with much more rapidity than formerly.

From these remarkable statements, we may learn what is the actual position of our beloved country. We see her immense resources—we see the extensive intercourse which we have with every land. Oh! had Britain but used all these advantages for the glory of God, in the diffusion of His Truth for the healing of the nations with the leaves of the Tree of Life, wherever her power extended, what a glorious character indeed would have belonged to our Nation! But if Britain uses all this merely for national aggrandisement, for mere national honour and ambitious projects, or for the acquirement only of worldly riches, or for any kindred purpose, we must write Ichabod upon it all. Our prosperity will not be continued to us, if we do not make it subservient to the honour of God and the highest benefit of man; and support the most patriotic of all objects—that of using, as this Society aims to use, the power, wealth, and privileges which we possess, for the benefit of the nations of the world.

[Rev. E. Bickersteth—at Church Miss. Soc. An.

Individual Responsibility.

We have recently been in a state of suspense respecting the destiny of a vessel which sailed from the shores of the Atlantic, freighted with human beings, to our own land, the faces of whom, perhaps, no one of us has ever seen. In imagination, we have beheld them making a gigantic effort for their escape; and then, by one sudden plunge, sunk beneath the waves—no more to be seen, till the sea shall give up its dead. Or, you may have travelled, in imagination, to the house where the Mother and the Wife have been waiting with

intense anxiety, till they could no longer struggle against despair.

Millions of immortal beings are driven on to the eternal state—every moment some are perishing; and if the destiny of a single ship interests and impresses our minds, Oh, with what sympathy should we regard these millions of our fellow-men!

But let us remember, that there must be a feeling of individual responsibility. Suppose some expert swimmer, escaping from that ship, and coming within sight of land—suppose a chain of hands formed for his rescue—if I should let go, and the last link be broken, and that swimmer be lost for ever, on my head would rest the responsibility; and, though a unit in the chain, I should feel just as much as though none had been present but myself. We must feel thus in the Christian Church: for while the work depends on all, the responsibility rests on each.

Let us endeavour still further to think of the glorious immortality of this work. You may urge that you are poor, and cannot aspire to it. When the Temple was to be rebuilt, the poor woodman might have said, "I shall be forgotten: what hope is there for me?" "No," says the 74th Psalm, "*a man was famous according as he had lifted up axes upon the thick trees.*" To him was secured an immortality, which shall endure with the human spirit itself, and brighten to splendour in the everlasting state!

[Rev. T. Archer—at Bapt. Miss. Soc. An.

Beneficial Results of Attempts to promote the Observance of the Lord's Day.

Having been one day much perplexed as to what I could do with a great mountain district in Ireland, I found, on investigation, that there were many persons there who had themselves no religion at all, and could not even tell of what religion their fathers had been. Whilst in this state of perplexity—with no curate or spiritual help, and 50,000 persons under my charge—a little Charity Girl came to me, and informed me that her parents never kept the Sabbath; and asked me to go and see them, and talk with them on the necessity of their observing the Lord's Day. I went, and talked with them; and the woman said to me: "You mistake, Sir, if you think we do not know the Sabbath here; for two Young Men come up here every Sunday, and teach the people what they ought to do." And this at once taught me what I

ought to do: for I preached a sermon in my own church soon after, with reference to the state of this district; and observed, that if any of those who heard me would go out to it and teach the people there, a school might be formed among them, to their great advantage and blessing. No fewer than forty persons remained after the sermon, to consult on the subject; and the result is, that we have since been enabled to build a number of School Houses, one of which has been converted into a church, which has a Minister attached to it; whilst our Bishop, Dr. Mant, has called a Public Meeting in behalf of our exertions, and we are going on and prospering. I mention this fact, in order to shew what may be done in matters such as these; and I would conclude with informing you, that, at the first Meeting held in support of this object in the district referred to, no less than 4000*l.* was subscribed, and that we have since raised a fund amounting in all to 31,000*l.*

[Rev. Thomas Drew—at Lord's Day Obs. Soc. An.

*Evils, to Canal Boatmen, of Sabbath
Desecration.*

The public attention has been recently drawn to this subject, by an influential individual, in his place in Parliament. I rejoice at such an indication that the attention of our Government has been directed to the use of our canals and navigable rivers on the Lord's Day. It may be in the memory of many whom I am addressing, that in moving for the Committee on this subject, which is now sitting, the Noble Lord the Secretary of State for the Home Department had stated, in his place in the House of Lords, that it is the duty of the Legislature to provide for the moral and religious observance of the Sabbath in this country. I hail this statement of the Noble Lord as a great good; and of one thing I am sure, that if the Noble Lord was of this opinion, when he considered it his duty to move the appointment of the Committee in question, he will have had still greater reason to entertain it, since the appointment of the Committee, from the result of the evidence given before it. I might state, that a boatman who is now in confinement, a man of twenty-five years of age, never had any idea whatever of Religion, or heard of the truths of the Gospel, until after he had entered Stafford Gaol. It was stated before the Committee, that the boatmen on canals are a most depraved class of men; and altogether of so

abandoned a character, and so ignorant and uncultivated, that even the Negroes themselves are a more tractable and better-informed race. This is, indeed, a dreadful statement for Christians to hear—a terrible picture for Christians to witness—and in a Christian country too! and particularly when it is known that it is a state of things deplored even by these illiterate and, I might almost add, savage boatmen themselves; but who, nevertheless, when the Messengers of God's Word do go among them, welcome them with joy and gladness, and as the beautiful feet of those who bring the glad tidings of peace.

[Bp. of Winchester—at Lord's Day Obs. Soc. An.

Value set on the Bible.

The last Meeting which I attended was in a parish but little known, when there were 60 converts to Christ; and I have never been more struck with the scene—a scene which contrasted strangely with that which on all sides presented itself. Below us was the ocean rolling its heaving billows, and above us were overhanging rocks, on which cattle were quietly grazing. It was one of those vast promontories of the southern coast of Ireland, which has for ages wrestled with the Atlantic—rock heaped on rock in wild confusion—a scene which would have drawn the most thoughtless to the contemplation of his God—and the only sound that broke upon the silence was the wild cry of the sea-bird, and of the waves which dashed against the shore. In the immediate neighbourhood was a Druidical Ruin—the ancient witness of a religion which has been overthrown: and we pray that God would overthrow that more civilized form of Idolatry, which was first forced upon us by England—not by conviction, but by the sword.

I feel, in speaking to you of these poor converts, that it is incumbent on me to testify to their single-mindedness. We claim no immunity from deception for the Irish heart; but we are bold enough to aver, that never, since the days of the Martyrs of Christianity, has there been a greater readiness to bear the reproach of Christ, or a more perfect willingness to cast into the shade every other thing for the Saviour and the Riches of his Word, than was exhibited on the part of the poor converts in Ireland.

One of the last of them with whom I spoke before I came over to England, was a poor man without labour, without land,

and with a large family to sustain; and of whom it might be said, that his necessities were only known to Him who fed the young ravens. I need not detail the conversation which I had with him: it was deeply interesting, and told of the comforts of conversion to the true faith: while the only desire of this poor man was to possess a copy of the Bible, which I gave him; and never can I forget the eagerness with which he clasped the Sa-

cred Volume to his heart. But I could not allow him to leave my door without offering him some refreshment for his suffering body; and when it was given to him, and something which he had asked for in which to wrap up his Bible, he walked away with the copy of the Scriptures in his possession, forgetting to take with him that bread which his debilitated frame stood so much in need of.

[Hon. and Rev. C. B. Bernard—at Irish Soc. An.

GOSPEL-PROPAGATION SOCIETY.

REPORT FOR 1838-39.

Improved State of the Funds.

By the exertions of many kind and able friends, Public Meetings have been held during the past year, almost in every county: and the City of London has set an example, which the large towns and populous districts throughout the Empire may be expected to follow. The result of the whole is, that the annual receipts of the Society, from subscriptions and donations, which in the year 1837 were 10,739*l.*, amounted in the year 1838 to 16,082*l.*, in the year 1839 to 22,641*l.*, and in the year 1840, not yet closed, may be estimated at 40,000*l.* So considerable an increase in the short space of three years may be regarded as a proof that the proceedings of the Society are approved of by the country at large.

Receipts of the Year.	£	s.	d.
Annual Subscriptions	13578	0	2
Donations and Life Subscriptions,	4558	19	6
Collections	4504	9	4
Legacies	2600	0	0
Dividends	2727	10	0
Rents	157	10	0
Annuities	25	5	0
Collections under the Queen's Letter of June 18, 1838	39377	4	7
Trust Funds—			
Archbishop Tenison's	422	17	10
Codrington Estate, Barbadoes,	3845	7	6
Vaudois Clergy	343	12	10
Debitzen College,	75	0	0
American Colonial Bishops' ..	607	12	1
Special Donation Fund	772	16	9
Mrs. Negus's	60	0	0
Lord Vryhouven's	1618	0	0
The Begum Sumroo's	150	0	0
Children's Friend Society's ...	26	18	0
Rev. Dr. Warneford's.	40	0	0
Total.....	£ 75,491	3	7

Payments of the Year.

North-American Colonies—	£	s.	d.
99 Missionaries, and Arrears ..	11570	16	10
Outfits for 10 Missionaries ...	970	0	0
Three Retired Missionaries ...	256	5	0

Distressed Missionaries	50	0	0
Grant for Catechists	118	16	0
28 Schoolmasters	659	0	0
10 Widows' Pensions	425	0	0
Chaplain of King's College ...	50	0	0
Grant in aid of King's College, ..	500	0	0
Erection of Churches & Schools, ..	980	0	0
British West Indies—			
34 Missionaries	3161	14	5
Outfits for Missionaries	300	0	0
Schoolmasters	4361	5	8
Outfits for Schoolmasters	497	0	0
Widow's Pension	25	0	0
Erection of Chapels & Schools, ..	6538	11	11
Africa—Missionaries	350	0	0
Mauritius—Chapels and Schools, ..	250	0	0
East Indies—			
Principal and Professors of Bi- shop's College	1550	0	0
Pensions to retired Principal and Professors	850	0	0
Current Expenses of College ..	1500	0	0
General Repairs at the College, ..	1800	0	0
Superintendent of Press	350	0	0
5 Missionaries and 4 Catechists, Calcutta	4346	6	9
18 Missionaries and 7 Cate- chists, Madras	2715	11	8
Passages and Outfits	405	0	0
Books for College & Congress. ..	250	0	0
Printing Materials	439	19	8
Education of Natives	640	0	0
Sundries	600	0	0
Australia & Van Diemen's Land—			
Grants to Bp. of Australia ...	550	0	0
Salaries of 17 Missionaries ...	797	0	1
Outfits for 13 Missionaries ...	1900	0	0
Erection of Churches	150	0	0
New Zealand—Outfit for a Mis- sionary	100	0	0
	50,007	8	0
Trust Funds—			
Archbishop Tenison's	396	2	6
Codrington Estate, Barbadoes, ..	4148	0	11
Vaudois Clergy	322	0	0
Debitzen College	75	0	0
American Colonial Bishops' ...	601	10	0
Lord Vryhouven's	1618	0	0
The Begum Sumroo's	150	0	0
Children's Friend Society's ...	26	18	0
Printing, Paper, and Binding ...	1824	16	9
Salaries	1054	14	6
Sundries	1841	11	0
Total.....	£ 62,066	1	8

*Remarks on the Extension of Colonial
Episcopacy.*

The opening of the Fund for the endowment of additional Bishops in the Colonies, stated at pp. 311, 556 of our last Volume, is spoken of in the Report with warm approbation; and the details are given, as found in our pages: it is added, that the immediate establishment of Episcopal Sees in New Brunswick and New Zealand may be expected.

As evidence of the probable effect of this increase of Colonial Bishops, the latest cases, those of Toronto and Newfoundland, are detailed.

The improving state of the Dioceses of Nova Scotia, Quebec, and Montreal, is also reported.

CHURCH MISSIONARY SOCIETY.

SPECIAL GENERAL MEETING.

Modification of some of the Laws.

AT the Meeting at Willis's Rooms, on the 27th of April last, to raise a Fund in aid of the "Endowment of Additional Colonial Bishops," the Bishop of London referred to the Church of England as a Missionary Church, and to the fact that its Missionary Operations are at present conducted by two Societies in connexion with the Church; and expressed his hope that a plan might be devised, by which both Societies might be induced to carry on their operations under the superintendence and controul of the Heads of the United Church.

This intimation of the views of his Lordship was cordially responded to, at the time, by the Right Hon. the President of the Church Missionary Society; and was alluded to at the close of the Committee's Report, delivered at the General Meeting of the Society, on the 4th of May following.

Communications subsequently took place between the Bishop of London and the Earl of Chichester, with the sanction of His Grace the Archbishop of Canterbury; which issued in a July, 1841.

proposition from the Bishop of London, with the understanding, that, if agreed to by the Committee and adopted as a Law by the Society, the Society would be joined by the Archbishop and himself.

The Bishop's proposition was as follows:—

That all questions relating to matters of Ecclesiastical Order and Discipline, respecting which a difference shall arise between any Colonial Bishop and any Committee of the Society, shall be referred to the Archbishops and Bishops of the United Church of England and Ireland, whose decision thereupon shall be final.

This Proposition was immediately taken into consideration by the Committee. To preclude misunderstanding on the general terms in which the Bishop of London's proposition was conceived, it appeared to the Committee requisite that it should be accompanied by a further Regulation, explanatory of the sense in which it was agreed to by them. The Bishop of London having assented to the principle of such a proceeding, a Regulation, of the description contemplated by the Committee, was drawn up; which, after mature deliberation, and further communication with the Bishop, was adopted, in the terms hereafter stated, as the Thirty-third Law of the Society.

In pursuance of the arrangements thus entered into between the Bishop of London and the Committee, a Special General Meeting of the Society was held at Exeter Hall on the 16th of July, in accordance with the Eighth and Ninth Laws of the Society; the Right Hon. the President of the Society in the Chair.

In the course of the communications between the Bishop of London and the Earl of Chichester, the situation in which it would be suitable to place the Primate of all England, in the event of His Grace's joining the Society, was considered. By the Second Law of the Society, the

office of Patron is reserved "for such Members of the Royal Family as may honour it with their protection." It was, under these circumstances, deemed advisable to limit the office of Vice-Patron to one individual, and to reserve it for the Primate of all England; and to designate the present Vice-Patrons as Vice-Presidents, should they be found willing to concur in this proceeding. To this, on being made acquainted with the views of the Committee, they cordially agreed. A Resolution was therefore submitted to the Special General Meeting, altering the First, Second, and Nineteenth Laws of the Society, in conformity with this arrangement.

On taking the Chair, the President explained, at large, the communications which had taken place between his Lordship and the Bishop of London, in reference to the contemplated arrangements.

On the First Resolution, an Amendment was moved and seconded, to the effect that the proposed reference should be, not to the Archbishops and Bishops of the United Church of England and Ireland generally, but to such of them as should be, at the time, Members of the Society. This proposal gave occasion to a more full development, by various speakers, of the grounds and reasons of the Resolution; and ended in the withdrawal of the Amendment, and the unanimous adoption of the Resolution.

The Resolutions and Movers and Seconders were as follows:—

*Moved by the Rt. Hon. LORD ASHLEY, M.P.
Seconded by the Rev. JOSIAH PRATT—*

—That the following be the Thirty-second and Thirty-third Laws of the Society; and that the present Thirty-second Law be the Thirty-fourth—

*Law XXXII—*That all questions relating to matters of Ecclesiastical Order and Discipline, respecting which a difference shall arise between any Colonial Bishop and any Committee of the Society, shall be referred to the Archbishops and Bishops of

the United Church of England and Ireland, whose decision thereupon shall be final.

*Law XXXIII—*That the object of the preceding Law being only to provide a mode of settling questions relating to Ecclesiastical Order and Discipline, as to which no provision has yet been made by the Society, it is not to be so construed, as, in any other respect, to alter the principles and practice of the Society, as they are contained in its Laws and Regulations, and explained in Appendix II. to the Thirty-ninth Report.

The proposed reference shall be made, through His Grace the Primate, by the Committee, accompanied by such explanations and statements as the Committee may deem advisable; and the Committee will be bound so to refer all questions, falling within the scope of the Rule so understood as aforesaid, which the Colonial Bishop shall require them to refer.

While all decisions of the Bench of Bishops on questions so referred will be considered by the Committee as binding on them and their agents or representatives, the Colonial Bishops or other Ecclesiastical Authorities, unless concurring in the reference, cannot properly be considered as so bound.

*Moved by the Right Hon. LORD TEIGNMOUTH,
Seconded by the Hon. and Rev. B. W. Noel—*

—That Laws I. II. and XIX. be altered, and stand as follows:—

I. This Institution shall be designated "The Church Missionary Society for Africa and the East;" and shall be conducted by a Patron or Patrona, a Vice-Patron, a President, Vice-Presidents, a Committee, and such Officers as may be deemed necessary, all being Members of the Established Church.

II. The office of PATRON of the Society shall be reserved for such Members of the Royal Family as may honour it with their protection; and that of VICE-PATRON for His Grace the Primate of all England, if, being a Member of the Society, he shall accept the office. The PRESIDENT shall be such Temporal Peer or Commoner as may be appointed to that office; and VICE-PRESIDENTS shall consist of all Archbishops and Bishops of the United Church of England and Ireland, who, being Members of the Society, shall accept the office; and of such Temporal Peers and Commoners as, being also Members, shall be appointed thereto.

XIX. The Patrons, Vice-Patron, and President, Vice-Presidents, Treasurer, and

Secretaries, shall be considered, *ex officio*, Members of all Committees.

Moved by Rev. JOHN WILLIAM CUNNINGHAM, Seconded by the Rev. EDW. BICKERSTETH—

—That this Meeting gratefully records its sense of obligation to the Right Rev. the Lord Bishop of London and to the Right Hon. the President of the Society, for those kind exertions on their part, by which the communications consequent on the Bishop of London's proposal have been brought to a successful termination.

Moved by the Rev. GEORGE SETH BULL, Seconded by JOHN WILLIAM SHERER, Esq.—

—That the most cordial thanks of this Special Meeting be given to the General Committee of this Society, for the patient, prayerful, and anxious attention which they have given to the very important subject of this day's proceedings.

The Committee have, since the Meeting, had the satisfaction to receive a communication from the Bishop of London, expressive of his gratification at the result of the Meeting, and his wish that his name might be recorded as a Subscriber to the Church Missionary Society. "The good Providence of God," his Lordship remarks, "seems to have removed all difficulties, and to have opened a great door for the free course of His Gospel."

FORTY-FIRST REPORT OF THE SOCIETY.

General View of the Society.

YOUR Committee, in presenting the Report of their Proceedings of the past year, would earnestly pray that the Great Head of the Church may now be in the midst of His people; and that He would bless with the grace of the Holy Ghost this the solemn assembly of the Members and friends of the Church Missionary Society. In primitive days, it was held to be an office not unworthy of an Apostle, to gather the Church together at Antioch, and to rehearse *all that God had done, and how He had opened the door of faith unto the Gentiles*; and the Apostles and Elders, and the whole multitude of the Church at Jerusalem, gave audience while Paul and Barnabas declared *all things that God had done with them*. And your Committee trust, that the Report which they now—humbly imitating this example—are ena-

bled, through the undeserved blessing of Almighty God, to lay before this assembly, will cause great joy among the Brethren, when they hear what things the Lord is doing in our day, in the conversion of the Heathen.

Your Committee, nevertheless, do not wish to conceal from you, that this holy work is carried on in the midst of difficulties, and obstructions, and dangers. Yet, year after year, the difficulties are surmounted, the obstructions removed, and the dangers dispelled, in such a manner as to excite the wonder and the praise of those who are best acquainted with the details of the operations of the Society. And thus, even difficulties, and obstructions, and dangers, become the means of furnishing fresh assurance, that He, unto whom all power is given in heaven and in earth, is with the Society of a truth.

Summary of the Society.

Missions, 11—*Stations*, 97: being in Western Africa, 13; South Africa, no station permanently fixed upon; Mediterranean, 4; North India, 14; South India, 16; Western India, 2; Ceylon, 4; Australasia, 17; West Indies and Guiana, 23; N. W. America, 4—*Labourers* (including Wives), 1285: and consisting of 89 English, 14 Lutheran, and 9 Native or Country-born Clergymen, of whom 72 are married; 71 European Lay Assistants, of whom 48 are married; 5 European Female Teachers; and 913 Native or Country-born Male and 64 Female Assistants—*Attendants on Public Worship*, 66,493—*Communicants*, 4603—*Schools*, 696—*Scholars*, 35,396; consisting of 15,289 Boys, 5900 Girls, 5646 Youths and Adults, and 8561 of whom the sex is not specified.

The Numbers given under the heads of Attendants and Communicants are very imperfect, in consequence of no Returns having been received from some of the Stations, or defective ones from others. Scholars, excepting Adults, are not generally included in the number of attendants on Public Worship; though in some of the Returns they have, we believe, been included.

State of the Finances.

The Receipts and Disbursements of the past year, on account of the General Fund, were, Receipts, 90,604*l.* 6*s.* 2*d.*; Disbursements, 98,630*l.* 1*s.* 9*d.*; exhibiting an excess of Disbursements over Receipts of 8026*l.* 13*s.* 7*d.*

The large amount of the Expenditure is

to be traced to the progressive enlargement of most of the Missions; through the blessing from Above, which has been vouchsafed to their operations. At no antecedent period have the Missions, speaking of them as a whole, presented so favourable a view of the spiritual influence which they have been instrumental in diffusing.

The decrease of Receipts through Associations in the last year is considerable; yet, adverting to the extraordinary efforts made by the Associations in the year 1839-40, to cover the deficiency of income in the year 1838-39, the amount actually received in the year just closed shews a steady increase in the income of the Associations generally. Indeed, the Reports received from the Associations generally evince the growth of the Society in the last year, both in friends and resources; notwithstanding counteracting causes, which, it might have been feared, would have materially affected its income.

The Receipts of the Year on account of the Fund for Disabled Missionaries and their families amounted to 8677. 10s. 11d.

The Total Receipts of the Year, therefore, from all sources, were 91,471. 17s. 1d.

New Associations.

The Committee have the satisfaction to report a steady increase in the number of Associations. In the last year, Seventy-seven new Associations were formed.

An Auxiliary Church Missionary Society for the City of London was also formed on the 29th of June last, under the Presidency of the Right Hon. the Lord Mayor, Sir Chapman Marshall.

Association Agency.

The experience which the Committee have had of the working of the plan of dividing the country into Districts, and of placing an Association Secretary in each, has fully confirmed their expectations of its beneficial results. Under these circumstances, and pressed by demands from almost every Station for increased aid to sustain and carry forward a work steadily advancing under the manifest enjoyment of the Divine Blessing, the Committee have felt it right to strengthen the Home Operations of the Society by the addition of another Association Secretary. While, however, the Committee make this addition to the Association Agency, they would most earnestly impress it on the minds of their Clerical Friends, that, from the progressive extension of the Home Operations of the Society, consequent on the

success which, under the Divine Blessing, has attended the means which have been used for that purpose, it is absolutely impossible for the Association Secretaries duly to promote the interests of the Society in their respective Districts by their personal services; and that therefore the Society must, under God, still depend on the active and persevering support of its Clerical Friends, in their respective localities, to carry forward the great work in which it is engaged, and to enable them duly to answer the rapidly-multiplying calls on all sides for Missionaries to preach *the glorious Gospel of the Blessed God*, to those who hitherto are walking in darkness, without Christ, and therefore having no hope.

Deaths of Missionaries.

The Committee have to deplore the death, in the course of the past year, of not a few of those who were employed, in connexion with the Society, in bearing the name of Christ before the Gentiles. Mr. Wm. Isaac Murphy, on the 11th of May 1840; Mrs. Schön, wife of the Rev. James F. Schön, on the 20th of May; and Mrs. Schlenker, wife of the Rev. C. F. Schlenker, on the 23d of the same month; who all died of fever, at Free-town, after a few days' illness—Mrs. Innes, wife of the Rev. James Innes, who died at Agurparah, on the 15th of July, after some months' illness—Mrs. Bultmann, wife of the Rev. F. Bultmann, who died of fever, at Fourah Bay, on the 23d of July, after suffering some days—Rev. Thomas Norton, who died at Allepie, of dysentery, on the 12th of August—Rev. Joseph Knight, who died at Colpetty, on the 11th of October, after a protracted and painful illness—Rev. Samuel Riddale, who died at Newington, Middlesex, on the 18th of October, after a short illness, having returned to England on account of health—Rev. Frederick Wybrow, who died at Gorruckpore, on the 19th of December, after an illness of a few days—Mrs. Newman, wife of Mr. Edward Newman, who died at South End, Wisbeach, on the 6th of February last, a week after her confinement—Mrs. Youd, wife of the Rev. T. Youd; who died at the Urwa Rapids, on the 31st of December 1839, of fever.

Return of Missionaries.

Rev. John U. Graf left Sierra Leone on the 22d of March 1840, on account of ill health; and arrived in London on

the 30th of May—Rev. George A. Kimling and Mrs. Kimling left the same place on the 9th of July, in consequence of ill health; landed at Dover on the 25th of September, and arrived in London on the following day—Rev. John A. Jetter and Rev. Peter Fjellstedt left Smyrna on the 30th of July, agreeably to the instructions of the Committee; Mr. Fjellstedt's health having failed, and there being no further openings in that quarter for Missionary Operations for the present. Mr. Fjellstedt arrived at Stuttgart in August, and Mr. Jetter at Southampton on the 2d of September—Mr. E. B. Squire and Mrs. Squire left Macao on the 31st of January 1840, in consequence of Mrs. Squire's ill health; landed at Dartmouth on the 3d of June, and arrived in London on the 17th—Rev. John Tucker left Madras on the 26th of February 1840, on account of failure of health; and landed at Portsmouth on the 4th of June—Rev. Wm. T. Humphrey left Cochin on the 4th of April 1840, on a visit home; and landed at Falmouth on 25th of July—Rev. Wm. Adley left Galle on the 19th of February 1840, on account of health; and arrived in London on the 28th of June—Rev. Wm. K. Betts and Mrs. Betts left Jamaica on the 18th of April 1840, on a visit home; and landed at Liverpool on the 16th of June—Mr. James Gillies, with Mrs. Gillies, left Jamaica on the 21st of July, in consequence of ill health; and arrived in London on the 7th of September—Mr. Edward Newman and Mrs. Newman left the same place on the 1st of October, on account of ill health; and arrived in London on the 12th of November—Rev. Wm. J. Woodcock and Mrs. Woodcock, on a visit home, and Mr. James Pollitt and Mrs. Pollitt, on account of ill health, left Jamaica on the 16th of November; and landed at Dover on the 26th of January last—Rev. Michael Wilkinson and Mrs. Wilkinson left Calcutta on the 23d of November, on account of failure of health; and landed at Margate on the 3d of April last.

Ordination of Missionaries.

Sixteen of the Society's Candidates have been admitted to Holy Orders during the past year—three both to Deacon's and Priest's Orders, six to Priest's Orders, and four to Deacon's Orders, by the Bishop of London; one to Priest's Orders, by the Bishop of Madras; one to Deacon's Orders, by the Bishop of Bombay;

and one to Deacon's Orders, by the Bishop of Montreal.

Missionaries sent out.

In the course of the past year, thirteen Ordained Missionaries and six Catechists have been sent forth; including three Ordained Missionaries and one Catechist, who have returned to their Stations. Thirteen of these being married, the total number of individuals sent out is thirty-two.

State of the Islington Institution.

This important part of the Society's arrangements continues to afford the Committee much satisfaction, and to contribute valuable aid to the Missions.

The Principal, in the Annual Report to the Committee of Visitors, thus speaks of the state of the Institution:—

He believes, and is bound to state it with all fidelity and gratitude, that God has continued to bless and prosper the Institution during the past twelve months.

The discipline of the College has been preserved in its wonted integrity; yet no unusual vigilance, nor any positive exercise of authority, has been requisite to maintain it. Whenever the Principal has observed any thing which he judged to require correction, his admonitions have invariably been received, and obeyed, in a becoming and Christian spirit.

He adds—

A valuable criterion is supplied by the employment of the Students as District Visitors and Sunday-School Teachers; in many cases, under the personal superintendence of the Principal; in some cases, under that of others of the Parochial Clergy. By this arrangement, an acquaintance with many of the practical details of the Ministerial Office is secured; and, which is still more important, some little experience in human nature, some facility of insight into character, is at the same time acquired.

In conclusion, the Principal thus appeals to the members of the Society for the aid of their frequent prayers in behalf of the Institution:—

The Principal would most earnestly and importunately appeal to all the members and friends of the Church Missionary Society for more frequent and special intercessions in behalf of this highly-important branch of its machinery. While he doubts not that thousands of petitions are daily addressed to the Throne of Grace in reference to the grand end contemplated by the Society, he cannot but feel that the prosperity of the Institution comes all but first in the order of means; and would, therefore, yet again entreat of Christians to labour together with him in their prayers to God for him and for his deeply-interesting charge.

Fourteen Students have been received into the Institution during the year, and twenty-seven still remain under preparation in it.

Retirement of the Rev. William Jowett.

The state of the Rev. Wm. Jowett's health having compelled him to retire from the Secretaryship of the Society, the Committee recorded the sense which they entertained of the value of his services to the Institution in the following Resolution:—

That the Committee, deeply sympathizing with the Rev. William Jowett on the failure of his strength, which they believe to be mainly attributable to his exhausting labours in the Mediterranean Mission, receive with heartfelt and unfeigned regret his resignation of the office of Secretary of the Church Missionary Society—that, while the Committee would ascribe all the praise to the Grace of God our Saviour, they desire to record their grateful sense of Mr. Jowett's long-tried, self-denying, and holy services; which abroad, under the Divine Blessing resting upon his "Researches in the Egyptian, Greek, and Abyssinian Missions; and, at home, have left a succession of Instructions, and a series of many hundred Letters, addressed to the various Missionaries of the Society, as lasting memorials of his Missionary Experience, his Spiritual Wisdom, and his Christian Love—and that the Committee further assure him, that they entertain toward him the liveliest sentiments of respect and affection, and will follow him, in his retirement to less onerous duties, with their earnest prayers that God, in His infinite mercy, may still continue to bless and make him a blessing to others.

India Idolatry Question.

The Committee have watched with deep interest the progress of measures for dissolving the connexion of the British Government with the Idolatrous and Mahomedan Systems of India. Before the opening of the present Session of Parliament, the Committee had taken measures to petition both Houses for the immediate fulfilment of the solemn pledges, previously given by Her Majesty's Ministers, to terminate this unhallowed connexion. Shortly after the meeting of Parliament, renewed assurances were given by the Government, that this hindrance to the labours of Christian Missionaries should be removed. A very satisfactory Despatch has since been transmitted to India, strongly censuring the Governor of Madras for the delays permitted in that Presi-

dency, in the execution of the orders on the subject sent out from home; and urging the adoption of measures for discontinuing the interference of the Company's servants in the management of the Temples and Ceremonies of the Natives. The instructions are, however, imperfect; and much yet remains to be attained. The Committee will not cease to labour in this righteous cause, in concurrence with other Christian Societies and Friends, for the purpose of completing the abolition of a state of things at once so gratuitous and reprehensible.*

BAPTIST MISSIONARY SOCIETY.

FORTY-NINTH REPORT.

Missionaries sent out during the Year.

In the year just concluded, a much larger addition has been made to the number of our Missionaries, than we have ever previously sent forth in the same space of time. Of these, Mr. John Clarke and Dr. G. K. Prince proceeded to Western Africa, Mr. W. W. Evans and Mr. George Small to Calcutta, Mr. John Parsons to Monghyr, Mr. C. C. Dawson to Ceylon; Ten to Jamaica, and Mr. C. H. Hosken to Honduras.

Five Female Teachers accompanied Mr. Knibb on his return; whose intelligent and pious efforts will, we trust, prove eminently useful in raising the character of their own sex in Jamaica. Although the Society bore a part of the expense of their passage, these Ladies will be provided for independently of its funds.

Want of more Missionaries.

Such is the need of more Labourers, both in the East and the West, that as many, at least, ought to be despatched in the year now begun, as have now been enumerated. In Jamaica, especially, the efforts already made seem scarcely to have done more than brought to light the wants which are yet to be supplied. Suitable Agents for this field are not wanting, if the means of sending them forth be supplied.

UNITED BRETHREN.

THE Committee of the "Brethren's Society for the Furtherance of the Gospel" have issued the following

* While this Report is passing through the Press, another very satisfactory Despatch has been laid before Parliament by Sir J. C. Hobhouse, on the subject of Salutes, and the attendance of the Military on Religious Ceremonies.

Appeal in behalf of the Missions and Schools in the West Indies.

The attention of the Church of the United Brethren was first directed to the British West Indies in the year 1754, in compliance with the earnest solicitation of several benevolent proprietors of estates in the Island of Jamaica: a Mission to Antigua followed, in 1758; to Barbadoes, in 1765; to St. Kitt's, in 1775; and to Tobago, in 1790.

In Jamaica, so large a measure of success has attended the labours of the Brethren's Missionaries, during the past twenty-five years, that the number of Stations occupied by them has increased from Three to Eleven; and of individuals under their care, from 800 to nearly 12,000. The Mission in Antigua was favoured with earlier prosperity: at the present time, there are Six Congregations in that island, in connexion with the Moravian Church, numbering at least 12,000 Negroes. Three stations in St. Kitt's afford the means of religious instruction to 4700 souls; and three in Barbadoes and one in Tobago have Negro flocks of 3700 and 400 souls respectively attached to them. The entire number in the Five British Islands above mentioned amounts to 32,593 individuals of all ages; being nearly twice as many as stood in connexion with the Brethren's Church twenty years ago.

The Brethren have been chiefly indebted to their Christian Friends in this country for the means of availing themselves of the many openings successively presented to them, for extended usefulness. By the establishment of the West-India Fund, in the year 1824, by the London Association in aid of the Brethren's Missions, provision was made, to a considerable extent, for the expense attending the formation of Thirteen New Settlements, all of which originated in the earnest application of proprietors of estates; or in the necessity of providing religious instruction for the increasing number of Negroes, who flocked to the several Places of Worship. To these New Stations—nine of which are in Jamaica, one in Antigua, one in Barbadoes, one in St. Kitt's, and one in Tobago—are already attached congregations, exceeding in number 8000 souls. Four other stations are in progress—one in each of the Islands of Jamaica, Antigua, Barbadoes, and Tobago; but, beyond this additional effort for the instruction of the Negroes in the British West-Indies, the

Directors of the Brethren's Missions feel that they ought not to venture to proceed.

The enlargement above referred to has been effected, at a comparatively moderate cost. A deficiency has, nevertheless, arisen, to the extent of 3327*l.* 11*s.* 11*d.*

For purposes connected with NEGRO EDUCATION—an object to which the Brethren's Missionaries were among the first to direct their attention—two Funds have been established: the one in 1824, to assist in defraying the current expenses of Negro Schools; the other, in 1836, to provide one-third of the cost of the needful buildings for their accommodation—the remaining two-thirds being defrayed out of the Parliamentary Grant. Yet, notwithstanding the liberal assistance afforded to both these funds by Her Majesty's Government, they exhibited deficiencies, at the close of the year 1839, amounting together to 1060*l.*; and there is reason to apprehend, that this debt will be considerably augmented, by the time the several School-buildings, thirty-one in number, are completed.

The deficiency in the several special funds for West-India Purposes, already ascertained and reported, amounts to the very considerable sum of 4388*l.* 3*s.* 8*d.*; and it is in the hope of obtaining effectual assistance toward the liquidation of this debt, that the "Brethren's Society for the Furtherance of the Gospel" venture, in conjunction with the "Committee of the London Association," to circulate the present Appeal.

To such as may favour it with a perusal, the following considerations may perhaps appear to deserve attention, and at the same time to supply an inducement to the exercise of kind liberality:—

1. The long period of Eighty-Six Years, during which the United Brethren have been engaged in Missions among the Negroes in the British West-Indies.

2. The large portion of Strength and of Pecuniary Means which they have devoted to this sphere of labour. It is worthy of remark, that, of the 241 Missionaries employed by the Brethren's Church in the year 1840, no fewer than 74 were stationed in the British West-Indies; and that out of a gross expenditure of 7123*l.*, the sum of 5800*l.* was disbursed, in 1839, for the 24 Missionary Stations in those Islands—leaving only 1320*l.* applicable to the necessities of the Settlements in Greenland, Labrador, N. America, and S. Africa. This outlay was, of course, independent of the disbursements on account of the Separate Funds

for West-Indian Purposes, to which this Appeal has especial reference.

3. The large amount of Success, wherewith it has pleased God to accompany the labours of His servants, in this extensive field. The preaching of the Gospel, in great simplicity, has been the means of gathering together numerous congregations. The classification of the converts, and the frequent personal intercourse of the Missionaries with them, have greatly furthered their growth in the knowledge of Divine Truth, and in the practice of godliness; while the exercise of a strict, though parental discipline, has tended to separate from the flock the imbecile and the unfaithful. According to the testimony of impartial witnesses, industry, sobriety, honesty, chastity, faithfulness, and willing submission to authority, have been promoted by means of their labours; and the necessity of an appeal to the civil magistrate, or the court of justice, has been obviated.

4. The apparent impossibility of liquidating otherwise than by an effort like the present, the existing deficiency, which arises solely from the extension of the Brethren's labours in the West India.

5. The Hope, which is confidently cherished, that the work, if relieved from the embarrassments in which it is now involved, may, through the Divine Blessing, be carried on, without being exposed to a repetition of them; great willingness having been shewn by the Negroes in the several islands, to contribute to the support of the Missions, in the prosperity of which they are so deeply interested.

The Brethren desire gratefully to acknowledge the aid which has been afforded them, at various times, by proprietors of estates and residents in the West Indies; and likewise the patronage and encouragement, which their Missions have almost invariably received from the Colonial Legislatures. From the Public Authorities in Antigua, Tobago, and Jamaica, they have received very liberal contributions, in furtherance of special objects connected with the Missions; and, in the last-mentioned island, they would particularly advert to the munificent donations of the present Governor, Sir Charles T. Metcalfe, amounting to 350*l.* currency, (being 50*l.* currency each, for the benefit of seven different stations,) as an evidence of the esteem in which His Excellency is pleased to hold the labours of the Brethren, in the Colony over which he is called to preside.

Among the Testimonies to the labours of the Brethren, the following Letter from the Bishop of Jamaica may be quoted. It was addressed

by his Lordship, in August 1832, to the Rev. J. Ellis, at that time Superintendent of the Brethren's Mission in Jamaica:—

MY DEAR SIR — I am favoured with your Letter of the 25th instant, and have very sincere satisfaction in bearing my testimony to the doctrine and constitution of your Episcopal Establishment. Of that meek and quiet spirit, and that *zeal according to knowledge*, which are among the highest qualifications for diffusing the blessings of the Gospel among the Heathen, as well as of the excellence of your primitive institutions and manners, I am enabled to judge, from having resided near one of your Establishments in England. I am also well aware of the wise and prudent regulations of the Rulers of your Church, and their directions to their Ordained Ministers, to which an implicit obedience is required; and I have every reason to believe they are observed by none more strictly, than by those who exercise their Ministry in this island. The Missionary Labours of the United Brethren, who have so long and so successfully preached the Gospel in simplicity and godly sincerity, are too well known and too justly appreciated by all Denominations of Christians, to require any further comment from me; and I regret to learn, that any misconception should have arisen as to the constitution and doctrines of a Church, which commands the respect of all who value *peace on earth and good-will toward men*. That the Gospel may be preached in such a spirit, and that every success may attend your zealous yet unobtrusive labours, is the fervent prayer of Your faithful and sincere fellow-labourer,

CHRISTOPHER JAMAICA.

LONDON MISSIONARY SOCIETY.

THE Directors have issued the following

Appeal on the Insufficiency of the Society's Funds.

During the last seven years, the number of faithful men who have left their native land, and gone forth under the auspices of the Society to preach the Gospel to the Heathen, has been nearly equal to the entire number previously employed; and the increase also in the number of Native Evangelists and Teachers is nearly in the same proportion. In the year 1833, the Society employed 114 European Missio-

naries and Assistants, and 243 Native Evangelists and Teachers—total 357: at the present time, the number of Europeans is 218, and of Natives 452, making a total of SIX HUNDRED AND SEVENTY MEN, exclusive of their Wives (who, in most cases, are valuable and efficient assistants), now labouring in connexion with the Institution, and dependent on its funds.

Within the short period now described, the results of former years of prayer and labour have abundantly appeared; and, through the Divine Blessing, facilities and inducements to extended exertions have been secured, which the most benevolent and sanguine would not have ventured to anticipate.

INDIA, so long shut against the Christian Missionary, or admitting him reluctantly—regarding him rather as an enemy than a benefactor—now opens to him a wide and effectual door; and more than a hundred millions of our fellow-subjects, by the depth of their misery and debasement, are crying to the ministers of mercy, *Come over, and help us!* These reiterated cries the Directors dared not disregard. India has had help; and she still needs more.

The return of our beloved and now-lamented Williams brought before the Christian Public of Britain, in his faithful and vivid descriptions, the urgent necessities and glowing prospects of POLYNESIA, and the churches throughout the land, with one consent, and with pressing importunity, said to the Directors, "Send forth more Labourers." To these requests of an enlightened and generous zeal they cheerfully acceded, and successive bands of additional Evangelists were sent to the Isles of the Pacific.

The Legislature of our Country, impelled by the power of justice and benevolence, determined, at a period earlier than could have been anticipated, that Slavery should cease throughout the British Empire; and the Emancipated Negroes of the WEST INDIES, so long condemned to ignorance and neglect, as well as bondage, were now seen by thousands imploring that knowledge which would improve and sanctify their new-born freedom. Such calls from men so deeply injured and so long debased were irresistible; and to Jamaica and British Guiana, Christian Teachers were promptly sent forth.

Results the most encouraging, and demanding the devout thankfulness of every friend of humanity and religion,
July, 1841.

have followed the operations of the Society in the varied spheres of its extended labours; and, especially in those fields on which its devoted Agents have more recently entered, the evidences of the Divine Approbation have been most conspicuous and abundant.

In the SAMOAN ISLANDS, since the arrival of the Missionaries in the year 1836, God has wrought miracles of power and mercy among the numerous population. War, the scourge of former times, has almost ceased: and now, says one of the Brethren, "When the people, belonging to the districts formerly so hostile to one another, meet, they appear to manifest the greatest mutual affection and respect. Chapels and school-houses have been erected—more than 20,000 children and adults are under daily instruction—the congregations are numerous—Christian churches have been formed, and are increasing—and recent Letters from the Island of Tutuila contain delightful intelligence of the gracious and unusual outpouring of the Holy Spirit, and the extensive awakening and conversion of the Natives.

In the WEST INDIES, the congregations and churches gathered by the instrumentality of our Missionaries, for the greater part since the year 1833, now consist of many thousands of Enfranchised Negroes. Though included generally with the *poor of this world*, the *riches of their liberality* in the support and extension of the Gospel, in the year 1839, exceeded SEVEN THOUSAND FIVE HUNDRED POUNDS.

While the Directors could add to these many other decisive indications of the Divine Favour in the success of their Missions, they are constrained to remind the friends of the Society that the efforts already made have created numerous and urgent claims for augmented exertions; and that every instance of success has brought with it a demand, no less than an encouragement, for more extended labours.

The most urgent and affecting applications are at the present time before the Directors; and, did their resources permit, they could send forth more than FIFTY additional Missionaries into fields where no Labourer is yet found, or into others which are white even to the harvest. But, from the want of funds, and from that cause only, these applications cannot be entertained—these extensive and promising fields must be declined.

And, as the providence of God is presenting wide and inviting spheres for exertion, so, many devoted members of our churches, constrained by love to Christ and love to souls, are anxious to go forth on this arduous and holy work. But their offers of service the Directors are unable to entertain. Since the last Anniversary, more than TWENTY candidates for Missionary Work have been most reluctantly declined, from the want of funds, and from this cause alone.

The present state of the Society's finances not only forbids the increase of our Missionaries, and the extension of our Missions; but the Directors are constrained, though with the deepest sorrow and anxiety, most explicitly to state, that, without the permanent augmentation of their annual income, they will be compelled to recall some of their Brethren whom they have sent forth to the Heathen, and to abandon the fields in which they are now labouring.

On the best calculations the Directors are able to make of their probable Receipts for the present year, and with the most rigid regard to economy in the appropriation of the funds entrusted to their care, they cannot but anticipate a deficiency in the Society's income, as compared with its expenditure, of more than TEN THOUSAND POUNDS. And it must be evident to every reflecting reader, that, without any considerable extension of the agency already employed and the Missions now existing, the annual outlay of the Society will be progressively increased, rather than diminished.

The Directors very earnestly commend this statement of the Society's interests to the most serious consideration of its friends, in the metropolis, and throughout the country. Its present embarrassment is the obvious result of its success; not its dishonour, but the proof of its fidelity—and no occasion for regret, though a demand for forethought and an excitement to zeal. How different, how mournful, would have been our case, if faithful men had been wanting for the work, or had the devoted Missionary still been denied access to the multitudes who were perishing, or had God refused to crown our humble service with His blessing! The faithful friends of the Society have long been interceding with God for the overthrow of Slavery and the downfall of Superstition, the awakening of the Nations, and the Conversion of the World:

and, in the progress of the Society's labours and the enlargement of its success, their prayers have been answered, and their hopes realized. And will not the liberality of the churches keep pace with the movements of Providence, and the calls of the Heathen? The Poor, to the utmost of their power—yes, and beyond their power—have proved their generous attachment to this Holy Cause. But have the Rich done what THEY could? With few exceptions, the annual contribution of the wealthy, for THE CONVERSION OF THE WORLD, scarcely exceeds their subscription to some LOCAL charity. Surely the Signs of the Times, with respect to Christian Missions, require that every man should give as God hath prospered him!

These appeals are made by the Directors to the friends of the Society, not so much with the desire of exciting a momentary effort of zeal to meet the present emergency, but in the hope of securing, through the deliberate influence of Christian Principle, the regular and augmented exercise of liberality, proportioned to the extent of personal responsibility, the necessities of the Society, and the claims and entreaties of a perishing world.

Continent.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Society's Agent at Paris, Mr. de Pressensé, sends the following Notices from the Reports of Colporteurs:—

The Colporteur in the Character of a Peacemaker.

In passing through the town of E., I saw a large concourse of people; in the midst of whom were two men fighting together, covered with blood. No one moved a step, to separate them. I penetrated the crowd, and endeavoured to pacify the combatants; but they refused to listen to me. I begged them, in the Name of God, to leave off fighting. On hearing me pronounce the Name of the Almighty, and speak of His Commandment enjoining us to love our neighbour as ourselves, one of them turned abruptly toward me, and, at a single blow, felled me to the ground. All the bystanders took my part; and an immediate stop was put to the fray. I followed the man who struck me, at a distance. He recognised me, and pressed me to enter his house. I found his anger had subsided; and, after many excuses

for his treatment of me, he asked me how it was, that, when he struck me, I had done nothing to revenge myself. I candidly stated the motive of my conduct, by pointing out to him various passages, in Holy Writ, relating to the duty which we owe to our neighbour. While we were conversing together, about thirty persons gathered round us, whom I addressed with great freedom. The Vicar, who was among the number of my visitors, testified his approbation of all that I said, and bought a New Testament of me; and his example was followed by several others.

Conversation of a Colporteur with Romish Priests.

In my visit to F., I went to the house of the Vicar, without being aware of it. As soon as he discovered who I was, he invited me to enter. "You are a Protestant," said he; "and my orders are, that you quit my parish without a moment's delay." "Hold!" cried one of the other Vicars who happened to be present, "let us first hear what he has to say." Then taking the Bible which I carried in my hand, he added, "Gentlemen, this Bible may be good; for it is of the Version of De Sacy." And turning to me more particularly, "Who has told you," he asked, "that this book is the Word of God?" "I was long ignorant," I replied; "but the Spirit of the Lord convinced me of it, by causing it to penetrate into my heart."—You are then inspired?" "St. Paul tells us, in the Epistle to the Romans, viii. 9, *that if any one have not the Spirit of Christ, he is none of His*; and this the Apostle says, speaking of all Believers."—"My friend! the spirit which you have is not the Spirit of God, as you suppose: you are only a layman, and are not permitted to read and interpret the Bible: for to us alone, who are the Successors of the Apostles, does this right belong." "When St. Paul declares, in his First Epistle to the Corinthians, ii. 14, *that the natural man receiveth not the things of the Spirit of God, neither can he know them*, he does not refer to Laymen only, but equally to Romish Priests and Protestant Ministers. Though you wear a gown, that is no proof that you are not in the state here described by St. Paul; and though I wear a blouse, that is no reason why I should not be spiritually minded in the sense of the Apostle."—"Well, Mr. Merchant, prove to me, then, that I really am a *natural man*." "Pardon me, I did

not say that you were such, for I am not acquainted with you; but this much I know, that there are a goodly number of Priests who call themselves Successors of the Apostles, while they inculcate doctrines the very reverse of what the Apostles taught; from which I am led to conclude that they are deceiving their own selves."—"Have the goodness, Mr. Merchant, to tell me what it was that the Apostles taught." "Why should you ask me: surely you know that St. Paul declares, 1 Cor. ii. 2, that he was *determined not to know any thing, save Jesus Christ and Him crucified*: and in the Epistle to the Ephesians, ii. 8, he adds, that *by grace we are saved through faith; and that not of ourselves, it is the gift of God: not of works, lest any man should boast*."—"Good! According to these precious arguments then, if a man has faith, he can do whatever he pleases: he is saved!" "Sir, your words prove to me, more than ever, that you do not know the things of the Spirit of God."—"Of course, then, I am a *natural man*?" "Certainly, if you speak as you just now did."—"Well, Mr. Merchant, in forming this opinion of us, can you say that you know what we preach?" "I have very often heard the Vicars of the Romish Church preach; and while they acknowledge Jesus to be the Saviour, they pretend that a sinner is able to save himself by certain modes of proceeding; and thus they do away with the sacrifice of the Son of God: hence it follows, that, according to them, a sinner does not stand in need of grace, as he is able to save himself."—"So far from that, when we remit the penitent his sins, we grant him grace." "Ah, Sir, you are no longer"—"Well well! do you hold the Catholic Religion to be the true one?" "Let us be understood together: my religion is the Catholic and Apostolic Religion, inasmuch as I believe in the writings of the Apostles and in the Universal Church, though not in the Church of Rome."—"Tell me, in short, do you believe that a man can be saved in the Romish Church?" "With very great difficulty; for you only preach a dry and heartless morality, instead of the pure Gospel!"

Mr. de Pressensé adds—

The foregoing conversation, carried on by a colporteur, a simple villager, will afford a slight idea of the manner in which our colporteurs meet the attacks of the Clergy.

Mediterranean.

CHURCH MISSIONARY SOCIETY.

MALTA.

THE Missionaries stationed here are the Rev. C. F. Schlienzen and the Rev. S. Gobat. Mr. Peter Brenner, Mr. George Badger, and Mr. Fares Shidiac, have rendered assistance in translating. Mr. J. M. Weiss is Superintendent of the Press.

Revision of the Arabic Scriptures.

The Rev. C. F. Schlienzen has been diligently pursuing his important duties, in revising the Arabic Versions of the Scriptures. The greatest care is taken to obtain the corrections of skilful Arabic Scholars, and the work goes through many revisions. Among others, the Coptic Patriarch at Cairo has undertaken to revise the Translation. The Books of Genesis and Exodus, and the Book of Psalms, have been completed.

Mr. Schlienzen, in a Letter dated Malta, March 2, 1841, thus writes:—

The first proof-sheets of the Revised Translation are now in England, and Syria, and Egypt. They were first read by one of the Secretaries of the Emir Beshir, who is still living here; and were highly approved by him. We are sending, both to the East and West, every fortnight, sixteen pages.

Activity and Influence of the Press.

The great advantages arising from the Printing Establishment in this island are extensively felt. In the course of the year, the Arabic Version of the Book of Common Prayer has been issued from it, at the expense of the Society for Promoting Christian Knowledge. This book, which is a revised translation by the Rev. C. F. Schlienzen, is as creditable to the press for the beauty of its typography, as it is to Mr. Schlienzen for the accuracy and fidelity of the version, which has received the approbation of several distinguished Arabic Scholars.

The activity of the Malta Press is thus spoken of, by Mr. Gobat, July 23, 1840:—

During the last months, the Arabic Press has been very active. We have finished the printing of the "Companion to the Bible," "Keith on Prophecy," and Luther's Life," with some small Tracts; and are printing "Barth's Ecclesiastical History," and an Hebrew and Greek Dictionary.

But it is not at Malta merely, or chiefly, that its beneficial results are to be sought for. Year by year the works printed there are obtaining a greater circulation in the Mediterranean Countries. In Greece, during the past year, the Missionaries have distributed or sold nearly 8000 copies of Books and Tracts, by far the greater part of which were printed at Malta.

The Rev. J. T. Wolters, in his Journal for December 1840, thus writes:—

With regard to the distribution of Books, I find many reasons to be thankful to the Lord, who has been pleased to open a wide field before me in this important branch of our Missionary labours. I have issued from our depository 7924 copies of Books and Tracts; among which are 428 copies of the New Testament, and parts of the Old. A considerable number of these Books have been distributed in our Schools; others have been given as prizes after the Examinations; others sold; and others distributed gratuitously. Not a small number have found their way to different parts of Greece, and even into Turkey. It is also to be mentioned, that these Books, with the exception of a small number of copies, are of a direct religious tendency. Thus the good seed of Christian Knowledge has been richly sown; and it is our prayer to the Great Head of the Church, that He will send down His blessing from above, to make it fruitful to the salvation of many souls, and to the glory and honour of His holy name.

In Egypt, the Missionaries have during the past year disposed of 865 copies of the Scriptures, and nearly 4000 other Books and Tracts. The Rev. J. R. T. Lieders writes, Jan. 30, 1841:—

Of the Sacred Volume we have sold 197 copies; and have gratuitously given 443, especially in providing Schools. In our own Schools, 225 have been distri-

buted; making in all, 865 copies. Books and Tracts sold, 340; given away, 2059; with 1478 used and distributed in our own Schools; making a total of 3877 copies. Although we are not able to say what kind of reception each of these silent messengers has met with, especially the Holy Scriptures, since they have been in the different hands and houses to which they were sent—none but the Sower is able to give any account of the seed he has sown—yet we have full reason to hope that many of these volumes are frequently used, and here and there esteemed as treasures; and we trust that they will bear immortal fruits for a blessed eternity.

The Works published by the Malta Press have also been useful to the Schools of the Egyptian Government: for instance, we presented to the Minister of Public Instruction two copies of each of our scholastic works in the Turkish Language, as also of Mr. Pares' most ingenious Arabic Spelling and Reading Book. The latter was received with great approbation; and ordered to be reprinted, at the Government Press, for the Pasha's Schools.

Turkey, too, begins to feel the influence of the Malta Press. It has been employed by the Rev. Messrs. Jetter and Fjellstedt in printing Elementary Works in the Turkish Language, which have already awakened much wonder and inquiry among the Turks. They have also nearly finished a Translation of the Prayer Book; which only requires a careful revision, to be ready for the press.

Mr. Fjellstedt thus writes of it, Jan. 25, 1841:—

The Turkish Translation of the Prayer Book is not quite finished; but so far advanced, that it could be finished in a very short time. It was left at Malta with the other Manuscripts, in Mr. Brenner's care; and though it could not be printed without a careful revision, yet the nature of the translation itself is such, that we believe it would be good, and fit for printing, after a full revision. In the quarantine at Malta, we got through with the revision of the Morning Service. We think the Prayer Book would do much good in the East: to the Turks, it would shew what pure Christianity is, which they have not hitherto seen: to the Oriental Churches, it would give a clearer and higher idea of

the Church of England than any other instruction on this important subject could possibly convey. They would thereby be led to see, what most members of these Churches do not know or believe, that the Church of England is a Church of a fixed form, and that too of a superior order: they would see the spirit of Christianity in a visible and tangible garb, of which they are able to judge; and which they cannot avoid esteeming, as it is not only capable of being compared with the better parts of their own forms, but shines in a purer light, and is free from those corruptions and errors which have crept into theirs.

And here the Committee may surely call upon the friends of the Society to rejoice. In the Italian, the Maltese, the Modern Greek, the Arabic, and the Turkish Works which the Malta Missionaries and the Malta Press have produced, a lasting monument has been erected to the glory of God; means have been provided for facilitating and advancing the exertions of future Labourers; and it is a holy and not unreasonable expectation, that many, in generations yet unborn, from among the multitudes who speak the Arabic and the Turkish Languages, may learn to read God's Word, and to pray to Him in the translations of the Scriptures, and of the Book of Common Prayer, which have been made by the Missionaries of this Society at Malta.

SYRIA.

State of the Druses.

In the course of last summer, Mr. Schlienz made an excursion among the mountains of the Lebanon Range, which are inhabited by the Druses. Various communications have also been addressed to the Committee, urging upon them the importance of commencing a Mission among this interesting people. They have accordingly directed Mr. Gobat to visit Lebanon during this summer, in order that he may ascertain what are the opportunities at present existing for Missionary Operations. It

is to be feared, indeed, that the condition of the Society's finances will not admit of the commencement of a New Mission. Yet some exertions on the part of the Church of England are imperatively called for, as the Jesuits are actively exerting themselves among the mountaineers, and have already purchased a Convent in the neighbourhood of Beyrout, for 800*l.*; and have opened a College there, for the instruction of the Youth of the surrounding country. As, at this crisis, information relating to this people cannot but be interesting, some extracts are given from a short account of them, which was drawn up by Mr. G. Badger.

Their Religion.

The Druses, though living in the midst of professing Christians of several Churches, are themselves Heathens: for though a superficial knowledge of the sect, and their division into two classes, "fools and wise," or initiated and uninitiated, might unwittingly lead to a supposition that some at least had sound ideas of the one only and true God, a more intimate acquaintance with their creed, as far as it is disclosed, at once proves them to be Pagans holding a plurality in the Godhead, if not Idolaters worshipping their divinities through the similitude of an ox that eateth hay. The late British Consul at Beyrout had in his possession a small golden calf, said to have been taken from one of the Druse Temples. If such, then, be the religious principles of the "wise" among them, what idea are we to form of the deplorable condition of the "fools," comprising about four-fifths of the whole population? These are absolutely destitute of any religious notions beyond what they pick up from the Christians among whom they dwell, and the occasional dark hints which fall from their initiated brethren; although very few, even among them, appear to be more than slightly acquainted with their own mysteries, for numbers are evidently as ignorant as those who are denominated "fools," in contradistinction to themselves.

Willingness to listen to the Claims of Christianity.

Upon what a slender foundation the whole system of Druse Mysticism is apparently based, may be gathered from a fact which occurred about two years since.

The Druses inhabiting the Hauran, south of Damascus and east of the mountains of Moab and Ammon, had risen up in arms against the government of Mahomed Ali. After several reverses, many of them took refuge in Mount Lebanon, and sought to fortify themselves in a village about two days' journey from Beyrout. News having reached the Pasha of their proceedings, he immediately sent a troop against them, took many of them prisoners, and, among the booty, secured a large chest full of M*S.* books appertaining to the Druse Creed. The effect of this disclosure of their mysteries, which had been confined to the chosen few, spread like a panic throughout the mountains: many expressed their desire to abandon Druseism, and offered themselves as proselytes, some to the American Independent, others to the Papal Missionaries at Beyrout. This opportunity needed to be followed up; but, as far as my knowledge goes, it was not by any party; and the Druses, "wise and fools," fell back again to their former peacefulness, doubtless weakened in their adherence to and veneration for their national creed.

This occurrence shews how favourably disposed the Druses are to Christianity; and renders it probable that a systematic effort made for their conversion would, by the blessing of God, be crowned with success. But it is not upon this fact alone that I argue the inclination of the Druses to our Religion. My own experience of two years in Syria, with every facility of communication with them, as regards language and opportunity, leads me to the conclusion that they have this disposition. Ever ready to receive and welcome me in their houses, they of themselves would canvass the subject of Religion, and express their desire to know the Truth as it is in Christ Jesus. Conscious of their own ignorance, and naturally of a teachable and docile temperament, they would listen with evident pleasure to any exposition of the Christian Faith, and, when concluded, pronounce it very good. Instead of shunning the Christian, and especially the Christian Foreigner, they seek his company, nor even dispute whatever he may propound as the true Religion. Some, I am aware, attribute this to a latitudinarianism of principles, or mental reservation, allowed, if not inculcated, by their creed. But my opinion is, that it arises from a sense of their own perfect ignorance in all matters of truth, revealed or pretended to be so.

Further, their readiness to become acquainted with Christianity may clearly be gathered from the experience of the American Independent Missionaries, who have ever and anon made some efforts to convert them. At their Place of Worship in Beyrout, several of the few Druse residents in the plain are constant attendants; and of this number, three or four families have been baptized, and admitted to their communion. During their summer residence in the mountains, the Missionaries never fail to gather nearly all the Druses in the villages to which they resort, who willingly listen to their instructions, and on no occasion have offered them any opposition.

Their Attachment to the English.

The predilection which they entertain for our countrymen is singular, but appears to originate in their religious system. On more than one occasion have I been received and entertained with more than ordinary hospitality, when my host became aware that I was an Englishman. Burckhardt makes the same observation, in the narrative of his tour through the Hauran; and, if I remember rightly, speaks of an opinion prevalent among the Druses of that region, that they originated from the same stock, formed part of the same tribe, were agreed in many points of faith if not one in creed with Englishmen, and that one of the holy rivers took its rise in England. How far this attachment of the Druses to us springs from any such religious traditional source, I cannot aver; but so it is, that generally, I may almost say universally, is this felt among them in a greater or less degree.

GREECE.

The Rev. F. A. Hildner and the Rev. J. T. Wolters have superintended, during the past year, the Society's educational establishment at Syra, with undiminished success. Several members of our own Church, who have visited it, have borne unequivocal testimony to its excellence and utility. Its importance at the present time is very great. From its Scriptural character, it is well qualified to counteract that general leaning to infidelity which is unhappily prevalent in Greece. See pp. 219, 220 of our last Volume.

Scriptural Instruction given in the Schools.

Mr. Hildner, in his Annual Report

of the Syra Institution, gives a very satisfactory account of the manner in which Religious Knowledge is made the foundation of the education given in the Schools:—

All these Schools commence and close every morning and afternoon with prayer, read by the general Monitors, and sometimes by the Teachers; and frequently with the additional singing of a hymn. All the reading books in the Schools are either the Bible itself, or contain Scripture, or are founded on Christian Principles; and are all, without any exception, from the Mission Presses.

All the children, from the youngest to the eldest, are taught the Bible several times during the week, by their respective Teachers, and by ourselves. They also assemble regularly every Lord's-Day morning, with their Teachers, for this very purpose. We have indeed much cause to thank God for being still so circumstanced with our Schools, that even personally we can give as much Christian Instruction as we think advisable or necessary. These are indeed cheering and encouraging facts.

Before we close our remarks on the Schools, we should not omit to mention, that all the children throughout the establishment commit Scripture to memory.

Mr. Sanderski, the Greek Assistant in the Schools, gives an account of his manner of imparting Scriptural Instruction to the pupils.

Oct. 11, 1840: *Lord's Day*—I spoke to the Girls of the Hellenic and Middle Schools of the great work of our salvation, and how it ought to fill our hearts with joy on the one side, and a deep feeling of our sinfulness and utter unworthiness on the other.

Oct. 18—I again addressed the Girls of the Hellenic and Middle Schools on the two grand topics of salvation and perdition. This, and the good conduct of almost all of them, and particularly a strict obedience, which seems rather the result of love and confidence, than of fear of the correction which I never fail to inflict upon the inattentive and disobedient, gives me great encouragement.—O Good Lord! manifest thy great power in me, thy weak and unprofitable servant, and preserve my foolish heart from vanity and self-conceit!

Oct. 25: *Lord's Day*—I examined a small division of the Boys of the Middle

School in Bible History, with a particular regard to the origin and the consequences of sin; and was enabled, by the Lord's grace, to do the same with the Girls of the Hellenic and Middle School.

Nov. 1, 1840: *Lord's Day*—I examined the Boys of the Middle School in Bible History, in order to see whether they might be promoted to the higher class in religious instruction, in which the Parables of our Lord are explained. I afterward continued a conversation upon which I had entered with the Girls of the Hellenic School during the week, on the temptation undergone by our Lord in the beginning of His great work of salvation.

Nov. 29—I represented to the Girls of the Hellenic School, with as much zeal as I could, the vain efforts of the world for the sake of those transient and perishable goods which they make their gods; sacrificing to them, thoughtlessly, the imperishable treasure of the Lord's grace and mercy, which we are called upon to obtain through faith and prayer. I exhorted them also to read, this very day, the Lord's Sermon on the Mount, and to pray faithfully for light and strength from on high.

Mr. Hildner adds in his Journal:—

January 30, 1841—It is gratifying to me to report, that, with regard to religious instruction, we continue to enjoy every liberty. Even personally, we are suffered to teach as much as we choose; and in this respect I have made an arrangement with the Brethren Wolters and Sanderski, that each of us should take part in Biblical Instruction, not only on the Lord's Day, but devote several hours also during the week to teach the History and Doctrines of the Bible to the children of the different classes; at the same time, taking some pains to shew the Teachers themselves how they may advantageously give religious instruction in their respective classes.

Jan. 31—I spoke to the highest class in the Boys' School on the Parable of "The Unmerciful Servant;" and was gratified with the attention of the Boys. After having finished with them, I went to the Higher School of Girls, and addressed them on the Parable of "The Lost Piece of Silver." I then held the English Service. In the afternoon, I visited in the Hospital a sick English Sailor, who seems to be a very well-disposed young man. He has been diligently reading the Bible since he has been in the Hospital, and other Christian Books, with

which we have provided him. I found with him a pious Captain of a vessel, who had been prevented from attending the Service in the morning. I read to the young Sailor, in the hearing of the Captain, a short treatise from "Jowett's Christian Visitor," on the words, *Come unto me all ye that labour and are heavy laden, and I will give you rest!* I closed with prayer. Complying with the wish of both, I left "The Christian Visitor" with them. In the evening, I held the usual Greek Service.

From Mr. Hildner's Journal, October 3, 1840, we extract the following account of a

Visit of the King and Queen to the Schools.

Notice was given us from the Demarchy, that we might expect a royal visit at our School Establishment. About an hour after, their Majesties were guided by the Governor of Syra to our Establishment. Mr. Wolters, Mr. Sanderski, and myself, received them at the principal entrance of the Boys' Schools. We attended them through this department; while the Boys, with their "Long live the King and the Queen," and the waving of branches in their hands, joyfully received them. We afterward attended them upstairs; where the Girls were prepared to receive them, with singing a hymn to the tune of "God save the King." They stood attentively, till the Girls had finished. After this, the Queen looked with interest and pleasure at the needle-work of the Girls, which had been placed on a table in the next room; while the King put questions, with manifest interest and kindness, on the branches of study in the different Schools, and about the Missionary Society which had founded and so long supported the Institution. He expressed himself highly gratified; and mentioned his two former visits to the School with minuteness and pleasure. And when Mrs. Hildner, after having answered the Queen many questions respecting the needle-work, presented to her a work-case which the Girls had made, and at which the Queen seemed to have looked with particular pleasure, it was graciously and thankfully received. The Queen expressed her special satisfaction with the plain work; mentioning, that this was the most necessary thing for the Greek Girls to learn.

Preaching.

Of this part of their duties, the

Missionaries state, in the Annual Report previously quoted :—

The English Church Service, which we perform alternately, has been uninterruptedly continued during the year, every Lord's-Day Morning. Our harbour is scarcely ever empty of English vessels; and sometimes we have seen five and six English flags together in the port. There have been, also, comparatively few Captains who have not attended Divine Service, and also a good number of the sailors; nay, several times whole crews have come to attend. The frequent steamers, moreover, which have here their central station, bring many English Travellers; of whom some, when here on the Lord's Day, come to join our Services. On one occasion we had an attendance of nearly forty persons, and eight communicants.

The Afternoon Service, which is held in German, has been carried on, like the English, without any interruption: it has not been discontinued, even for one Lord's Day. Here the attendance is somewhat smaller, but less fluctuating than on the English. It is indeed gratifying to state, that though there are but few Protestant residents here, yet all, excepting one, attend Divine Service more or less regularly.

The Evening Greek Service of Mr. Hildner has been also regularly kept up; and though, besides his own family and the Greek servants, only a few other Greeks attend, together with a few children, yet it is truly encouraging that these regularly come, and, besides this, evidently shew that the preaching of the Gospel is beneficial to their souls.

A few other Greeks occasionally also attend the English and German Services. These Services have, till now, been held at the house of Mr. Hildner; but their increasing importance, and the probability that many more of the English Sailors and travellers would attend Divine Service if it were not held at a private house, has induced us to think of a Chapel. In this undertaking the British Consul has gladly joined us; and we have already opened a subscription for the special purpose of erecting a small Protestant Chapel at Syra. We hope to get sufficient encouragement to take further steps for the building, or, as we have thought more advisable and proper, to fit up for a Chapel the newly-built Infant School; and, in that case, to apply the subscriptions to the building of one or two other rooms
July, 1841.

for the accommodation of the Little Boys within the main building of the School Establishment. In pursuing this plan, it is our ardent desire and sincere prayer to the Lord that we may be guided by His Spirit; and that He may prosper our undertaking, to the glory of His name and the good of many souls.

Mr. Wolters, in his Journal, November 16, 1840, mentions a pleasing instance of attentive interest in the Word of God; and adds an important remark on the absence of Scriptural Exposition in the Greek Churches :—

A woman who attends our Greek Family Worship in the evening, said to Mrs. Wolters: "Ah! how did I like to hear the Gospel yesterday morning! tears were flowing from my eyes, and I could have listened a whole hour longer." This woman is poor: may she become rich in faith! Like her, I think there were many among the people who would be delighted to hear the Gospel explained to them. In their churches, it is only read and sung in the ancient language; and only on certain occasions do the Bishops or Priests preach to the people.

From the Annual Report we also give the following

General Review.

In reviewing our Missionary Labours during the past year, we feel constrained to offer our humble tribute of praise to the Lord, whose we are, and whom we serve; for it is He who hath continued to keep us in safety, who has crowned us with loving-kindness and tender mercies, and who has blessed and strengthened us in our persons and families as well as in our labours. We rejoice, and gratefully acknowledge, that the work entrusted to our hands has proceeded uninterruptedly and prosperously; and, in stating this, we think it right to mention, that the Local Authorities and Government have continued to sanction and to encourage our labour, by word and by letter, at different times, and especially on occasion of the Public Examination of the Schools.

Summary.

Station	1
Schools	6
Scholars:	
Boys	297
Girls	283
	— 580

The latest despatches inform us

2 X

that the number of children attending the Schools has considerably increased.

Visit of the Rev. J. T. Wolters to a Teacher in Tenos.

Mr. Wolters made an excursion to the Island of Tenos, in the month of March, for the purpose of disseminating copies of the Scriptures and other religious books. He there became acquainted with a Teacher, of whom he gives the following account:—

March 16, 1841—I had a Letter of Introduction from Mr. Hildner to a Teacher in Tenos; and as there are no inns in these islands, I went directly to his house. The Teacher met me at the door, received me with the greatest kindness, and introduced me to his sister. After having read Mr. Hildner's Letter, he invited me to remain with him as many days as I should find advisable. He then took his leave to attend to his duties; and left me with his sister, with whom I had a good deal of conversation. I learned, with pleasure, that her brother had formerly accompanied the Rev. J. Hartley on some of his journeys and voyages. At five o'clock, her brother returned from school, and invited me to walk. The conversation by the way, and also in the evening, at his house, often turned on Religion. The instructions which Mr. Hartley gave him while a youth seem not to have been altogether fruitless. I was particularly glad to hear him say, "It is my earnest desire to impress the principles of the Gospel on the hearts of my pupils." I have reason to believe, that, so far as he knows himself, he does this sincerely; and I am glad to add, that his knowledge of the Sacred Scriptures may be called considerable, in comparison with what is generally met with among the Greeks.

The Journal of Mr. Wolters contains, also, other pleasing indications that the cause of Scriptural Education is gaining ground among the Greeks.

India within the Ganges.

GOSPEL-PROPAGATION SOCIETY.

THE following extracts of a Letter from the Bishop of Madras, under

date of the 13th of March, will shew both the

Encouragements and Wants of the Mission in South India.

The more I see and know of Missionary Work in this Diocese, the better I consider our prospects: and a fine prospect is undoubtedly a glorious thing to look at, and feeds the eye delightfully. But I am not satisfied with merely gazing at the promised land, nor even with receiving now and then a *cluster of grapes* from it, firmly believing that *we are well able to overcome it*: I long to take full spiritual possession; which, with men enough and of the right sort, we may do easily, effectually, and permanently.

Considering myself as having been called upon to preside over a Diocese where Missionary Labours have been widely extended and evidently blessed, emphatically a Missionary Bishop, I give to Missionary Objects a large portion of my time and love.

I feel that we merely *occupy* India, in spiritual proprietorship, as tenants at will on God's Providence; and that our main business here is to do our utmost in training up a Native Priesthood. At the same time, I am fully aware, that it is idle to hope to raise up a sufficient body of Native Clergy out of the present generation.

With regard to the necessity of having more Clergymen from England, the Bishop afterward adds:—

Our grand Missionary Distress is our sad want of Missionaries. Perhaps it may be worth while to inquire a little into the causes of this difficulty. One of the chief obstacles will be found, I am satisfied, in the ignorance in England of what Missionary Work in India really is. Would that I could persuade those Candidates for the Ministry at our Universities who can make up their minds to leave house, and brethren, and sisters, and father, and mother, or, it may be, even wife and children, for Christ's sake and the Gospel's—in a word, to leave HOME, for THAT is the great trial—that at this price (I grant, a very high one) they may come out to India! and, if they are really of the right spirit, I will pledge my word to them that they will not be disappointed. I will say more than this: I can assure them that they will find here encouragements and consolations, perhaps peculiar to Missionary Labour in India; because the seed is here sown in the ground, and

those who come out now may reasonably hope to gather some of it in, which was very far from being the case twenty, or even ten years ago. What are the cares of the present Bishops of India to those of Middleton? What are the toils of its present Missionaries to those of Swartz? And our successors' work will be lighter than ours; not because it will be less laborious, but because it will be infinitely more full of promise.

The Society's Mission in Tinnevely sadly needs help. It has but two Clergymen, where four might be most profitably employed. I am convinced that our friends in England have no idea of the promising state of things in Tinnevely. I had no idea of it myself, until I went thither. The Gospel of Jesus Christ is there as surely and as fully as it is in England; and may be preached there, we may humbly hope, with as saving effect to tens of thousands, as it is already preached to thousands. At Vepery, our zealous and able Missionary is literally sinking under the weight of his charge. We have excellent men in the Tanjore District, but not half enough: Trichinopoly demands two, and we have but one there: Madura and Dindigul, if we continue to occupy them, ought to be strengthened.

Let me implore the Society to make this known in Oxford, Cambridge, Dublin, and Durham. The spirit which led Heber and Martyn to exchange the fairest prospects of the highest professional honours in England for a far wider sphere of evangelical usefulness in India, and a name never to be forgotten there, cannot be extinct; for it is a holy fire, and, even if now smouldering, may easily be fanned again into a flame.

Had my voice a claim to be listened to in any of our Universities, I would publish there, without ceasing, that India is craving for Missionary Clergy such as I have attempted to describe; and that the Church of England, in this most important Missionary Diocese, naturally looks for aid, in the first place, to her own nurseries. I am sure that many Young Men are hindered, nay scared, from offering themselves to the Society, as Candidates for Missionary Labour in India, from want of information, or from false information respecting it. Would that some of those who have taken up such erroneous notions could have accompanied me on my late Visitation! They would have found little that they expected, and

very much that they did not expect to find.

I now pass on, and with a grateful heart, to our encouragements. They are great and increasing. First and foremost, we find delightful encouragement in the manifest blessing of God, which, from the days of its first Apostolical Missionaries—Swartz and his colleagues—has most graciously rested on the labours of his unworthy servants in Southern India; proving, that if man will do ever so little for Christ's sake and the Gospel's, in faith, hope, and charity, God will bless that little, as he causes the oak to spring from the acorn. I trust, however, that this will not be supposed to be written in the spirit of boasting; for we all most freely acknowledge that our labours bear the same proportion to their results as the acorn does to the oak. *Our sufficiency*, such as it is—and He knows it to be most insufficient, compared with what we ought to do—is of God, who alone giveth the increase.

CHURCH MISSIONARY SOCIETY.
COCHIN.

THE Report of this Mission is extracted from the communications of the Rev. Henry Harley, who remains in charge of its concerns:—

The Word of Eternal Life has been preached to Jews, Mahomedans, Heathens, Roman Catholics, and Syrians; and a large distribution of books has been made among them; but with what effect, has not yet been evidenced. I may safely affirm, however, that a knowledge of the Word of God is increasing in these parts, and that there is a greater desire for instruction.

State of the Congregation.

In the Malayalim Congregation there are 92 souls. This is exclusive of the Portuguese Congregation, which is rather extensive; but, for want of a proper person to conduct Divine Service in Portuguese, they are at present deprived of the regular ministration of the Word of God: they are visited, however, frequently by a Catechist, who reads and prays with them, though he is not capable of regularly undertaking Divine Service in Portuguese. The number of Communicants in the Malayalim Congregation averages from 30 to 50; and this, too, is exclusive of the Portuguese. I have examined the candidates for the Lord's Supper among

the Malayalim Congregation, previous to their participation of it; and have been pleased to find that some have come to this sacred feast with much devotional feeling. The greater part of the Malayalim Congregation are present at the daily Morning Prayers, held at the Boys' school-room, at half-past eight o'clock; and, besides them, many Roman-Catholic Children also punctually attend. Some of the Church Prayers, and the Psalms of the day, are read on this occasion, in Malayalim; and the whole is closed with an exposition of Scripture, and prayer.

I have every reason to believe that the blessing of God is resting on the congregation.

At Midsummer last, he adds—

With regard to the Congregation at Cochin, I believe it to be in a healthy state. The number of souls continues the same as before; and as the greater part live within the Compound, they are taught a spiritual catechism every evening by the Catechist, who keeps a daily report of the persons who attend. The greater part were formerly in the Romish Church; and, in consequence, were trained up in ignorance. Their minds are now getting enlightened as to the truth, and the Means of Grace are duly appreciated. Through the kindness of Lieut.-Col. Maclean, our present Resident, a spot of ground at Trichoor has been secured, for the purpose of building a Prayer House.

Catechists, Readers, and Preparandi.

The Assistants in the Mission are 4 Catechists and 5 Readers: of them, Mr. Harley says—

I exercise the strictest vigilance over the Catechists and Readers; and have every reason to believe that they are faithful in the discharge of their respective duties. Chandapillay, our Head Native Catechist, conducts the Services at Cochin during my absence, and also instructs the people within the Compound: he is a man of good character, and gives much hope of future usefulness. It has been arranged, that the Readers and Catechists at Cochin and Trippontare should meet every Tuesday Morning, in order to receive instruction.

I have it in contemplation to put three of the elder boys, now learning in the Seminary, in a Preparandi Class, for the purpose of being trained up as Readers. One of these boys, who was formerly a Heathen, I have lately baptized; and

received one of a promising character from the Syrian Church. The number at present in the Seminary is 16: it was found necessary to punish one boy severely, for shewing an insubordinate spirit; and he is now learning well.

Schools.

Nine Schools connected with the Mission are going on prosperously; except the Jew-Town School, where we have much to regret the paucity in the number of the boys. The Cochin School goes on satisfactorily: the number of boys has been larger of late than heretofore, and there has been a steady progress in their studies: a few of the first-class boys have regularly attended twice a-week, to special instruction, which I have been in the habit of imparting to them.

In the Female School there are 12 Boarders and 24 Day Scholars. Five of the Malayalim Girls in the first class are able to read well, and are in the habit of learning Scriptural Catechisms by heart. The Portuguese Children are instructed by Mrs. Harley, and are doing well. We desire to look unto God for a blessing on this and other means in employment here for extending the knowledge of Jesus Christ and His salvation.

State of Jews, Mahomedans, Romanists, and Heathens.

Among the BLACK JEWS living at Angacamale, the Gospel of grace and mercy has been several times preached: it has been gratifying to discover that some of them are in the habit of reading the New Testament; for when speaking to them on the abolition of the Ceremonial Law, I was referred by them to the passage in our Gospels, which says, that Christ *came, not to destroy the Law, but to fulfil*. The minds of some of the elder Jewish Children, learning at Jew-Town School, begin to be enlightened as to the Truth. At a late examination held there, some of them owned to me that they believed that Christ was the substance of the Law, and that He had come and died for our sins; but they also added, that it was not lawful for them, at present, to believe this. These are pleasing indications of the signs of the times; and we may hope, that that blindness, which has happened in part to Israel, may soon be removed; and that they will be brought to see the glorious light of the Gospel.

Among the MAHOMEDANS, but little success attends the preaching of the

Word. That spirit of enmity, which they are all naturally taught to imbibe against Infidels, must ever be some preventive to their patient hearing of the Word. Some books have been distributed among them.

Among the ROMAN CATHOLICS, in these parts, drunkenness prevails to a fearful extent, both among the priests and people. In a moral point of view, they are in a far worse state than the Heathen; for they prevent the light from entering in, *loving darkness rather than light, because their deeds are evil*. I have been led to understand, that the conduct of the Roman Catholics at Vaipeen has been so bad, that even their own Bishop has pronounced a curse upon them. Much patience, therefore, is required, in endeavouring to reclaim these people from their immoral and irreligious state. They have been freely invited to search the Scriptures for themselves, from which their priests would indeed exclude them; and some have been induced to do so, and are beginning to discover the errors of their Church.

Some of the Roman Catholics, who wish to renounce their own Church, have met with persecution on account of it. Several months ago, it would appear, that, on occasion of a great feast, they carried one of their saints round to the houses at Trichoor; when it is usual for the Roman Catholics, as a mark of respect, to put lights in their houses, and kneel when the image appears before them. These Roman Catholics refused to kneel before the image; and one man in particular, who is a native doctor, and who has been more peremptory than the rest in refusing their forms of worship, was especially marked out as the object of their malice, and was threatened with severe punishment if he persevered in this course. He represented the matter to the Commanding Officer of this place, whose cured him against every injury.

THE HEATHEN who are principally found in these parts are Konkane Brahmins; and to them also we have preached *the unsearchable riches of Christ*. They are an active class of people, and nearly engross the whole of the trade about Cochin and parts adjoining. Their original place of settlement, I have been led to understand, was Goa; and they have a language peculiar to themselves, and totally unlike the Malabar; which latter, however, they generally speak well. To spiritual matters they are at present

very indifferent; but sometimes they will defend their creed, with almost incredible pertinacity. Those who are living at Chellai are now beginning to shew a hostile spirit toward us; for they begin to fear the frequency of our preaching among them. Books have been liberally given to them.

Baptism of a Brahmin, and his Wife and Children.

Two Nambouri Brahmins made application to receive instruction. I was sorry to discover that one of them had evidently a worldly end in view, and came for no other purpose but that he might be supported by the Mission. The other, named Shangaren, was taken under instruction; and regularly attended the Cochin School, together with three of his children, who are learning satisfactorily. They have been also punctual in attendance on the Means of Grace.

On Lord's Day, June 28, 1840, I baptized him, his wife, and four children. They have been under instruction ten months; and have profitably improved the opportunity for deriving good to their souls. The Brahmin I baptized by the name of Simeon, and his wife by the name of Anna. His age is 55: his wife's age is 35, and that of his eldest son is 15. I believe them to be quite sincere in their profession. There was a solemnity and seriousness in their countenances befitting the occasion.

The Brahmin told me of a remarkable custom prevalent among the Nambouri Brahmins; and as he was himself one of the initiated, he can vouch for the truth of it. It would appear, that when any of their number is on the point of death, a Brahmin whispers in his ears, that he must believe in the "Fourth Religion," by which they mean the Christian Religion. This is a remarkable fact, and shews how little faith they have in their own Heathen System.

Ceylon.

CHURCH MISSIONARY SOCIETY.

General State of the Mission.

MORE probably has been effected in this island, in the way of preparation for the general diffusion of the Gospel, than in any part of India. It is true, that, up to the present time, the amount of actual conversion is

not large; but the *husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.* And God is already beginning to vouchsafe an increase. The Rev. Joseph Bailey states, August 27, 1840:—

During the past two years, there has been an increase of 39 Labourers; 29 Stated Congregations; 1542 additional Hearers; 36 Schools; and 906 Children.

Brotherly love prevailed without interruption at our late Annual Meeting. We all, we trust, felt ourselves to be simply dependent on God, for wisdom, counsel, and grace; and were kept in perfect peace. To God be all the praise!

Sermons were preached in Colombo in behalf of the Society, by the Brethren then appointed. The collections after them amounted to 28*l.* 19*s.* 9*d.*; besides which, we have received 16*l.* in Subscriptions, and a Donation of 20*l.*

We had a Public Examination of the Institution Youths, at which upward of fifty friends from Colombo attended: all seemed highly satisfied. Col. Power, C.B. Commandant of Colombo, and the Hon. Mr. Justice Carr, presided at the Examination; one in the former, and the other in the latter part of it.

COTTA.

State of the Institution.

This valuable Institution is now under the superintendence of the Rev. J. F. Haslam. It has been in operation more than twelve years. It now contains 25 Students; and all who have had an opportunity of making themselves acquainted with the improvement made by the Students have spoken in the highest terms of its efficiency and value. It was stated in the last Report, that the Bishop of Madras examined the Students at the close of the year 1839, and in strong terms expressed his satisfaction. The Rev. J. T. Johnston, who reached Ceylon in November last, thus writes:—

The Christian Institution is an admirable one: and as I had the opportunity of examining the Youths, I can speak confidently of them, as well trained. The knowledge of Scripture which they possess,

and their attainments in the various branches of education in which they have been instructed, is highly creditable.

Native Deacons.

God has been pleased to vouchsafe a peculiar honour to this Institution. It is the first of the Society's numerous educational establishments which has trained up Ministers for our Church. Two of the Youths who were educated in it, after a probation as Catechists, have been admitted to Deacons' Orders in our own Church, by the Bishop of Madras. Thus Cotta has sent forth the first-fruits of a Native Ministry; to be followed, it may be hoped, by a numerous company of the Preachers of the Gospel, from each of the Society's Missions throughout the world. The Committee are thankful to learn, that both these young Ministers are using *the office of a Deacon well*; and are purchasing *to themselves a good degree, and great boldness in the faith which is in Christ Jesus.*

Of one of them, the Rev. Cornelius Jayesinha, who is stationed at Cotta, the Rev. J. Bailey reports, that his services, as an Assistant Missionary, are very valuable to the Brethren there.

Of the other, the Rev. A. Goonesekera, who is stationed at Baddage, the Rev. H. Powell thus writes, Oct. 13, 1840:—

I must not omit to mention the Rev. Abraham Goonesekera, my Native Clerical Assistant. He is a valuable fellow-helper. His heart is evidently engaged with us. His preaching, too, is very animated and energetic, and his sentiments and expressions sometimes very awakening; which is just what we want here. I sometimes wish you could see him in the pulpit, with a large congregation before him: it would do your heart good. He moreover enforces his preaching by his example; and his influence is being sensibly felt among us.

Printing and Bookbinding.

A much greater degree of efficiency has been given to these departments than formerly, by the constant superintendence which Mr. Bulmer is able to give them:

for, being paid by the month, the men require constant looking after, to make them attentive to their duty.

The Books issued during the year are :

Scriptures, and portions of ditto, 1161	
Book of Common-Prayer.....	3
School-books.....	4457
Tracts.....	7579

KANDY.

The Rev. W. Oakley is zealously and laboriously engaged at this Station ; and the Congregations and Schools are improving under his care. The Rev. C. Greenwood is on his way to join him in his labours.

Congregations—Communicants.

Mr. Oakley gave the following report to the Annual Meeting of Missionaries :—

Congregations—On Lord's-Day Morning, the Early Services are continued. At the jail, about thirty or forty persons usually assemble to hear the Sermon ; after which, all the prisoners who are able to read receive Tracts, or Portions of the Scriptures.

Communicants—At the close of the last year, the number of Communicants at this Station was 22. During the year, 10 persons have joined the Church here ; but of these, 2, who were only on a visit to the town from Colombo, have returned. Of the former number, one has died, one has withdrawn, and two have been suspended. The present number is therefore 26.

Confirmation.

In the month of November last, on the visit of the Lord Bishop of the Diocese, 36 persons—20 males and 16 females—in connexion with the Congregations at this Station, were confirmed by his Lordship. The season of preparation for this Ordinance afforded an excellent opportunity for communicating instruction, in a more simple as well as in a more direct form than is attainable in the Congregational Addresses. All the Candidates met at the Mission House for instruction, at least once, some of them twice a-week, for about three months, when they were all addressed and catechized separately.

The instructions to some of the Candidates appear to have been attended with the happiest effects : three have since been admitted to the Holy Communion, and, by their consistent conduct, afford much satisfaction. One of them is the Kandian Dureya, named Abraham ; who,

by the mercy of God, still continues an humble and consistent Christian. He continues to reside in his village, Ratmēwela, about twelve miles from Kandy ; but attends Divine Service regularly, on the Mission Premises, on the Lord's-day Morning, accompanied by one or other of his sons.

Girls' School.

Mrs. Oakley has opened a Boarding School for Girls at Kandy. Mr. Oakley, in a Letter dated Feb. 8, 1841, speaks very favourably of her success :—

It was commenced in the month of May, and has succeeded even beyond our expectations. In about a month after the school was opened, we had so many applications, that we were able to select ten children. On the first of this month another was received ; and in a few days we expect to add another, which will make the number twelve. To this number we had thought of limiting the school for the present ; but having had so many applications, we now think of adding two more, which is the greatest number we can at present receive.

The children now in the School are all the children of respectable parents—the Vallalle Caste : nine of them are baptized, the other two unbaptized. We shall take the very earliest opportunity of giving the names of Anne Day and Mary Jane Day to the two girls.

First Ministrations of a Missionary.

The Rev. J. T. Johnston was appointed to labour at Kandy : he thus describes, in a Letter dated April 16, 1841, his first ministrations among the Native Converts :—

I commenced my work with the congregation assembling at the Missionary Chapel in Kandy, on the Lord's Day after my arrival ; and I need scarcely say, that it was an exciting occasion to me, when, for the first time, I addressed this Native Congregation—the people, now, of my care. It has rarely fallen to my lot, even in my own land, to witness a congregation more attentive than this : and composed, as it is, of people who are wholly distinct from any connexion with the Mission, it forms one of the most interesting assemblies for Divine Worship which we have in this quarter.

Dec. 23, 1840—We had a Meeting with the Communicants, for the purpose of conversing on the subject of the Lord's

Supper: it was attended by 21, and they were addressed by Mr. Oakley and myself. Subsequent observation leads me to hope that many of those present were truly impressed with a right view of the value of the sacrifice of the Lord Jesus. It may be considered a small number; but I have learnt, from experience, to rejoice in the *day of small things*. The cloud is now only as large as a man's hand; but faith, and reason, lead us to look for the whole sky being soon covered.

Baptism and Marriage of a Kandian Woman.

Mr. Oakley, in the Letter just quoted, writes on these events:—

In some of my former communications, I mentioned a Kandian Dureya, or low-caste man, who had been baptized by the name of Abraham, and was subsequently confirmed by the Bishop of Madras, and admitted to the Holy Communion. He still continues steadfast, notwithstanding violent persecutions to which he has been exposed. Since our last Annual Meeting at Cotta, I have appointed him School-master in the village in which he lives. He is active in the discharge of his duties, and the people of his village seem to respect his character; but the number of Scholars which he has hitherto been able to collect has been very small.

Abraham's wife, a Kandian Woman (Buddhist) by whom he has six children, has been under instruction for some time; but, owing to the distance of their village, 12 miles from Kandy, I have not been able to see her very frequently; so that her knowledge is not so extensive as I could wish. She has, however, entirely renounced heathenism, and appears sincerely desirous of spending the remainder of her life in accordance with the precepts of the Christian Religion. I admitted her into the Church, by Baptism, on Lord's Day the 3d of January. She was baptized by the name of Sarah. On the following Lord's Day I published their banns for the first time; and on Monday the 25th, they were joined together in holy matrimony. The Service was very interesting, more particularly on account of the frequent references to the Patriarch Abraham, and his union with Sarah.

Abraham's two elder sons have already received baptism. The eldest son was publicly baptized, by the name of Isaac: he still continues a very promising and intelligent boy. His other son was pri-

vately baptized, when dangerously ill, by the name of David: he also frequently accompanies his father on the Lord's-day Morning, to attend Divine Service on the Mission Premises, though living at so great a distance from the town. The other children of Abraham and Sarah will be admitted into the Christian Church by baptism, as soon as I am able to procure suitable sponsors.

We have great cause to be thankful to God for His goodness to this family. May He still watch over them, and bless them; and give them, hereafter, a place among the Patriarchs and Prophets!

Mr. Johnston adds some particulars:—

Jan. 3, 1841—This day, a Kandian Woman was admitted into the Church by Baptism. She is the wife of the Kandian mentioned in your Report for 1839, who brought his books on heathenism, which were of considerable value, to the Missionary, having determined to relinquish his old practices. This man has acted with great propriety since his baptism. Although he resides at a village twelve miles distant from Kandy, he is never found absent from his place at church on the Lord's Day. He is almost invariably present at family prayers on the morning of that day, with one or more of his little children. He has passed through much opposition; but, through good report and evil report, he goes on steadily, growing, we trust, in grace, and the knowledge of the Lord Jesus Christ. He is master of a school, to which a few children come. All his neighbours—notwithstanding they hate him for his alteration, which shews more clearly their darkness—are constrained to speak well of him.

His wife, although not so decided as her husband, is a most interesting character: her knowledge has been chiefly derived from her husband. He has for a long time evinced great anxiety to have her baptized; and for this purpose has brought her frequently for examination, at some expense and trouble. On the Monday Morning following, they were married by Mr. Oakley, according to the rites of our Church.

BADDAGAME

Of this Station, the Rev. Henry Powell, in August 1840, makes the following

Report.

Education—Of the Seminary, I am

thankful to say that I can speak in the most satisfactory terms. The conduct of the Boys has been very exemplary, and they have made respectable proficiency in their studies. They are very much improved in Scriptural Knowledge, especially on points connected with the Old Testament, of which they were before, comparatively, ignorant. This has resulted, I have reason to believe, chiefly from my having taken them in a daily Bible Class, which had for its object the explanation of Scriptural terms, history, &c.

Many of the Boys are well acquainted with the main doctrines of Christianity; and I believe that some of the elder fully see the firm foundation on which our Holy Religion rests, and its infinite superiority to every other form of religion. They regard the Name of Jesus Christ, moreover, as the only Name whereby they can be saved; and recognise the importance, not only of a change of state, but of a change of heart, to fit them for the Kingdom of God. I continue to regard this Seminary as the most effectual instrument for doing good, of which we are possessed: for, here, boys are separated, not only from pernicious principles, but from bad examples: they not only hear of Christianity, but they witness its power: they see it carried out in the common actions of life; and they are impressed with its tendency to advance the temporal as well as the eternal interests of those who are under its benign and sacred influences.

Ministry.—We have had more encouragement in this department, during the past year, than in any other. Our Lord's-day-Morning Congregation has lately been very pleasing. The church has been quite full; so that if ten or twenty persons had come in, in the midst of Service, there would not have been seats sufficient for them. The increase has been chiefly of adults. We cannot, it is true, look on these people in any other light than as occasional attendants: yet it is gratifying to have an increase of even occasional hearers; for this is surely the most likely way of our obtaining such as will become more regular. The very best order, moreover, is obtained in the congregation: all kneel during the Prayers: all repeat the responses with a loud and reverential voice: and, in fact, the sight of the congregation would, I am sure, make the hearts of some of our friends in England leap with joy.

Mr. Powell further remarks, in a
July, 1841.

Letter dated Oct. 13, 1840—

Even at the Lord's-day-Evening Service, which has been but recently commenced, and at which the attendance is entirely voluntary, we have 100 or 120 present: and the Wednesday-Morning Service, also recently commenced, is yet more numerous attended. But on Lord's-day Mornings, the church is literally full; which never used to be the case, for a very long time after my arrival. The increase, moreover, is not merely from the people of Baddagame, but from villages three or four miles distant from us. Whether, indeed, the increase will be permanent, I cannot say; but so great has it been of late, that, on some Lord's Days, notwithstanding that many of the children have been seated on stools, room for the remaining part of the congregation has not been found in the body of the church; and one or two windows have been accordingly occupied. We have therefore now, on Lord's Days, a good congregation before us; amounting, sometimes, to more than 500. May the Lord prosper His work yet more abundantly in this place!

During this quarter, I have commenced, at the suggestion of the Bishop, a Catechetical Lecture in the church. This I hold, during the Morning Service, on Sacrament Lord's Days; and it supplies the place of a Sermon. My plan is, to take a part of the Church Catechism—briefly to explain and enforce, and then to question upon it. I encourage all to answer; and though, at first, a little shyness was naturally felt, it is now wearing off, and young and old vie with one another in answering the questions proposed. It is becoming popular, and likely to prove very useful. Instruction on the most important points of our Holy Religion is thus given, in the simplest and most striking manner. It affords also a good opportunity of correcting false notions, which now and then slip out; and, which is a very great thing gained, it accustoms the people to think. Several of the adults of the congregation have applied to me for Catechism Books; and are beginning to learn or to relearn their Catechism, in order to join in the Examination.

The number of Communicants has increased. About twelve months ago, we had only 6: we have now 13. I believe they are all truly penitent and sincere, and anxious to adorn their profession by a holy and Christian life. In fact, there

are two good features in the Station at the present time: the one is, that the number of attendants on Divine Service has largely increased; and the other, that our older and stationary members seem to realize the importance, and to live more under the influence, of Christian Principles, than they used to do.

I have on a Wednesday, after Divine Service, an Adult Class, of thirty-four old people. These I could never get to answer me a question, nor could I make them understand any thing which I talked to them about; until one day the thought struck me, that if I formed them into a kind of School—and gave those who answered well, a ticket—I should be able to do something with them. This has succeeded; and now some of them have really a simple but correct acquaintance with the elementary truths of Christianity; and, as far as they understand Religion, are, I think, desirous of practising it. I relieve them occasionally, but not regularly; and distribute among them the little Sacrament Money which we collect. And this leads me to mention, that though the number of Communicants is so small, we collect on every Sacrament Lord's Day five or six shillings, by way of alms: this is understood to be given as a token of love and charity toward the poorer members of the Church; and produces, I am convinced, a beneficial and sanctifying effect on the hearts of both givers and receivers.

Faith under Dangerous Illness.

I went to see a woman who was apparently dying. She was so ill, that I expected she would have been dead by the next day. I asked her a few questions; to which she gave me very satisfactory replies, though she could speak but little. She said, she was trusting all to Jesus Christ—no one could save her but He—His name was precious. I went to see her the next day, and found her, as I thought, at the very point of death. She could scarcely hear, and could not speak. I prayed with her; and told her, as my parting words, that I had just been praying to God to have mercy on her soul for the sake of that Jesus in whom she trusted. She raised her hands for a moment in an imploring attitude, which was all that she could do; when I took my leave of her, not expecting to see her again in this world: the next day, however, she was much better; and, at length, finally recovered, to the surprise of us all.

Renunciation of Superstitious Prejudices.

A pleasing circumstance, connected with this case, occurred, showing the change which Religion is gradually making among us. No Christian Funeral has taken place here since my arrival. I thought it proper, however, that this old woman, if she died, should be laid with "the Faithful" in our Churchyard, and her body be committed to the earth in "sure and certain hope of the resurrection to eternal life." I proposed it therefore to her friends; who said, that they were very poor; and that to hire Coolies to carry the corpse, they must pay a very high price; and must keep them for eight days, as their friends would be afraid to allow them to go home, if they had come in contact with a dead body. I found, on inquiry, that there was some truth in what they said; and, therefore, as the Schoolmasters were assembled with me that day, I mentioned the circumstance to them; and proposed, that they, as Christian Men, should assist in performing the last office for a Fellow-Christian, when necessity required; quoting at the same time the case of Stephen, that *devout men carried him to his burial*. They told me, that, in order to show their renunciation of the prevailing superstitions, and their readiness, as Christians, to assist one another, they would act in the matter in any way that I should direct. This was certainly more than I had expected from them: and though there was happily no need for their services, it shows that Christian Principles are beginning to sway their minds.

Eight Baptisms.

During this quarter, moreover, I have had the happiness of admitting seven adults to Baptism. Three of them were Young Women, formerly educated in our Girls' School; and four of them are now attending it. Their ages average from 15 to 20. They had been long under preparation; and I trust their minds were fully enlightened on the nature and importance of the sacred rite, and that they were fully prepared to adhere and live up to their solemn profession and promises. Their conduct in the reception of the Ordinance was every thing that I could wish; and they were admitted during the Lord's-day Morning Service, in the presence of a very large congregation. The Lord perfect His work in their hearts!

Dec. 29, 1839—I have had the satisfaction of admitting one of my Seminary Boys to Baptism. He was recommended to me

as a hopeful character by my predecessor, the Rev. G. C. Trimmell; and has been under my own eye for nearly twelve months. I have had numerous conversations with him, and opportunities of testing his religious character. His conduct and deportment have been very exemplary, and such as to call for my unqualified approbation. His views of Divine Truth also, for one of his age and circumstances, are clear and distinct; and there is every indication that his heart is under the sanctifying influence of the Holy Spirit. May the Lord give him grace to walk according to this good beginning, and inspire him to emulate the example of Samuel, whose name he bears!

Some Account of the Rev. A. Goonesekera, in a Letter from himself.

This Letter is addressed to the Rev. W. Jowett; and is dated July 8, 1840:—

Considering that you would be glad to read a short account of the present state of this Mission, and to know what encouragements we have to hope for success from our Mission Labours, I have taken the liberty of writing to you. As I am not known to you personally, nor have had any correspondence with you before, it would be proper, perhaps, to give you a short account of myself. When about ten or twelve years old, I was admitted into the Boarding School of this Station, by the Rev. Messrs. Mayor and Ward; from whom I received my early education for some years, and by whose instrumentality I was converted from Idolatry to Christianity. On their leaving the Island for England, I was sent to the Christian Institution at Cotta, where I was educated for five years; after which, being desirous of becoming useful to my country people as far as I could, through the grace of God, I was appointed the first Probationary Catechist, and then Catechist, at the Cotta Mission. The former office I held for four years, and the latter for five years; when, on the 30th of November 1829, I, and another Singhalese Native, Cornelius Jayesinha, were admitted into Holy Orders, as Deacons, by the Right Rev. the Lord Bishop of Madras, to be Assistants to the Ceylon Church Missionaries. A few months afterward, I was sent from Cotta to this Station; where I now assist the Rev. H. Powell, a kind and pious Minister. In this new capacity I feel very comfortable. Now I

can be more useful to the people than before; and they seem to look upon me as a Teacher of the Christian Religion. I feel sincerely thankful to the Society for all the benefits conferred on me by the Ceylon Church Mission, which has been to me more than my parents. May the Lord bless and prosper the labours of that Mission more, and increase its Benefactors, for the glory of Himself and the good of all Heathen Nations!

Mr. Goonesekera's Journal contains the following account of a

Native Christian Wedding.

Thursday, July 2, 1840—This morning, a young woman, who was educated in Mrs. Powell's School, and who is now employed in it as an Assistant Mistress, was married to one of our Schoolmasters. This is a happy marriage; for both the bride and the bridegroom are converts to Christianity from Heathenism, through the Missionary Labours in this Station. Mr. Powell performed the Marriage Service; and when the Service was over, being invited by the father of the bride, Mr. and Mrs. Powell visited the family. A great number of people were present; to whom, but chiefly to the new couple, Mr. Powell spoke on the due observance of the duties between husbands and wives, and the good which would be the result, on their due observance. This was very new to them; for this was the only wedding occasion in this village in which a Minister gave an Address to the people. The father of the bride is a convert to Christianity, as well as the bride and bridegroom; and therefore the wedding was conducted in good order, like a Christian Family, which was another new thing in this village. By this is seen, as well as in many other ways, the goodness and greatness of the true Religion—the Religion, which has God for its author, truth for its matter, and salvation for its object.

Missionary Excursion in the Vicinity of Baddagame.

Mr. and Mrs. Powell, having been frequently indisposed, took a short excursion for the purpose of recruiting their health, and with a view of making themselves better acquainted with the people around them. We extract the following details from Mr. Powell's Journal. It discloses nu-

merous opportunities of preaching the Gospel in that part of Ceylon.

Feb. 6, 1840—We started in two arm-chairs, provided with Tracts, &c. I took an Interpreter with me. The first day we proceeded up the river, as far as Oodigama, about sixteen miles hence. On our way thither, we had numerous opportunities of speaking to the people; for, whenever we came to an inhabited part, we had only to order our chairs to be put down, and a flock of people, men, women, and children, soon assembled round us. Oodigama is only four or five miles, but on the other side of the river, from Mapalagama; at which place we have Schools. Most of the people whom we saw on this line, therefore, knew us, and readily entered into all which we had to say. Many parents, moreover, were very anxious for Schools; which we could open in many places, I am sure, with every prospect of success, if we could but make Mapalagama the centre of a New Station.

The next day we made toward Moladawa, a village about eight miles distant from Oodigama, on the road to the Morawa Korle; which we wished to reach, if possible, as the climate there is said to be equal in point of coolness and salubrity to that of Kandy. Our road to Moladawa was more foreign and romantic than any we had ever seen. Our path lay through a jungle nearly the whole way, the abode of elephants and other wild beasts. A beautiful stream—the coverlet of a bed of precious stones—meandered at our feet, and thirty-six times crossed our path. Dark, but richly-clad mountains, bounded the view on either side. Now we had to mount a hill—a sort of Piagah—whence we could view the magnificence of the surrounding country; then, suddenly, to descend into a valley, which astonished us with the beauty and luxuriance of its vegetation. Birds of the most exquisite plumage, and insects of the richest hues, occasionally met our eye, and added much to the splendour and enjoyment of the scene. We never before set our eyes on scenery and objects half so beautiful.

At length, after a day's toil, we reached Moladawa, where we sought lodgings for the night. From inquiries which I made, I found that there were about forty or fifty families in the village. The situation is somewhat remarkable. It lies in a plain of about two miles square, surrounded by mountains in every direction. The man at whose house we lodged was an Aratchy, which is but a petty Headman-

ship; but he appeared to consider himself a very great man; and my servant told me, that, being far away from other Headmen, he assumed, and people gave him, the honour due to a Modellar. I conversed with him about Religion; but he was totally ignorant of any but the Buddhist Religion, and even that he only knew imperfectly. He said that he had never heard of Christianity, nor did he believe that any people of the place had heard of it. I asked him if any of the people could read. He said, only himself and another man; but he conducted a school for little boys, which he had lately opened. I asked him to assemble the boys, which he readily acceded to. In a short time, four or five of them came, and began chanting forth their lessons. I found they were reading "Buddhu Miracles," which they had got nearly by heart: they could not, however, tell me the meaning of a single word which they were reading. The reason they assigned was, that it was "high" or "book" language. I commended them for their reading—not for their answers; and then spoke of Jesus Christ and our Religion. I told them who I was, and whence I came—the nature and object of our Schools—the books which I taught—and the advantages of exercising the mind and understanding. In conclusion, I offered to supply them with some of my school-books, with which they were much pleased. I had brought a supply of those with me; and distributed some among them, according to their ability to read. After I had given them these, I could not say more to them; for they were all so intent on the books, that they could not listen to what I had to say. They had never seen a paper-book before; and were quite incredulous, at my account of printing it. The village seems to be quite cut off from communication with others—I suppose because the roads to it are all difficult, and some of them dangerous. In the evening, nearly the whole neighbourhood came to see us; so that I had many opportunities of declaring the Message of Salvation. In fact, from five o'clock till we went to bed, I was kept incessantly talking. I had scarcely time to take my food. Many waited till after we retired to rest. Some of the people were miserably poor and wretched; and a few little presents of cloth and money seemed very acceptable to them. They expressed their regret that we were going to leave them so soon.

The next morning we started at daylight; and got to Neralawa, about five miles from Moladawa, to breakfast. Here we found the people a little more intelligent, and pleased to see us. They had heard, they said, of the great things done at Baddagame—a very gratifying circumstance, as this place is a good distance in the interior; but they had never seen any one from thence before; and never had had Christianity explained to them. This greatly encouraged me to talk to them; and the people of the house, at which I was, having collected others, I had a tolerable congregation. I then gave them as brief an account of Christianity as I could; and, before I left, read part of the third chapter of St. John, and explained it to them. When leaving, they scarcely knew how to express their joy at having seen us; and the master of the house, an intelligent and very respectable old man, said, if I would come and see him again, he would promise to get 500 people to come and hear me. They were wild people, compared with those of Baddagame; but if we were to come among them, we should make them also better.

After this, we went as far as Bopagoda that evening, speaking to many people on the way. The next day was the Lord's Day. The people at the house where we lodged seemed surprised that we should abstain from travelling from religious motives; but when I explained, they seemed satisfied. Having begun to speak to the master of the house on the subject of Christianity, he asked if he might bring others also. I told him, I should like him to bring as many as he could, and I would explain to them what my Religion was. I had about twenty persons at half-past seven this morning. Having asked them a few questions, which convinced me of their sad ignorance, I read to them a Tract, entitled "Jesus Christ the only Saviour of Mankind," and explained it. This set forth, briefly and clearly, the grand points of Christianity. It seemed to gain their attention; and some asked a good many questions, and promised to remember and think of what they had heard. After this, we had breakfast; and then many more persons, who had not previously seen us, came to take a peep. Some of them had heard of my congregation in the morn-

ing, and wanted me to repeat something to them of what I had then said. Thus I was kept talking to one and the other for more than four hours. I then told those present, that at eleven o'clock I should hold a Religious Service with my servants and men, and, if they pleased, they might be present. Several accordingly stayed, while I read the Service and preached.

Afterward, a Young Man came in, almost breathless, and said that he lived at Willihana, about two miles distant; and that if I had stayed there, instead of coming to this place, he could have collected a large number to hear me; as the people had heard there was such a Religion as Christianity, and wanted to know what it was. I promised to go; and, in the afternoon, went, and met about seventy or eighty persons. They asked me a great many questions on all I said, and were exceedingly attentive. A remark of the Young Man mentioned above struck me much. I was speaking of the Creation of the World, and made use of Paley's argument about the watch. He said, none there had ever seen a watch. I shewed him mine, and explained it to him. The Young Man said, "Now, your watch is just like your Religion. I had heard of a watch before, but did not know what it was; so, I have heard of your Religion. I have seen the watch once; and if any one asks me what a watch is, I shall say, A thing that goes on wheels; and if I see it two or three times more, I can tell them more about it. So, if I hear of your Religion from you this once, I shall learn something; but if I hear of it again and again, I shall learn more and more."—I found that he was a smith. I left several Tracts with him and others. On parting, two or three said their hearts felt light and comfortable at what I told them, but they could not promise me that they would turn Christians. One thing, and an important one, seemed to make a deep impression on their minds, in the course of our conversation: it was this—that according to the Christian Religion, men would be saved by another's merits, and not by their own. They said, If my doctrine was true, it was very different from what they had been taught; viz. that they must build temples, rest-houses, &c. to obtain merits to save themselves.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Gospel-Propag. Soc.—The number of District Associations of the Society was 200 in 1838, 310 in 1839, and 400 in 1840. The Voluntary Contributions were 9407l. in 1836, 10,752l. in 1837, 16,082l. in 1838, 23,443l. in 1839, and 41,000l. in 1840—The following Grants have been recently made: 500l. at the disposal of the Bishop of Montreal, 500l. to the Bishop of Toronto, 500l. for Newfoundland Cathedral, 200l. for two Chapels at St. Elizabeth in Jamaica, 150l. for a Church at Dundas in Jamaica, and 100l. for a Church at March in Upper Canada—The Committee have issued the following Notice:—

The Society, being induced, by favourable circumstances, to re-establish its Mission on the Western Coast of Africa, would be glad to receive applications from Clergymen willing to proceed to Cape-Coast Castle. An engagement might be made for a period of three years. The expense of passage and outfit would be defrayed, and a stipend of 300l. a year allowed—it has also been determined to place their Indo-British Missionaries in the Diocese of Madras on the same footing, with regard to stipend, as those in the Diocese of Calcutta. They have also determined to allow the Widows of Indian Missionaries to draw for four months' salary from the date of their Husbands' death; the pension of 800l. a year to commence from the time when the salary is discontinued. The Widows will also be entitled to an allowance of 100l., to enable them to return to Europe, provided they sail within four months of the date of their Husbands' death.

The Committee have issued the following *Summary of the Colonial Church Establishment*:—

Diocese.	Bishop.	Area in Square Miles.	Population.	No. of Society's Missionaries.
Toronto.....	Dr. Strachan	103,000	450,000	58
Montreal.....	Dr. Mountain	200,000	650,000	40
Nova Scotia....	Dr. Inglis ...	47,330	391,000	66
Newfoundland, with the Bermudas.....	Dr. A. Spencer	36,000	83,000	21
Jamaica.....	Dr. Lipscomb	12,000	329,600	13
Barbadoes.....	Dr. Coleridge	3,312	354,630	17
Calcutta.....	Dr. Wilson ..	310,600	80,000,000	9
Madras, with Ceylon.....	Dr. G. Spencer	147,000	15,300,000	21
Bombay.....	Dr. Carr	66,100	6,351,000	1
Australia.....	Dr. Broughton	3,014,000	150,000	25

Church Miss. Soc.—After the notice, at p. 323, of the Bishop of London's uniting himself with the Society had gone to press, the following Letter was received: it was addressed by the Lord Archbishop of Canterbury to the Secretary of the Society:—

"This communication has given me sincere pleasure. I look forward with great satisfaction to a connection with the Society; and shall accept the office of Vice-Patron, which they have done me the honour of reserving for me as Primate, in humble reliance on the good Providence of God, to realize all the advantages which may be anticipated from the united exertions of the Members of our National Church,

in diffusing the blessings of our Holy Religion among the benighted Heathen.

"July 24, 1841.

"W. CANTUAR."

The "Record" Newspaper, of the 26th of July, contains the following *Remarks on the late Special General Meeting of the Society*, in which we cordially concur:—

The exhibition of a truly Christian spirit at the late Special Meeting of the Church Missionary Society cannot but have proved highly gratifying to all the real friends of that Institution. The temporary opposition, which was offered to the First Resolution, was so mixed with a high regard for principle, and with a spirit of forbearance, that we could not but greatly admire it; but no less delightful was the kindness and brotherly love with which it was met, and at last successfully and satisfactorily removed. Such was the effect on our own minds, that we were glad that the Amendment was proposed, so fully and satisfactorily did it elicit the correct views and Christian feelings of the real friends of the Society.

We have no recollection of any point of difference being controverted, in a Public Meeting, in a temper and spirit so eminently Christian. The praise is due only to Him, who bestows such gifts on the children of men. Many a heart, we have no doubt, has been filled with gratitude, on reading the account.

There were especially two things which marked the whole discussion—a supreme regard for Scriptural Truth, and a subordinate regard for the Discipline of the Church. These two things occupied the place which justly belongs to each. It was delightful to observe the jealousy, the holy jealousy, which all the speakers seemed to feel with respect to the Fundamental Doctrines of the Gospel; and yet they all displayed an anxious desire to meet the wishes of their Ecclesiastical Superiors. The first object was the spiritual success of the Society; and the second, that which refers to matters of discipline: to reverse this order, is to prefer the form to the power of Religion: which none will do, except those who know not what true Religion is.

We are glad that this discussion has taken place on another account. It will clearly and distinctly shew to the community in general, to the Bishops, the Clergy, and the Laity of our Church, what are the principles by which the Members of this Society are influenced: for we consider that their views and feelings were very faithfully represented at the late Special Meeting. Their object is none other than to convey the pure Gospel to the Heathen World—the Gospel, not as adulterated by any mixture of Popery, but as recovered and revived by our illustrious Reformers: and this object they desire to carry forward, in dependence on the aid of the Spirit, from a principle of love to the Saviour—of love to the souls of men—and to "complete the number of His elect, and hasten His kingdom."

The grand object of the Society being secured, they are willing and desirous to conform to every practical regulation of the Church. Great success has hitherto attended the labours of this Society; and let the spirit of the last Meeting continue to influence its Members, and there is no doubt but a still greater blessing will rest on its labours.

London Miss. Soc.—Rev. Wm. Swan and Mrs. Swan arrived at Leith on the 20th of June, and Rev. Edward Stallybrass and Family in London on the 13th of July. The return of these Brethren from Siberia has been occasioned by the suppression of that Mission, under the orders of the Russian Government—Rev. G. Pritchard and children arrived at Liver-

pool, on the 21st of June, from Tahiti; and, on the 23d, at the same place, Rev. C. G. Stevens and Mrs. Stevens, also from Tahiti, but by another vessel.—On the 2d of July, Mrs. Reid and family from Bellary, and Rev. John Hands from Bangalore, arrived in London.

Wesleyan Miss. Soc.—Rev. Wm. Moss has returned from the Gambia, and Rev. Jonathan Cadman and Rev. John Wood from the West Indies, on account of their health. Mr. Cadman had been 15 years absent from his native land, and Mr. Wood more than 14.

Baptist Miss. Soc.—Mr. Dendy, who has laboured for about ten years in the Jamaica Mission, arrived at Hastings, in the "Annandale," on the 19th of May.—Mr. and Mrs. Littlewood and Mr. Wm. Bontems embarked, in the "William Forster," for Nassau, on the 27th of May; Mr. and Mrs. Lloyd, to join Mr. Burchell, at Montego Bay, on the 29th; and Mr. and Mrs. George Pearce, in the "Owen Glendower," to resume their station at Calcutta, on the 11th of June.

General Bapt. Miss. Soc.—Mr. and Mrs. Grant, Mr. and Mrs. Brooks, and Miss Derry, embarked at Portsmouth on the 17th of June, to assist in the Orissa Mission.

German Miss. Soc.—An Association was formed some time since in London, for the purpose of aiding the German Missionary Society at Basle, in respect of the support of such Missionaries as the Society may send forth by way of England, during their stay here, and to assist them on their voyages to their Stations. The charges of Five Missionaries, mentioned at p. 202 as arriving in India on the 11th of June of last year, during three months' stay in London, amounting to 88l. 15s. 9d., were defrayed by the Association; and 50l. paid toward their voyage to Bombay, which cost 440l. See notice of a similar Society at p. 309 of our Vol. for 1839.

Relig.-Tract and Book Soc. for Ireland—The Society has published 420 Tracts and Books, being Compilations or Original Compositions; has assisted in the establishment or maintenance of 1090 Lending-Libraries; and has circulated 9,378,941 Tracts and Books. The Society has lately issued a small Volume, entitled "Scripture Texts arranged," which is likely to be very helpful to Ministers and Sunday-School Teachers.

Addit. Curates' Soc.—Applications for the renewal of Grants have been received from nearly all the Parishes or Districts to which Annual Grants have been voted: after examination, a Sub-Committee recommend that the Grants be continued for the year ending Easter 1842: it appears, however, that the Society is not in a condition to make regular Grants to any New Cases. In aid of Endowments, in eight cases, where sums amounting together to 8110l. have been locally raised, Grants to the amount of 1650l. are recommended by the Sub-Committee.

CONTINENT.

B. F. Bible Soc.—A fire broke out in the Society's Depository at Brussels: there were

18,000 bound volumes in the house, not one-third of which have escaped uninjured: about 1200 copies were entirely consumed. The Agent writes—

I have much to be thankful for. It was the Word of God which saved the house, and most probably the lives of my dear children! The next room to my office was filled with books, piled up to the ceiling in rows, along and across: this was as a wall of brass, and prevented the flames taking the room and gaining the stairs, and thus communicating with the upper-rooms, where there were 11,000 volumes in quires. I have claimed of the Insurance Company 12,000 francs for loss on books, and 2000 for loss on furniture.

WEST AFRICA.

Wesleyan Miss. Soc.—Rev. T. B. Freeman and his Associates (p. 20) landed at Cape-Coast Castle on the 1st of February. Mr. and Mrs. Mycock, who arrived Dec. 13, 1839, had been obliged, from ill health, to return home.

SOUTH AFRICA.

London Miss. Soc.—Rev. Wm. Ross and his Companions (p. 120) arrived, in April, at Algoa Bay, on their way to Lattakoo; and Rev. R. B. Taylor (p. 174) and Mrs. Taylor, on the 17th of May, at Cape Town, on their way to the Kat River.

INDIA WITHIN THE GANGES.

Baptist Miss. Soc.—Mr. and Mrs. Small (p. 430 of our last Volume) arrived at Calcutta on the 24th of January.

CEYLON.

Baptist Miss. Soc.—Mr. and Mrs. Dawson (p. 350 of our last Volume) arrived at Colombo on the 18th of February.

AUSTRALASIA.

Gospel Propag. Soc.—The Bishop of Australia thus announces, under date of the 9th of January, a munificent bequest left to the Society:—

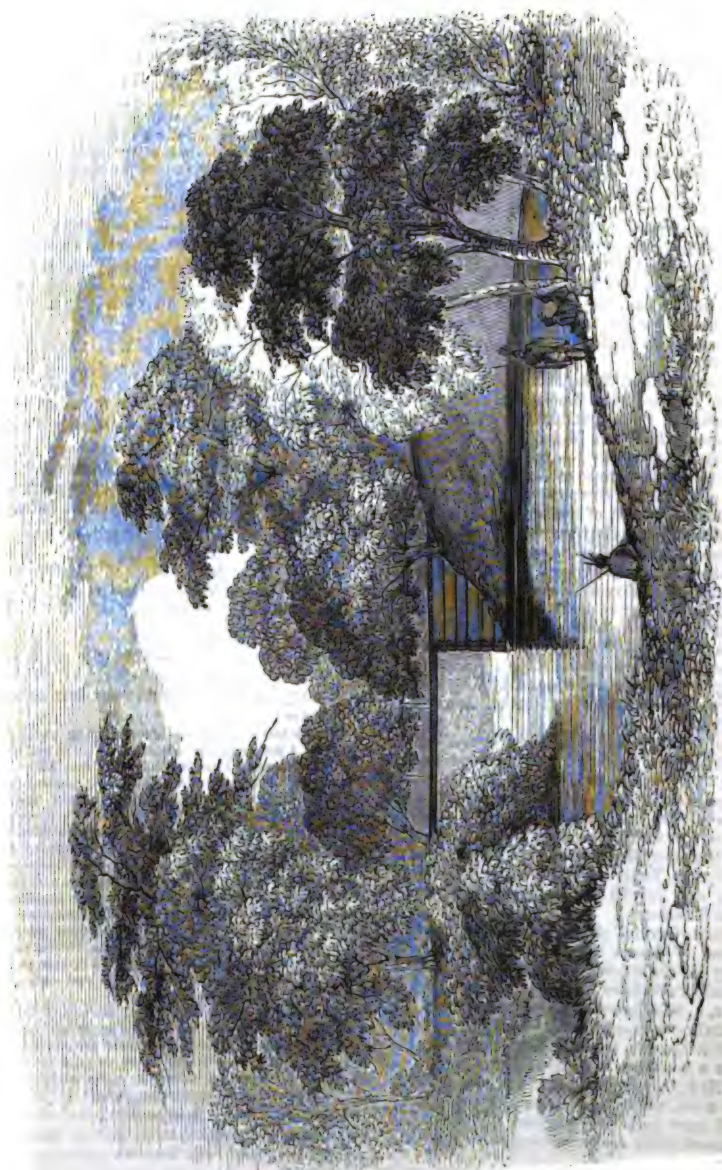
We have lost good old Mr. Moore; whose purposed donation I formerly had occasion to mention, and which he has more than fulfilled. He was taken ill with vertigo, about three weeks ago; which was followed by other bad symptoms, and brought him to his end, in peace, at the age of 79. His property amounts to about 20,000l. in money, and a considerable extent of land. He bequeaths the land to endow a College, to be built on the site of his house and garden at Liverpool, to be called "Moore's College." His money (also to be invested in land) is divided into four equal parts: one given to augment Clergymen's stipends; another to maintain their widows and orphans; a third to the Diocesan Committee; and the fourth to make provision for a certain number of alms-men and women, poor and old, and members of the Church of England.

It really is a noble document, worthy of better times; and shews how much good sense and sound principles may be manifested, under circumstances apparently the least likely to encourage or draw them forth; for he was bred, and came originally to this Colony, as the carpenter of a ship.

The Rev. George Selwyn, M.A., late Fellow of St. John's College, Cambridge, has been appointed Bishop of New Zealand.

WEST INDIES.

Baptist Miss. Soc.—Mr. and Mrs. Hosken (p. 173) arrived at Belize on the 20th of March.



BRIDGE OVER THE KAITIA RIVER, NEW ZEALAND.

Missionary Register.

AUGUST, 1841.

Biography.

NOTICES

OF THE CHARACTER OF THE LATE REV. SAMUEL MARSDEN,
PRINCIPAL CHAPLAIN OF NEW SOUTH-WALES.

It will be deeply to be regretted, if the Life and Times of the Apostolic Marsden should not engage the heart and pen of some competent Writer, while ample materials can be furnished by his surviving friends at home and in the scene of his labours. If the Bishop of Australia would be pleased to direct his attention to this subject, a Work would be produced of pre-eminent benefit to his Lordship's diocese in all future years.

Mr. Marsden's name occurs throughout the whole series of our Volumes, as connected with the work of Missions, especially in the Islands of New Zealand. In the Volume for 1838, at pp. 481, 482, a brief Memorial appears; and we here subjoin some notices of his Character, derived from a Sermon, preached at Parramatta, the chief scene of his Ministry in New South Wales, by the Rev. Henry Stiles, Colonial Assistant Chaplain at Windsor.

Samuel Marsden was no common character: he was not merely a good and pious man, who filled up the space allotted for him on earth, and then sank into the grave: he was not merely a faithful and indefatigable Minister of Christ, who loved and served his Saviour, and turned many to repentance, and is now gone to his reward;—but he was more. Rightly to estimate his character, we must view him as a peculiar man, raised up for an especial purpose. The Lord in Heaven ever cares for His Church on earth; and when particular exigencies require it, He raises up men, who, by natural character and disposition in some degree, and by His special grace in a far greater measure, are fitted for His purposes. As Luther in Germany, and John Knox in Scotland, and Cranmer in England, were sent by the Head of the Church, and fitted with peculiar qualifications to unfold His glorious Gospel when it was almost hidden in Romish Darkness; so no less truly was Samuel Marsden raised up in this Southern Hemisphere, and admirably fitted for the work, and made the honourable instrument of diffusing the light of that same Gospel, and of bringing it to bear upon the darkness of Heathenism in New Zealand.

August, 1841.

land and the Isles of the Sea;—and upon the darkness, no less real, of the depravity of society in early Australia.

God gave him GREAT ENERGY OF CHARACTER AND FIRMNESS: without THIS, he never could have accomplished one half of that which he has done. Whenever he had an object in view, which was worthy of his strenuous pursuit, nothing stopped him in his efforts to attain it. His earlier career in this Colony might furnish many examples of this: one we may select:—There was a time when that class of depraved creatures who are now confined in the Female Factory—before that building was erected—were allowed to find quarters for themselves: you may imagine the floods of depravity, by which Parramatta and its neighbourhood were thereby inundated. Zeal for the honour of his God, and desire for the success of his Ministry, to which this permitted wickedness formed so serious an obstacle, roused the energetic spirit of Mr. Marsden to protest against this: he was disregarded: for a while, the Government, both at Home and in the Colony, turned a deaf ear to his remonstrances; and repeated rebukes for his interference seemed the only reward for his persevering efforts.

But at length he succeeded: the Factory was built; and the monster of colonial depravity was thus checked, by the cutting off of one, at least, of its hydra heads.

There was, again, a period, in his early Ministry, when almost all the Civil and Military Office-bearers in the Colony were accustomed, in disregard of the sanctities of marriage, to live in a state of loose concubinage: some, too, had the audacity in wickedness, to place their concubines at the head of their tables. Public opinion at that day scarcely opposed the practice; but there was *ONE*, at least, who opposed it: there was *ONE* who did discountenance depravity. He would not visit such men: he protested against their doings: of course, he was hated and persecuted. But steadily did he persist in his struggle, for the good of society—for the honour of the Religion which he professed; and, doubtless, he had his reward, if not in the reformation of the people, yet certainly in the approval of his conscience and the approbation of his God. We are scarcely competent now, in happier circumstances, to appreciate fully the decision of character, the firmness of purpose, which enabled him so long and so steadily to maintain "the war of the many with one." We shall see, presently, the principle from which it all arose.

Yet, though of a decided and most persevering character, he possessed, at the same time, a *TRULY CATHOLIC SPIRIT*. His was no narrow and sectarian mind: though he loved the Church-of-England well—and he was right to do so, for she well deserves the affection of her sons—yet he also loved all those whom he looked upon as believers in the Lord Jesus Christ, by whatever name they called themselves. His long and steady support of the London Missionary Society, which is in the hands, for the most part, of Dissenters from the English Church—his liberal pecuniary assistance to the building of the first Presbyterian Chapel in this Colony—his readiness at all times to forward, with his advice or his money, the common principles of Protestant Christianity—sufficiently shew that he loved the Image of his Saviour, wherever he could discover it; and would further the cause of that Saviour, wherever it might lead him.

And where shall we find a man, so ready as he was, to assist the poor and the distressed? Whoever was deservedly an object of compassion, never applied to

him in vain. Perhaps, indeed, one of the weak points in his character—for he had his weaknesses—lay here: he was too open to the tale of feigned distress: the emotions of his heart sometimes outstripped the dictates of his judgment; and, in consequence, he became the dupe, in too many instances, of hypocrisy and fraud.

Malice has been heard to say, that he was greedy of this world's wealth; and Scorn has pointed to his possessions, as a proof of the allegation. Never was there a falser accusation! God, indeed, was pleased to give him abundance: but if there was one man who sought riches less than others did; if there was one man who was more indifferent about them, when possessed, than others were; if there was one man who diffused them more widely, for the good of the Colony or the benefit of the poor, than others did—that man was *SAMUEL MARSDEN*.

As a Parish Priest, his labours were worthy of the best days of the English Church. You can well remember him, as having faithfully preached to you the Word of God. Clearly did he lay before you the whole counsel of God. Man was represented by him as condemned and helpless; unable to justify himself, wholly or in part, by any works of righteousness which he can do—God, as too pure to look upon iniquity without abhorrence, and yet too merciful to leave sinners in their sad estate without providing a refuge for them—Christ, as *all in all* to the sinner; as *wisdom* to enlighten him, as *righteousness* to justify him, as *sanctification* to make him holy in heart and life, as complete *redemption*, from bondage to sin and death, to the glorious inheritance of heaven—the Holy Spirit of God, as the only author of aught that is good in the soul—Faith, as the only means of applying the salvation of the Gospel to the case of the individual sinner—Justification by Faith—the necessity of Regeneration—Holiness indispensable: all these were represented by your departed Minister as the vital Doctrines of the Gospel; and the mutual bearing and connexion of every one was clearly shewn. And this he has been doing for nearly forty-five years! Oh, indeed, you are under a fearful responsibility to God, the Judge of all, for the use which you have made, for the profit which you have derived from a Ministry so faithful and so long! Look, I entreat you, into your own souls; and say, Are

you partakers of that faith which he preached? Have you renounced sin and worldliness? Are you living by faith on that Saviour, who thus, in the preaching of your Minister, has been *evidently set forth, crucified, among you?*

But among the New Zealanders may be found the brightest trophies of what God has wrought by the hands of this truly Apostolic Man. It is now thirty years since he first called the attention of the people of God in England to the miserable condition, in a moral sense, of that fine people. After a while, Missionaries were settled there: they struggled on through years of difficulty and danger: their numbers were increased: God blessed their patient labours: Christianity secured a footing; and now, by labours originated and upheld by your late Minister, such a torch has been lighted in New Zealand, as, by the grace of God, shall never be extinguished.

Oh! words are poor, to describe the deep intensity of the interest which Marsden felt in the prosperity of the New-Zealand Mission. He loved it from his soul. A mother's fondness for her babe, a bridegroom's devotedness to his bride, or whatever image you may select to express ardour and constancy of affection, may be taken to represent his devotion to that Cause. Fourteen times has he passed the seas, in going and returning to advance the work: his money was spent—his time was given—his house was opened—if by any means he could urge it forward: through *LIFE*, it was his passion: the *FIRST* conversation, and the *LAST* which I ever had with him, were on this subject: he spoke of it almost in *DEATH*, and doubtless speaks of it in *GLORY*. *If those who turn many to righte-*

ousness shall shine as the stars for ever and ever, the glorious crown of the sainted Marsden shall shine with many a radiant gem, gathered in his Missionary Labours in the wilds of New Zealand.

Of the closing scene of his earthly career I have not much to say. He spake but little, though quite enough to shew that the Saviour, whom he served through life, was with him in the time of trial. A simple remark was made to him, by a bystander, on the value of a good hope in Christ, in the hour of need. "Yet," said he, "that hope is indeed *PRECIOUS* to me now!" And on the following evening—his last on earth—he was heard repeating the words, "*PRECIOUS! PRECIOUS!*" as if still in the same train of thought which that remark had suggested. Soon after this, inflammation having reached the brain, his spirit was released, and he suffered no more.

This delineation is introduced in the "*Gleaner*," a new Publication of the Church Missionary Society, with the following notice:—

The late Rev. Samuel Marsden may not improperly be designated the *APOSTLE OF THE ISLANDS OF THE SOUTHERN OCEAN*. His faith was simple—his zeal ardent—his measures wisely planned; and prosecuted, through grace, with an energy which no opposition could subdue, and a perseverance which no difficulties or discouragement could weary or abate. And great was the honour which the Head of the Church put upon His faithful servant, for he abundantly prospered the work of his hands. His end was peace; and many, in generations to come, will rise up to call him blessed.

LAST DAYS OF THE LATE REV. JOHN WILLIAMS.

SOME particulars of the melancholy death of the late Rev. John Williams appear at pp. 224, 273, 274 of our last Volume. The following Letter was, perhaps, the last which he wrote. It bears no date; but was evidently written on board the "*Camden*," on the evening of the day preceding their arrival at Tanna, that is Nov. 18, 1839. The 19th was occupied at that island; and, on the day following, he fell on the fatal shore of Erromanga.

I could fill my sheet with relating many delightful circumstances about dear Rarotonga, and the truly affectionate manner in which the people welcomed me again among them. The eagerness with which they received the Testaments would have

cheered your heart, could you have been an eye-witness of the scene: the countenance of a successful applicant glistened with delight, while he held up his treasure to public view: others hugged the book, and many kissed it: some sprang away

like a dart, and did not stop till they entered their own dwellings, and exhibited their treasure to their wives and children: others jumped and capered about like persons half frantic with joy. You will recollect that none are GIVEN AWAY: those who had money to pay for them were first supplied: the next were those who had dried bananas or nuts to pay for them: the third class supplied were those on trust; and when some came whose characters were such as to cause some little hesitation, their appeals were pointed and affecting—"Do let me have a Testament! do let me have the good Word of God! Perhaps, by reading it, my heart may be better." Others, who could not read, and were slack in their attendance at school, would plead and promise to do better—"We did not know," said they, "that our eyes would ever have beheld such a sight as this in Rarotonga: we shall neither eat, drink, nor sleep, if you do not give us the good Word of God." These are but faint representations of scenes which occurred in this delightful island.

At Borabora, too, a box of Bibles was landed, by mistake, at the house of Mr. Rodgeron. The people heard of it, and made applications for them. Mr. Rodgeron replied, that Mr. Nott had given special orders that none were to be distributed till he arrived. They immediately exclaimed, "How do we know that we may live till then? we MUST HAVE the Word of God;" and, much as they respect Mr. Rodgeron, they would have taken off the roof of his house, had he not complied with their demands.

The schools at Rarotonga are going on well: the congregations are large, and the churches increasing: the only drawback is the great mortality still prevailing in this devoted little island. The good Chief Makea is gone. He was invaluable while he lived: his influence and power, great as they were, were given to God. He died most happy. I never knew a Chief whom I loved so much, or thought so highly of. He will be a great loss to the Mission; but I am happy to inform you

that his son David is treading in his steps.

Thus, my Dear Friend, we live in a dying world. Perhaps this may not reach England before your happy spirit will quit its tenement of clay, and unite with that of my departed friend Makea, in praising and loving that Saviour who redeemed you both by His blood. Ere long, some friend will communicate to surviving relatives and connexions the information of our death. The grand concern should be, to live in a constant state of preparation. This I find a difficult matter, from the demand incessantly made on my energies both of body and mind; but I find great comfort from the consideration, that many, very many, of the people of God pray for me, and also that ALL is spent in the BEST of ALL causes. Oh, what a luxury it is to do good! What sound philosophy there is in the Bible! What a knowledge it displays of sanctified human nature, when it asserts, *It is more blessed to give than to receive.*

I have just heard Captain Morgan say, that we are sixty miles off the Hebrides, so that we shall be there early to-morrow morning. This evening we are to have a special prayer-meeting. Oh! how much depends on the efforts of to-morrow! WILL THE SAVAGES RECEIVE us, OR NOT? Perhaps at this moment, you, or some other kind friend, may be wrestling with God for us. I am all anxiety; but desire prudence and faithfulness in the management of the attempt to impart the Gospel to these benighted people, and leave the event with God. I brought twelve Native Missionaries with me: two have settled at a beautiful island called Rotuma: the ten whom I have are for New Hebrides and New Caledonia. The approaching week is to me the most important of my life.

It has been justly remarked—

The closing paragraph exhibits the deep and solemn emotions with which he contemplated his approaching enterprise; and proves, that though his fall was violent and sudden, death, with all its solemnities, was familiar to his mind.

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

FRANCE.

Progress of the Bible & the Bible Society.

NINETEEN years ago, I was present at an Anniversary of this Society: since then much progress has been made, both here and in the country from which I come. The Bible Society's operations in France were then necessarily limited, under the influence of a Government which was itself ruled by a Clergy bitterly opposed to the Bible. But new prospects and a new way have been since opened for the Bible in France; and I am permitted, through the goodness of God, to stand among you as one of the Secretaries and as the Deputy of a Bible Society there—a Society very weak, compared to yours, but founded on the same principles. The Bible to all!—the Bible to all, in the Name of HIM in whom there is neither Jew nor Greek, Barbarian nor Scythian, but all are one in One. The Bible to all!—and, The Bible only!—the Bible, as contained in the Canonical Books of the Old and New Testaments. Last Friday, that Society held its Annual Meeting in Paris, under the Presidency of the venerable Admiral Ver Huell. Its Issues, in the course of the last year, have been 18,999 Bibles and 41,268 Testaments. The Society has carried through the press, in the same period, 17,593 Bibles and 38,362 New Testaments. Our Receipts have amounted to little short of 4000*l.* sterling; and our Expenses have been a little above that sum.

The Society has begun to print the Bible in the Sechuana Language, translated by our Missionaries in South Africa. We have also produced this year, for the first time—trying to imitate what we see done in this land—a very small Pocket Bible. We have distributed the Word of God to various classes of persons—to the Spanish, who have come over as exiles into France—among our seamen—we have Agents in our sea-ports; and, from one of them, hardly a ship sails without parcels of Bibles—we have entered our prisons, and visited the prisoners; and great pains are taken to put the Bible, at least the New Testament, into their hands—and among the military also the Bible is cir-

culated. In one of our great towns, when our young men, the Conscripts, were ready to go into garrison, our Agent asked permission of the Officer to distribute Testaments to his men: the permission was granted—the Testaments were distributed; and these young soldiers went off, each with a New Testament in his knapsack. We have also begun printing the Bible for a class of persons very much to be pitied—I mean, the Blind. We felt it incumbent upon us to try to enlighten them with that light which is better than the light of day—the light of Him who calls Himself *the Light, the Truth, and the Way*. This great work has been begun; and The Gospel according to St. Mark is finished.

When I hear, that in one year, through this Society, 149,000 copies of the Word of God have been distributed among my countrymen, my heart leaps for joy; and I look up to Him, through whom alone such a benefit could have been conferred on such a country. Blessed be God! and may His Blessing rest on the labours of the Society to which we are indebted for this great benefit! Go on, My Christian Brethren—go on in faith and zeal, in the strength of the Lord!—and see what will be the result. One million and a half of Bibles or Testaments have already been disseminated in France, mostly through your instrumentality: seven or eight years more, and, please God! another million and a half will have been disseminated there—and what cannot such seed bring forth, through the blessing of God? You can sow it in no soil which wants it more than the soil of France. With some few exceptions, superstition and scepticism you everywhere find in France. Well, the grand weapon against both is the Bible.

We have, of late, had in France much direct controversy, through the medium of the Press. Well, for myself—I speak only in relation to France—for myself, I am perfectly convinced that very little has been done in that way for the Propagation of the Truth among us; but I am most deeply convinced, that the quiet, the constant, the irresistible power of the Word of God will do the work. This is the *Ram's*

Horn, against which, after a certain time, no strong tower can hold out: and we all know, that the worst enemy to the Truth as it is in Jesus, is Popery—just because it wears the mask of Religion; but we know, also, that the surest, the strongest, the best enemy to Popery, is the Bible. They cannot live together: where one gets an entrance, the other must be expelled. I will illustrate this remark. I was called, in the course of my Ministerial Labours, to visit a poor female culprit in prison. She was afterwards visited, and bought over, by the Priests, to Popery; and the next day she wrote me this note:—"Sir, I thank you for your goodness. I send you back the Bible which you gave me: I do not want it any more, HAVING BECOME A ROMAN CATHOLIC!" And the Clergy themselves give us their testimony to the progress of the Bible in France. There is hardly a sermon preached from the Romish Pulpits, wherein the circulation of the Bible is not attacked: hardly a charge is given by a Bishop in which there is not a paragraph against the Bible Society. They burn the Word of God, where they can: but where they burn one Bible, we send a hundred; and we find, that wherever this unhappy, this deeply-mournful *AUTO-DA-FE* is made of the Bible or the New Testament, thither our faithful colporteurs go the next day, and are sure to sell ten times as many copies as have been burned in that place. This is the way! Let Light shine, and Darkness will be dispelled! Let Life come in, and Death will be vanquished!

[*Rec. Fred. Monod—at B F Bible Soc. An.*

Successful Labours of Colporteurs.

While I thank and congratulate you, for having gone on in this course of late years in France, let me state, that more than 100 colporteurs have been put in activity, above 80 of whom were themselves Roman Catholics before they knew the Bible. But now they go from house to house, from cottage to cottage, and from workshop to workshop, urging men to receive that Book in which they have themselves found *the Way, the Truth, and the Life*: they go everywhere: they know the people: they live with them: their habits are their own habits, and they can come nearer to them than any of us. And I will venture to say, that there are not in France, at this moment, any Christian Labourers who are working more effectually for the advancement of the Kingdom of God, than these poor colporteurs, who go with their

bundles on their backs, letting the Word of God speak for itself—not disputing, not controverting, but reading the Bible to the people.

[*The Same—at the Same.*

The colportage department of the Society of Geneva, last year, had employed but 48 of these humble agents; but, in the present, it has 60, and they have distributed, I believe, from 4000 to 5000 Copies of the Scriptures. Of these, fourteen are Swiss, and the rest Frenchmen: and many of them had formerly been Roman Catholics, who, a few years since, had no religious feeling whatever; and who, having had their own hearts touched by the Truths of the Gospel, have thought it their duty to carry and disseminate them elsewhere. The Society has also Bible Readers, who will be at work during the whole of the summer.

The colportage has attached great numbers to the Gospel, caused a spirit of inquiry to arise, and awakened many souls from complete unconcern about religion to seek their salvation as announced in the Scriptures.

Another great effect produced by the Society, and which shews the good impression which it has made, is the remarkable opposition of the Romish Priesthood, which has presented itself in many ways. Some of these Priests have caused the Bibles, when bought from the colporteurs, to be burnt: in other instances they have had them restored to those who sold them: and in other places they have warned the people against any communication with the agents of the Society; while in some, by beating drums, and using every other sort of warning, they have made known the arrival of the colporteurs into their neighbourhood, and insisted upon people abstaining from paying any attention to their observations or offers. In one village in the Vaud, 200 of the inhabitants had been so impressed with the Truth of the Gospel, that they united to invite a Protestant Pastor to come among them and instruct them in it. In another instance, which took place near Grenoble, a Roman-Catholic Priest had destroyed many copies of the Bible which had been given to the people; but one poor man had kept a copy of the New Testament in his stable, in which the neighbouring families were in the habit of assembling for the purpose of reading it: the result was, that 17 persons had been there convinced that the Church of Rome was not the Church of the Bible; and have since communi-

cated with the Society, with a view of having a Protestant Pastor sent to minister among them.

I will also mention an anecdote of a Roman-Catholic Priest, who had had a great many colporteurs' books distributed in his parish, but who had written to the Geneva Society, speaking not of the harm, but of the great good which they had effected; and saying, that he had made no opposition to those who had sold them, because they had sold to the people nothing but what appeared to him to be good; and expressing a hope, that the day would come, when the followers of Christ would be only as one, and members of one flock, under the Shepherd Jesus Christ. He said, too, that he knew that there was no other religion true, save that of the Protestant; and he had since been so convinced of the errors of the Church of Rome, that he had sent in his resignation to the Bishop of the Diocese, and was no longer connected with the Romish Church. Although, too, the Bishop had endeavoured, by threats and every other means, to keep him within the pale of his own Church, yet he would not continue in that Church; and the consequence was, that, very soon afterward, there was not one attendant at the Roman-Catholic Church of the parish; for the whole of the congregation had followed their former Minister, and *the Work of the Lord* was going on most favourably and profitably among them.

[*Rev. Mr. Scholt*—at *For. Aid Soc. An.*
WESTERN AFRICA.

Distinctive Features in the Niger Expedition.

There are certain points referred to in the Report, which present new fields of inquiry, and new topics of reflection to our minds. For instance: we have an allusion made to the Niger Expedition—certainly one of the most interesting expeditions which ever sailed from this land; and to which, perhaps, we may look with more of Hope and Christian Interest than to any other in ancient or modern times. There are three points which impart to this expedition some peculiar and appropriate distinctions:—

It sets out from our shores with something of a national character attached to it: for if its expense be not entirely defrayed by the Nation, it is an important feature in the undertaking, that it has been projected, as it were, under the national sanction.

Again, it goes forth from our land, not

simply as an expedition of colonization, nor as an expedition of commerce, nor as an expedition of inquiry, nor as an expedition for conquest or for aggrandisement, nor with the view of promoting any of those other objects on which men in general love to spend their time and money; but for a higher object, and with a holier design—for the purpose of spreading the knowledge of the Gospel of Liberty and Life.

But there is yet another feature, which, in my mind, especially commends this expedition to the interest and prayers of every Christian. It goes forth, led by commanders and manned by crews whose hearts are in entire sympathy with its object. In that simple fact we have the best ground for hoping for the highest and holiest results from this expedition: and I cannot neglect this opportunity of commending it, in an especial manner, to the prayers of every friend of our beloved Country, of this Institution, and of Christianity.

[*Ep. of Winchester*—at *Church Miss. Soc. An.*
SOUTH AFRICA.

State and Progress of the French Missions.

The means of our French Protestant Missionary Society are few; and we have consequently thought it better to select one field of labour, and to cultivate the spot with all our ability, than to send out any unsupported Missionaries into the world. We have, with that view, selected South Africa; and I might say, that we have made there a gradual, slow, but sure progress.

From the accounts which came in last year, we have learned that our Brethren baptized, in the year, 185 children—a number equal in amount to the baptisms for the eight preceding years. The people are kept under instruction for two years, before they let them come forward to be baptized: there are upward of 200 now waiting the performance of that rite. All the New Stations of the French Society in South Africa are in a more or less flourishing condition. The sum of 22*l.* has been sent in from the Negroes in Wagenmakers' Valley; some having subscribed the sum of 1*l.* At another Station, Beersheba, an Auxiliary Society has been formed among the Natives, and the sum of 1000*f.* (40*l.*) subscribed for two consecutive years. The Natives who send these sums have no money; but one sends an ox, another a cow, and another a lamb—their fortunes being composed entirely of

cattle. In one instance, two brothers having two goats, sent in one between them: another, having but one, gave his only one; and others have given small amounts, according to their means: on an average, they have given 5s. 6d. per head per annum. And now I would ask the assembly before me, whether they should not give, in support of their Society, in the same proportion?

It is right that I should mention, that polygamy is always abjured by the Converts of the French Society, before they are admitted to baptism. They come regularly to Church, and have built Churches and Chapels, and Houses for the Missionaries, and now also, I am happy to add, for themselves; and Tracts, as well as Portions of the Bible, have been translated and printed in their own language.

One of the Missionaries, it is also worthy to be mentioned, has discovered the existence in South Africa of an unknown cannibal tribe, who hunt after their own species—calling a man an ox, a woman a cow, and a child a calf; and they feed upon

them, whenever they succeed in taking them. Our courageous Missionary, however, on one occasion mounted his horse and came up with them: and the first time that he addressed them, he did so with his hand on his horse's mane, and his foot in the stirrup, in order to be ready to make his escape, if necessary; but he managed matters so well with them, that he is now among them as their Missionary, on their own demand.

Our Missionaries are also careful not to neglect a very important part of their work—to enlighten and civilize the Natives, and to obtain all possible information as to the countries in which they are situated. We are printing, in Paris, much curious information respecting some of the South-African Settlements, and a Vocabulary of the Native Language of the Country. There are 25 persons employed in Africa by the Paris Missionary Society; viz. 14 Missionaries and Assistant Missionaries, 11 of whom are married, occupying 8 Central Stations.

[Rev. Fred. Monod—at the Same.

CHRISTIAN-KNOWLEDGE SOCIETY.

Report of the Foreign Translation Committee.

THIS Report, of which an abstract follows, was made to the General Meeting of the Society, held on the 6th of July.

Bible in French—With reference to the Psalms and other portions of the Old Testament in French, the Committee think it necessary to state, that they found themselves in considerable difficulty as to the course which should be pursued with regard to the translation of the Sacred Name, Jehovah. In the early Editions of the French Bible, the word "Seigneur" was used; but in the later Versions, with the exception of that of De Sacy, the word "E'ternel" is employed. The Committee, after a full and repeated consideration of the question, agreed, with the approbation of his Grace the President, and with the concurrence of the French-Translation Committee, to take the following course:

— That the word "Seigneur" be adopted in the text of the Old Testament, instead of the word "E'ternel," as being more conformable to the example and authority of the New Testament, to Ecclesiastical Usage, and to the course which has been followed in Authorised Versions generally.

— That the course thus adopted be stated in the Preface; and that in other parts, where it may be deemed necessary, a note be placed in the margin, to the effect, that the word "Seigneur" in capital letters represents the Sacred Name Jehovah in the Original Hebrew.

— That the word Jehovah be used in those cases where it is referred to as a proper name, such as Exodus vi. 3; and also in the compound proper names Jehovah-Jireh, &c., as in the English Version.

The Committee have to report, that the Quarto Edition of the New Testament in French, with marginal references, similar to those of the English Bible, which has been prepared at Paris, will soon be ready for publication. The marginal references have also been prepared for the greater part of the Old Testament, the whole of which has been revised according to the principles already stated. The Committee therefore hope to have two Editions, Octavo and Quarto, of the whole Bible in French, completed before their next Report.

Liturgy in French—The Committee have nearly completed the revision of the Liturgy in French; which has been delayed longer than they had anticipated, on account of the portions of Scripture, the revision of which remained incomplete.

A copy of this Work will be laid before the Board; but, as some portions of it still have to undergo a second revision, it will not be ready for publication till September. The Version which has been revised is that which has for some time past been circulated by the Society. The Psalms and other portions of Scripture are taken from the Revised Edition of the Bible in French, which the Committee are preparing for publication.

Bible in Italian—The Committee have completed and carried through the press a Revised Edition of the Old Testament in Italian, according to the Version of Diodati. An Edition of the New Testament having been completed during the previous year, the whole of the Sacred Scriptures will now be ready for circulation by the Society in the Italian Language.

Liturgy in Italian—During the present year, the Committee have also printed a Revised Edition of the Book of Common Prayer in Italian, a copy of which will be laid before the Board together with this Report. This Version is substantially the same as that which was printed in 1831, at the expense of the Society; such corrections only having been made, as were deemed necessary to render it a more accurate representative of the Original.

Bible in Dutch—The printing of the New Edition of the Bible in Dutch, which was noticed in the last Report, is proceeding, at Leyden, with as much expedition as can be expected; and it seems probable that the whole will be completed during the present year.

Bible in Arabic—The new Arabic Version of the Bible has made considerable progress during the last year, under the care of the Rev. C. F. Schlienz, at Malta. The Psalms are in type; and copies have been sent for examination to the Committee, and to several parts of the East, where they have been examined by several of the learned persons who have been formerly mentioned as having taken an interest in the work. When the whole of them shall have made their observations, the work will be again revised, and made ready for publication. The process of transmitting proof sheets to and from England, and also to and from the Levant, will of necessity retard the progress of the work; but as it will contribute greatly to its improvement, the Committee can hardly regret the delay.

Liturgy in Armenian—The Committee have recently undertaken to prepare a

translation of the Liturgy into the Modern Armenian Language. The Secretary, on his return from the Levant, stated to the Committee, that, during his stay at Constantinople, he paid a visit to the Armenian Patriarch, by whom he was very well received; that he became acquainted with other respectable persons of the Armenian Nation, both Clergy and Laity; that all expressed themselves desirous of knowing more of the principles of the Church of England; and that they were glad to learn that our Liturgy would probably be translated into their own language. There appears, therefore, to be reason to suppose that such a work will be acceptable to the Armenians generally; and that it will be useful, in giving them a knowledge of the Doctrines and Discipline of the Church of England, of which at present they know nothing but the name. A translation of the Liturgy into Armenian was formerly commenced at Calcutta, under the direction of Bishop Heber; but his death prevented its completion. The modern language is spoken by the whole of the Armenian Nation, which is supposed to amount to above two millions of people, scattered over nearly the whole of Asia, from Constantinople to Calcutta.

Versions in Indian Languages—On the subject of Versions into the Tamul, Telugoo, and other Indian Languages, on which the Committee have been in communication with the Society's Committees and Correspondents in India, the Committee have nothing definite to report to the Board.

Editions of Works in Ancient Greek—The Committee, in February last, made a Special Report to the Board; in which they stated, that, in consequence of a Report made to them by the Secretary, on his return from the Levant, they had agreed to print an Edition of the Septuagint and of the New Testament in Ancient Greek, for distribution in Greece and the Levant.

They, at the same time, recommended that certain other Works in Ancient Greek should be printed, for circulation among the Clergy and other Members of the Greek Church. The Board having agreed, on this recommendation, that the Ecclesiastical History of Eusebius and the Homilies of St. Chrysostom should be thus printed and circulated, the Committee have now to report, that, after having communicated, through their correspondents, with the chief Ecclesiastical Authorities of the kingdom of Greece, they came

to the determination that the whole of these Works should be printed at Athens. They have obtained specimens and prices of printing from the principal printers in that city; and they are satisfied, from these specimens, that the work will be done in a manner creditable to the Society, and at a less expense than it could be done in England.

The Committee are happy to find, that the determination of the Society to publish these Works for the use of the Clergy and other Members of the Greek Church, and the steps taken by the Committee to have them printed at Athens, have given very great satisfaction in Greece. The Archbishop of Argolis, who, as President of the Synod, is the chief Ecclesiastic of the kingdom, has expressed his intention to appoint a commission to superintend the Works in their progress through the press, and will probably take part in it himself; while, on the part of the Society, they will be superintended by Edward Masson, Esq. of Athens. This arrangement will, in the opinion of the Committee, afford sufficient security to the Society for the faithful execution of the Works; and will, at the same time, give full confidence to those for whose benefit the measure has been undertaken.

The Committee, therefore, feel justified in expressing their hope, that the steps, which have thus been taken for promoting Christian Knowledge in Greece and the Levant, will be found conducive to that great object.

WESLEYAN MISSIONARY SOCIETY.

REPORT FOR 1840—41.

Summary View of the Society.

MISSIONARIES: in Ireland, 23—Sweden, 1—Germany, 1—France, 20—Spain, 2—Western Africa, 17—South Africa, 35—Malta, 1—South India, 18—North Ceylon, 7—South Ceylon, 13—New South-Wales, 7—Australia, 4—Van Diemen's Land, 8—New Zealand, 14—Friendly Islands, 8—Feejee Islands, 6—Demerara, 7—Honduras, 2—West Indies, 77—British America, 92. *Total*, 363; of whom, 204 are principally connected with Heathens and Converts from Heathenism, and 159 labour among Europeans and British Colonists.

Assistants: These Missionaries are assisted by 2361 Catechists and Readers, and by 336 salaried and 3947 gratuitous Teachers; of whom 5614 labour in Mis-

sions among the Heathen, and 1030 among Professed Christians.

Members in Society: Stockholm, no returns—Winnenden, in Germany, 713—France, 1111—Gibraltar, 110—Gambia, 600—Sierra Leone, 2077—Cape Coast, 650—South Africa, 1863—Malta, 75—South India, 447—Ceylon: Tamul, 164; Singhalese, 705—New South-Wales, 357—Australia, 233—Van Diemen's Land, 591—New Zealand, 1565—Friendly Islands, 8366—Feejee Islands, 544—Demerara, 3175—Honduras, 180—West Indies, 48,106—British America, 12,602. *Total*, 84,234: being an Increase of 5730; and consisting of 68,442 chiefly among the Heathen, and 15,792 from among Professed Christians.

Scholars: Ireland, 4800—France, 1258—Gibraltar, 214—Gambia, 271—Sierra Leone, 1561—Cape Coast, 310—South Africa, 5358—Malta, 65—South India, 1823—Ceylon: Tamul, 1861; Singhalese, 3463—New South-Wales, 589—Australia, 524—Van Diemen's Land, 913—New Zealand, 500—Friendly Islands, 8217—Feejee Islands, 204—Demerara, 2585—Honduras, 90—West Indies, 16,191—British America, 6052. *Total*, 56,849: being an Increase of 1771; and consisting of 42,434 chiefly from among the Heathen, and 14,415 from among Professed Christians.

Missionaries sent out in 1840—41.

To *Gold Coast and Ashantee*: Mr. and Mrs. Hesk, Mr. and Mrs. Shipman, and Messrs. Watson, Thackway, Walden, De Graft—*South Ceylon*: Mr. Kessen—*West Indies*: Mr. and Mrs. Hartley, Mr. and Mrs. Limmex, and Mr. Durrie—*Newfoundland*: Messrs. Ingham and Peach,

Missionaries returned into the Foreign Work.

To *Gambia*: Mr. and Mrs. Swallow—to *Ashantee*: Mr. Freeman—to *Jamaica*: Mr. Foster—to *British North-America*: Messrs. Bennett, Richey, Stinson, and Pickavant.

Deceased Missionaries.

Sierra Leone: Mr. Jehu—*Macarthy's Island*: Mr. James—*India*: Mr. Squarebridge—*Sydney*: Mr. Spinney—*New Zealand*: Mr. Bumby—*West Indies*: Messrs. Stepney, Lee, Rigglesworth, and Greenwood.

To this affecting record must be added six excellent Females, Wives of Missionaries, who have exchanged mortality for life.

State of the Funds.

Receipts of the Year.	£	s.	d.
Contributions paid at the Mission House.....	3015	0	1
Auxiliary Societies.....	61492	12	9
From Ireland.....	4565	7	0
From Foreign Districts and Stations.....	9861	3	0
Legacies.....	846	6	10
Public Grants.....	3276	2	4
Dividends.....	1085	18	1
Donations on Annuity for Life..	900	0	0
Contributions for Schools in Ireland.....	102	10	0
Special Contributions for Ashantee,	5037	8	7
Total.....	£ 90,182	8	8

Payments of the Year.

Missions—	£	s.	d.
Irish.....	3563	17	0
Stockholm.....	1236	19	7
Germany.....	69	12	0
French.....	4011	18	5
Gibraltar and Spanish.....	927	6	6
Western-Africa.....	7633	6	7
South-Africa.....	14666	0	4
Malta.....	100	19	9
South-India.....	6802	0	8
Ceylon—			
Tamul.... 3011 12 8 }	8018	17	3
Singhalese 5007 4 7 }			
New South-Wales.....	2324	9	10
Australia.....			
Van Diemen's Land.....	2320	10	11
New Zealand.....	5747	11	1
Friendly Islands.....	3157	15	7
Fecjee Islands.....	1692	16	1
Demerara.....	932	14	0
Honduras.....	1028	0	0
West Indies.....	19639	5	5
British America.....	10881	5	10
Returned Missionaries.....	1396	4	1
Widows and Children.....	548	15	10
Medical Expenses.....	97	19	10
Missionary Candidates.....	95	16	0
Students at Theolog. Institution,	1061	12	6
Stock to cover Annuities on Donations.....	902	2	0
Interest and Discount.....	1663	4	7
Annuities on Donations.....	1112	10	11
Publications.....	3748	1	0
Salaries, Rent, Repairs, House Expenses, Postage, Carriage, and Sundries.....	2408	13	11
Advances to Stations, to be repaid,	1436	8	4
Total.....	£ 109,226	15	10

Remarks on the State of the Funds.

The Debt of the Society was stated at p. 410 of our last Volume to have amounted, at the end of 1839, to the sum of 20,871*l.* 19*s.* 9*d.* An excess of Expenditure has taken place in 1840, to the amount of 19,044*l.* 7*s.* 2*d.*; forming together, at the end of

1840, a Debt of 39,916*l.* 6*s.* 11*d.* The following explanation is given of the deficiency of the last year:—

	£	s.	d.
Deficiency of Income, as compared with that of the preceding year.....	2515	10	0
Increase of Expenditure, as so compared, being the Balance of Lists of Increases and Decreases, and including more than 2000 <i>l.</i> already expended for the Ashantee Mission,	3803	1	5
Advances in 1840, to different Foreign Stations, to be repaid.....	1569	8	4
Estimated REGULAR ANNUAL DEFICIENCY of Income, as compared with Expenditure. (See statement in Report of 1839.) This regular Deficiency was taken there at from 10,000 <i>l.</i> to 12,000 <i>l.</i> , on the then existing Missions: this year it turns out to be—.....	11156	7	5
	£19,044	7	2

On the subject of this truly-formidable Debt the Committee will not offer any lengthened observations. To them, it is a constant source of solicitude and embarrassment; and, not only by entailing a heavy annual charge for the Interest which is due on it, but in various other ways, operates most injuriously on the well-being of the Society. Some united and determined effort must be made, at a proper period, in order to extinguish it. In the mean time, till the payment of the debt can be attempted, our object should be to prevent any further accumulation of it, by resolute exertions to make the CURRENT YEAR'S INCOME adequate to its anticipated and unavoidable expenditure. To this point, just now, and during the remainder of 1841, let our energies be directed with much more than former or ordinary zeal.

With reference to the Society's New Mission House, the Committee add:—

They again explicitly state, in order to prevent possible misapprehension, that the new and very convenient Mission House, which they have the pleasure and benefit of occupying for the transaction

of the Society's multifarious business, has been liberally and GRATUITOUSLY PRESENTED to the Society, by the Committee and Contributors of the Wesleyan Centenary Fund. In thankful commemoration of that fact, it has received, in union with the noble building intended for more general connexional purposes, which is placed under the same roof, the designation of THE WESLEYAN CENTENARY HALL. No part whatever of the expense of purchasing the site, of erecting the necessary additions to the former edifice, or of adapting the whole to the twofold purposes of its occupants, has been charged on the Funds of the Wesleyan Missionary Society. The Mission House is a gift to the Society—a gift most munificent, seasonable, and acceptable.

Encouraging Prospects in the Missionary Field.

The Committee will not enlarge further, than to express the deep conviction which they entertain, that never, at any former period, were the spiritual state and prospects of the Society's Missions in general so encouraging as at the present time. Looking at the number of Conversions to the Christian Faith which have taken place from some of the darkest and most degraded forms of Heathenism, and the success which has attended the means employed in training the rising generation—contemplating, moreover, the Native Agency which is rapidly rising up at the Oldest Mission Stations—that extensive diffusion of Gospel Light which is gradually dissipating the grossness of the darkness which had covered many Heathen Countries, and which is making the Heathen ashamed of their superstitious and inhuman practices—and carefully marking the arrangements of Divine Providence, by which many *great and effectual doors* are thrown open, and the Christian Church is beckoned forward to renewed exertions and more splendid triumphs—the Committee, with adoring gratitude, *thank God* for the present and the past, and *take courage* with respect to the future.

With their co-adjutors, of other names, in the Mission Field, they rejoice that the conversion of the Heathen World no longer remains a matter of pure faith. The Work is beheld in actual and delightful progress. The *set time to favour Zion*, and to make her boundaries commensurate with the habitable globe, appears to be at hand: and a twofold effort—to pro-

vide the divinely-appointed Means on a scale somewhat proportionate to the greatness of the work—and to increase in fervent and importunate Prayer for the promised out-pouring of the Holy Spirit to give to those means complete efficiency—the Committee are persuaded has become the manifest and bounden duty of all, who love the Lord Jesus Christ, and are concerned for His honour. May the Divine Spirit stir up the Christian Church to the performance of her imperative duty! And may the promise of the Father to the Eternal Son—I *shall give Thee the Heavens for thine inheritance, and the uttermost parts of the Earth for thy possession*—have its speedy accomplishment! Amen and Amen!

RELIGIOUS-TRACT SOCIETY.

FORTY-SECOND REPORT.

Issue of Publications.

THE Publications issued from the Depository during the year amount to 17,799,562; making the total circulation of the Society, in about eighty-six languages, including the issues of Foreign Societies, assisted by the Parent Institution, to exceed THREE HUNDRED AND THIRTY-SEVEN MILLIONS.

Grants for Great Britain and Ireland.

The Committee have made the following Grants, in addition to 61 Libraries for destitute districts, and 91 Libraries for different Day and Sunday Schools:—

Sabbath-Day Circulation	165,950
Soldiers, Sailors, River and Canal Men, ..	134,289
Home Missionary Society Agents ...	96,552
District-Visiting, London, City and	
Town Mission, Christian-Instruction,	
and other kindred Societies	508,772
British Emigrants	43,518
Prisoners	9,567
Hospitals	9,675
Workhouses	6,512
Railway Workmen	54,156
Fairs	97,785
Races	25,405
Foreigners in England	5,895
Anti-Infidel Works	5,225
Special Occasions	52,725
Miscellaneous	791,743
Wales	30,730
Scotland	51,622
Ireland	320,074

Thus 2,410,195 Publications have been gratuitously circulated at home, during the year; being 822,844 less than the Grants of the preceding year. These supplies amount in value to 2706*l.* 9*s.* 5*d.*

Notices relative to Domestic Grants.

The Committee regret that the low state of the Society's funds has rendered it necessary to contract the general Grants of the year.

Among the general Grants, the English Monthly Tract Society has received 10,000 copies of "Five Minutes' Consideration" and "Time and Eternity," on very reduced terms; and the Labourers' Tract Society has had placed with its humble agents about 110,500 of the Society's small publications.

Union Workhouses—Seven Libraries have been granted to Union Workhouses, at half-price.

Young Ministers—The Committee have received 46 applications from newly-ordained Clergymen, Ministers, and Missionaries, of limited resources, for a supply of the Society's Books, not exceeding 10*l.* in value, on payment of half the price; and have made Grants amounting to 139*l.* 1*s.* 9*d.*

Libraries—The Libraries granted, during the past year, amount to 250, exclusive of those sent to foreign lands. The Libraries actually delivered, including Grants to Young Ministers, have called for the expenditure of 752*l.* 16*s.* 4*d.*

Religious Circulating Libraries—The progress of knowledge in our country, and the general anxiety which is felt to increase the facilities for promoting the general education of the working classes, have led the Committee to feel the growing importance of providing spiritual aliment for the minds of the people. Parochial, Vestry, and other Libraries, 105 in number, have been granted, during the year, on reduced terms, to various places in Great Britain and Ireland: in addition to the sums paid by the applicants, these Grants have amounted to 267*l.* 17*s.* 1*d.* To Sunday and Day Schools, 138 Libraries have been granted at half their cost price: the Grants amount in value to 316*l.* 14*s.* 6*d.*

Total Libraries granted—The total number of Libraries voted by the Committee, since 1832, exclusive of those sent to Foreign Lands, is—

For Sunday and Day Schools.....	1260
For Destitute Districts and Miscellaneous Objects	794
For Union Poorhouses.....	57

making a total of 2111 Religious Circulating Libraries, which have called for the sum of 6902*l.* 10*s.* 2*d.*

Wales—The Grants made for circula-

tion in North and South Wales amount to 30,730 publications.

Scotland—Grants have been made to the amount of 51,622 publications, in addition to 25 Circulating Libraries for destitute districts, and twenty-eight for Sunday and Day Schools.

Ireland—The total Grants amount to 320,074 Tracts and Children's Books; 19 Religious Circulating Libraries for Sunday and Day Schools; and 19 for the more destitute districts of the country; making a total of 38 Libraries.

New Publications.

The New Publications issued during the year amount to 159.

In selecting the New Publications, the Committee have not been unmindful of the peculiar state of the times in which we live. Several Tracts have been added against that system of Infidelity, which has recently made mighty efforts to effect an establishment in the public mind.

Notices relative to different Works.

Among the New Publications, the Committee direct the attention of their friends to "The Antiquities of Egypt." This Work contains numerous engravings, and furnishes many illustrations of the facts recorded in Scripture. No true believer in Revelation can be indifferent to the antiquities of a country, which has, on many past occasions, signally subverted the purposes of God in reference to His own people: while it is to be regretted that many writers have pursued Egyptian Researches in the spirit of infidelity, the investigations of this volume corroborate the facts of Divine Revelation.

"Anecdotes, Miscellaneous," has been published. This volume completes the series: the twelve volumes may now be had, together or separately.

The series entitled "Christian Biography" has been increased by the lives of the Rev. James Brainerd Taylor, and of the celebrated John Albert Bengel, prelate in Würtemberg. The Memoirs in this series continue to have a considerable circulation. A new volume has now been issued, containing the lives of the Rev. George Dana Boardman, Rev. Thomas Scott, Rev. Dr. G. Bedell, Rev. Joseph Hughes, and Rev. James Brainerd Taylor. This forms the sixteenth volume of the series.

"The Connexion of the Old and New Testament, or the History of the Jews from the close of the Old Testament to the

beginning of the New Testament," is a continuation of the History of the Jews; the former parts of which will be found in "The Patriarchs," "The Journeys of the Children of Israel," "The Judges of Israel," "The Kings of Judah and Israel," and "The Captivity of the Jews," already published by the Society. It contains a History of the Jewish People during that interval between the periods of the Old and New Testament, of which there is no record in the Inspired Writings. The authorities for this history are taken from various accredited sources, many of which are beyond the reach of the general reader.

A new and popular series has been commenced in medium 8vo, which, the Committee hope, will be found useful, in connexion with the Libraries attached to Mechanics' Institutes and similar Associations. The numbers already published are, "The History of the Carthaginians," from Rollin and other authorities, with a map; which is to be followed by other works on ancient history, in the same style—"Quadrupeds, or Outlines of a Popular History of the Class Mammalia, with a particular Notice of those mentioned in Scripture," illustrated by upward of 80 engravings.

Among the Works which will be acceptable to the student of Scripture, are, "The Biblical Atlas," and "Cruden's Explanation of Scripture Terms." The "Atlas" contains 17 maps, with explanatory notices. "Cruden's Explanation" has hitherto been almost lost in the Concordance, and, of course, quite unknown to those who do not possess it: it will be found a valuable book of reference, and should be the constant companion of the Sunday-School Teacher.

The works in the 16mo square series are for general readers and young people, and are suitable for Boarding Schools. "British Birds," with numerous embellishments; "Eastern Arts and Antiquities mentioned in the Sacred Scriptures," with illustrations; and "The Spirit of Popery—an Exposure of its Origin, Character, and Results, in Letters from a Father to his Children," with numerous embellishments, have been added to this series. The Committee are anxious that these works should have an extensive circulation among the Young. "The Spirit of Popery" is well adapted to the times: the doctrines of the Roman-Catholic Church are fully examined by the light of the Scriptures: numerous details are

given, from the writings of ancient and modern witnesses, of its superstitions and idolatrous practices; and its soul-destroying errors are pointed out to the youthful reader.

The author of "The Family Book," and "The Young Servant," has written for the Society, "The Young Folks of the Factory, or Friendly Hints on their Duties and Dangers;" "Domestic Life, or Hints for Daily Use;" and "Rose and Crown Lane." These works, by their lively style, are calculated to be profitable to all, particularly to the working classes. "The Young Folks of the Factory" is a seasonable publication. It is intended for a very numerous class of persons, of both sexes, under twenty years of age, of whom it is supposed that, at the present time, there are nearly two millions employed in the various manufactories of Great Britain.

In the General Series, 32mo, a considerable number of small books have been published, in a clear, legible type, adapted for all ages: they are neatly printed and covered, and are sold, some at one farthing each, or threepence per dozen; and others at a halfpenny each, or sixpence per dozen. The Committee request the particular attention of the friends of the Society to this series, which will be found suitable, some for the Young, and others for general distribution.

Several Old Works have been re-published: they will be found worthy of the age in which they were written.

The "Hints on Self-Examination," by the Rev. Hugh Stowell, M.A.; the work "On Spirituality of Mind," by the Rev. Joseph Fletcher, D.D.; and "The Early Progress of Christianity," by the Rev. Hugh White, M.A. of Dublin, will be found important additions to the Society's Works.

The Periodicals of the Society continue to have an extensive sale. "The Christian Spectator" has had a wide, but chiefly a gratuitous circulation. Its size has been reduced, so that it can now be forwarded, free of expense, for 2s. per annum.

"The Christian Almanack" has been again published. The cheap editions of Almanacks have been found useful for gratuitous distribution among the Young and the Poor.

The Committee have directed particular attention during the year to the Publications for the Young, and also to the 18mo stiff-covered Series. A considerable reduction has taken place in their prices,

and the embellishments are much improved. The Committee confidently hope that this series of the Society's Works, which has so long presented the pure truths of the Gospel to the youthful population of the country, will continue to have a very large circulation through Sunday and Day Schools.

Packeted Tracts and Books.

The arrangement of many of the Society's Publications in this form having been found very convenient, and received general approval, the list has been considerably extended. Tract and book distributors, who wish to secure a variety, will find this the cheapest way of purchasing.

Tracts—Forty-one packets, each containing about 300 pages of assorted Tracts, price 1s. They are arranged under different subjects; as, "Lord's-Day," "Sickness," "Infidelity and Socialism," "Scripture Doctrines," &c.; also to suit separate classes of persons, as the Aged, the Young, Servants, Soldiers and Sailors, &c. Seven of the packets consist of Plain Tracts, adapted for those readers whose advantages have been few. Five contain Tracts (namely, two of four-page Tracts, two of eight pages, and one of twelve pages) suited for general distribution.

Handbills—Selections of Handbills, in twelve packets, each containing 175 copies of seven different sorts, price 1s., classified under heads, as, "Sabbath-breaking," "Fairs and Races," &c.

18mo Books—The works adapted for the Young in the series of 18mo books, in stiff covers, have been arranged in two packets containing twelve twopenny books, and four packets containing six fourpenny books, assorted, price 2s. each. They are suited for rewards in Families and Schools.

32mo Books—A selection from the 32mo Publications, gilt edges, printed on fine paper, has been formed into two packets, price 2s. each. They will be very acceptable as presents among the younger branches of families.

Children's Books—The small books for children, from one farthing to fourpence each, which for many years have had an extensive circulation, are now arranged in packets, price 1s. each.

Miscellaneous Selection—Eight packets, neat wrappers, containing a selection of 32mo books, assorted, of various prices, price 1s. each, arranged with special reference to Boarding Schools and Families.

Short Stories—One packet of twenty-five books, price 8d., and one packet of

fifty books, with many pictures, price 1s. 4d., of different sorts, adapted for Infant Schools and Young Children.

Appeal.

It is a gratifying fact, that this Society has been the means of distributing about 337,000,000 of Tracts & Books, in eighty-six of the languages of the world. But what are these among so many? Only one-third of the earth's population would have been supplied with a single publication, supposing they had been equally scattered. But how small the operations of the Society appear to be, when it is remembered, that one whole generation of the world's inhabitants have passed into eternity long since the Institution was formed! Christians must not be satisfied with the extent of their past labours. The people of many nations continue to appeal to them, *Come over and help us*. The language of the venerable New Zealander embodies the cry of millions—"Make haste! my sun is fast going down." The whole issues of the Society, for the past year, would not have presented one Tract to each of the thirty millions of immortal beings, who have finished their course since its last Anniversary. Let, then, the facilities which we can command for the spread of Divine Truth—let the dangers of those who are *ready to perish*—let our obligations to the Saviour for His dying love—let the cheering promises of the final and universal triumph of the Gospel—powerfully, effectually, and practically impress upon us the apostolic exhortation—*Beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*

EASTERN-FEMALE EDUCATION SOCIETY.

NOTICES have appeared relative to the Society, at pp. 153, 272. The following is a

Summary of the Seventh Year.

During the last year, four new Labourers have been selected, and dismissed to their spheres of labour; viz. Miss Harding and Miss Pitchers to South Africa; Miss Derry to Orissa, Bengal; and Mad^{ras} Jallot to Bombay. The Committee have also furnished the means of sending out Miss Spencer to the Ladies' Institution, Madras, under the direction of the Rev. John Tucker, of the Church Missionary Society; and contributed largely toward

sending out the Misses Cannon to the Institution of the Philopædantic Society at Athens.

Various grants of money have been made; and supplies of work have been sent abroad, estimated at about 800*l*. The returns of the proceeds of sale, though, as usual, imperfect, amount to 472*l*. These funds are placed at the disposal of Local Committees abroad, and therefore do not appear in the receipts of the Parent Society.

Auxiliary Societies have been formed during the past year at Bristol and Exeter. A kindred Society has also been formed at Basle, having already seven or eight Auxiliaries in the South of Germany. With this, and with the kindred Societies in Scotland, and at Geneva and Strassburgh, this Committee keep up a friendly communication.

The net Receipts of the year were 1669*l*. 17*s*. 1*d*.; and the Payments, 1586*l*. 17*s*. 1*d*.

Stations and Agents of the Society.

South Africa—Miss Tunstall and Miss Huntley arrived at Cape Town last July: Miss Tunstall has charge of the Barrack-Street School, formerly under the care of Miss Buzacott, containing between 70 and 80 children: Miss Huntley is under the direction of Mrs. Beck, of the Dutch Reformed Church. Miss M'Laren remains at Iggibigha, and her Caffre Pupils appear to be making very satisfactory progress: she has two residing with her, whom she hopes to train as Teachers. Owing to a change in the station of the Rev. R. Birt, Miss Hanson was unable to begin her labours among the Caffre Children at Umxelo until the beginning of the year: she has from 30 to 40 in daily attendance. Miss Harding and Miss Pitchers have been sent to Caffraria; and commended to the care and direction of Mrs. Stretch, wife of the Resident, Capt. Stretch.

Egypt—Mrs. Lieder's labours at the Harem have been interrupted during the past year, by illness, and the jealousy occasioned by political events. The Day School under her direction has been proceeding satisfactorily. Mrs. Lieder is expected shortly in this country, for a little time; when fuller information respecting her interesting sphere of labour may be obtained.

Smyrna—Miss Holland continues to labour satisfactorily in her School at Boujah, near Smyrna. She also superintends a Sunday School at Smyrna.

Bengal—Miss Thomson continues at Mirzapore, in charge of the Orphan School, containing 30 girls, whom she reports as making steady progress. Miss Wilson was sent out to succeed Miss Worrin at Burdwan; but a change of arrangements having enabled Mrs. Weitbrecht to dispense with her services, she was transferred to Solo, Krishnaghur, where she arrived in November, and has charge of a School of 66 girls, under the direction of Mrs. Alexander, of the Church Missionary Society. Miss Derry is to be stationed at Berhampore, Orissa, under the direction of Mrs. Stubbins, of the General Baptist Missionary Society; and will have charge of an Orphan Boarding School, containing 24 girls.

Bombay—Miss Puddicombe arrived in November, and was led by circumstances to decline taking charge of the Poonah School: ill health afterward compelled her to relinquish a situation, which she held in connexion with a Local Association for Native-Female Education: her last Letters state that her health was restored, and that she expected to be employed in superintending Native Schools in connexion with Mr. and Mrs. Valentine, of the Church Missionary Society. Mad^{lle} Jalot, a French Protestant Lady, will be placed under the direction of the Missionaries of the General Assembly of the Church of Scotland, and supported by the Scottish Ladies' Association for Education in India.

Madras—Miss Austen continues in charge of her School for East Indians, containing about 27 girls: information has been received that several respectable Hindoos had requested admission for their daughters. Miss Spencer and Miss Garrison, having been selected by the Rev. John Tucker to succeed Miss Hale and Miss Pennington at the Ladies' Institution, the expenses of Miss Spencer have been paid by this Society. Miss Hale has opened a School at Ootacamund, Nilgherry Hills, and reports that she has 5 Boarders and 6 Day Scholars, with the prospect of several more. Miss Machell continues at Vizagapatam, in charge of the Orphan Asylum, which contains about 60 children. Miss Macklin arrived at Bangalore, with Mr. and Mrs. Crisp, in December: she has been studying Canarese and Tamul, and visiting several schools in preparation for her work. Miss Woodman's connexion with the Society is dissolved, in consequence of her marriage to

the Rev. Mr. Lechler, of the London Missionary Society.

Ceylon—Miss Crosthwaite and Miss Giberne continue in charge of their respective Schools; Miss Crosthwaite's containing between 30 and 40 children, and Miss Giberne's 18. Miss Hobbs arrived in November, to assist Miss Giberne: she has requested permission to join her brother at Tinnevely; and the Committee are desirous of finding a Lady to take her place at Colombo. Miss Douglas arrived at Galle in January, and her School contains fourteen children. Miss Twiddy arrived at Jaffna in March, and assists in the various Schools in connexion with the Wesleyan Mission there; one of which, a Native School lately established, contains 60 girls.

Singapore—The Committee have experienced a severe trial in the return of the Misses Baynes to England, on account of the health of the younger. While this event has been the source of much grief and disappointment, the Committee feel that they ought to record it as a subject of gratitude, that this is the first time, since the formation of the Society, that such a circumstance has occurred. They are not without hopes that the Station may, ere long, be resumed under promising auspices; the Rev. S. Dyer, who is warmly interested in the prosperity of the Society, having received from the London Missionary Society his appointment to Singapore. Any Agent hereafter sent out would be placed under Mrs. Dyer's superintendence and protection.

Batavia—Miss Thornton has continued nearly six years patiently labouring at her post. She has lost the help of Miss Hulk and Miss Combe, who have become the Wives of Missionaries; but one of her pupils, Emma Perreaux, is now fully qualified to act as her assistant. Her School contains 22 Boarders and 10 Day Scholars.

Continent.

BIBLE SOCIETIES.

PROCEEDINGS OF THE BRITISH-AND-FOREIGN AND CONTINENTAL SOCIETIES.

THE following details are collected from the Thirty-seventh Report of the B F Bible Society.

France.

The Report states the proceedings of Mr. De Pressensé. The chief of these have appeared in our pages: August, 1841.

see p. 501 of our last Volume, and pp. 101--103, 207, 330, 331 of the present.

Of the French and Foreign Bible Society it is said:—

There have been sold and distributed 21,579 Bibles and 89,020 Testaments. Since the formation of the Society, that is, within the course of seven years, 397,807 Volumes have been issued from the Depository. The Receipts for the past year amount to 114,763 francs, and the disbursements to 110,308 francs.

The French and Foreign Bible Society is taking active measures for promoting the dissemination of the Scriptures among the Navy and Army of France. The exiled Spaniards, who have taken refuge in France, have also awakened a lively sympathy in their behalf. Admiral Ver Huell thus addresses the Committee of the B F Bible Society:—

The interest which you take in the operations of our Society assures us that it will not afford you less pleasure to hear, than it does us to communicate, what we have done toward circulating the Scriptures among the 26,000 Spanish Refugees, who, for a short time back, have sought an asylum in France. Eagerly availing ourselves of the opportunity thus afforded to us by Providence to make known the Word of God among men sunk in ignorance and superstition, and hitherto but little accessible to our endeavours for that purpose, we have solicited the co-operation of a certain number of Pastors of the Churches of France: and the answers which we have received from the majority of them give us reason to hope that our intentions will be realized; and that a considerable number of Spanish Refugees will, through their means, be provided with copies of the New Testament in their own tongue.

The Spaniards have also attracted the attention of the Society's friends at Toulouse, the Messrs. Courtois, who write—

We have been availing ourselves of the opportunity offered by the entering into France of so many Spaniards, in having a good number of Spanish Testaments distributed among them. The state of destitution of these poor people was such, that it has been quite impossible to sell:

they are supported by charity. We felt assured that you would approve our doing so.

They have been furnished, for the above purpose, with 400 Spanish Testaments. They have, besides, received 1500 French Testaments. They write—

If you meet with opposition and difficulties at home, be comforted with the recollection of the immense and important work which you have been allowed by the Lord to accomplish: the many thousand New Testaments and Bibles which you have spread round about us have been and are doing their work. They are silently undermining error.

Switzerland.

The Spanish refugees have attracted the notice of the Committee of the Evangelical Society of Geneva; and your Committee have placed 1500 Spanish Bibles and Testaments at their disposal.

The Evangelical Society of Geneva employs colporteurs: Col. Tronchin writes—

The operations of our colporteurs, God be praised! continue to increase from year to year. Last winter we employed 60 of them, and we hope to keep about 30 during the summer. This is much, when our limited means are taken into account; but little, very little, when respect is had to the wants which manifest themselves.

Dr. Pinkerton reports—

At *Chur*, Prof. Schircks has circulated 1629 copies of the Scriptures, of which 845 were Italian Bibles.

At *Zurich*, the Society finds its own funds to be adequate to keep up a supply of Bibles and Testaments of their own Version. In 1838 they printed a New Edition of 2000 Bibles from their stereotype plates; and last year, 2000 Testaments for the Schools. They have also stereotyped the Psalms to bind up with the Testaments. In the principal hotels of Zurich they have placed 300 German and French Testaments, for the use of travellers. Their late religious and political commotions have increased the calls for the Scriptures, and have proved favourable to the Cause of Truth; though in their University, matters remain much the same as they were.

The *Basle* Society has circulated about 6000 copies of the Scriptures during the year; and, since 1835, has received from us, at different times, 4050 copies of the Testament, mostly Catholic Versions. A fresh grant was requested of 500 Testaments, for Catholics.

The *Schaffhausen* Society, though situated in a very small Canton, still continues its activity;

so that, in their last Report, they state the amount of copies distributed by them, since its foundation, to be 4316 Bibles and 3858 Testaments.

The Evangelical Society of Berne has received 250 Bibles and 750 Testaments.

Belgium.

The total number of copies issued is 11,622. There have been furnished to Mr. Tiddy, during the year, 3975 Volumes, in different languages; and there is now printing for him, in Brussels, an Edition of De Sacy's Testament of 5000 copies.

The diminished circulation has arisen from the determined opposition of the Romish Church: in reference to this, the Committee remark—

In any country, nearly, if not altogether, Roman-Catholic, your Committee can never expect the Society to be welcomed as a friend. The well-known principles of the Roman-Catholic Church are principles with which your Society is continually at issue. Neither can your Committee shut their eyes to the fact, that if they succeed in widely spreading the Scriptures in such a country, the natural effect must be, that changes of considerable magnitude will follow; and that without their taking a single step beyond the first—of giving the Scriptures; for readers of the Scriptures will become inquirers. Your Committee have a plain course to pursue—to offer the Scriptures to all; leaving all consequences to Him who is the Divine Author of the Bible.

Germany and Prussia.

During the past summer Dr. Pinkerton visited *Wuerttemberg, Switzerland, Alsace*, and the *Rhenish Provinces of Bavaria*. His communications shew that changes for the better have taken place, and are occurring, in consequence of the distribution of the Scriptures: he writes—

Our issues during the year amount to 55,828 copies; viz. *Bibles*: German Lutheran, 10,362; Polish, 206; Bohemian, 5327; Hungarian, 2000; Hebrew, 446; Italian, 452. *Testaments*: German Lutheran, 12,842; ditto with Psalms, 5031; Polish, for Protestants, 343; German, for Roman Catholics, 10,532; Polish, for Roman Catholics, 1300; Bohemian, 201; Lithuanian, 398; Wendish, for Protestants, 100; Hungarian, 5000; Italian, 131; Hebrew *Pentateuchs*, 109; and in English, French, Russ, &c. 1043 copies.

The net amount of proceeds, after deducting expenses, is 1389*l.* 16*s.* 6*d.*, which is the largest income which we have ever had: and the

number of copies issued is greater than that of the preceding year.

The sum of distributions, during my ten years' residence in this central situation, is 501,302 copies; and though we are only permitted now and then to learn the beneficial effects produced through the influences of the Sacred Word which British Christians have furnished, yet we are fully persuaded that a mighty impulse has thereby been given to the advancement of True Religion and Morality. The more general introduction of the Scriptures into Schools, both among Protestants and Catholics, is a marked feature in our operations: a large proportion of our issues has been applied to meet this object; and many a village school has been furnished with Bibles and Testaments.

On a review of the operations of Bible Societies in different parts of Germany, we have evidence of a growing demand for the Scriptures, especially in Protestant Countries; and it is pleasing to observe the augmenting efforts which are making to meet these calls. Our circulations among Roman Catholics are still circumscribed: yet there are many enlightened men among them, who correspond with us, and are diligently supplying the families and schools of their flocks with Testaments drawn from the stores of our Society.

In Prussia, evangelical truth continues rapidly to gain ground; and is now, since the accession of the present King to the throne, powerfully aided by Government itself.

A contest which has broken out in Bremen, between the Neologian and Evangelical Parties, occasioned by two discourses preached by Dr. Krummacher of Elberfeld, has already produced beneficial effects, in so far as it has drawn forth a public confession from TWENTY-TWO of the Pastors of that Town and its territory in favour of Gospel Truth. In Hamburg, Magdeburg, the Palatinate of Bavaria, &c., similar conflicts are casting light upon the religious state of Protestant Germany: the hidden principles of men's hearts are made manifest; and the line of demarcation between Evangelical Doctrines and Neology is becoming more distinct. It will prove gratifying to the friends and supporters of the Bible Society in Britain, to learn that their efforts in the cause of Truth are gratefully appreciated in many parts of this country.

To the Society's old and valued correspondent in Berlin, Mr. Elsner, upward of 4000 copies have been entrusted.

Lord Bexley, at the request of the Committee, addressed a Letter of Condolence to his MAJESTY **FREDERICK WILLIAM IV., KING OF PRUSSIA**, on the occasion of the decease of his royal father, who had proved himself a warm friend of the Bible Society. His Majesty was pleased to send the following Letter in reply:—

Highly esteeming the British and Foreign Bible Society, as an Institution whose truly beneficial influence extends to all the nations of the earth, I sincerely thank its Committee for the expression of their sympathy, and for their pious wishes contained in their Letter of the 4th of last month; and I rejoice in the further assurance that the Society bears in grateful remembrance what the King my father, now with God, did toward promoting the circulation of the Divine Word. I should regard the advancement of the Cause of the Bible as a valuable legacy bequeathed to me, were it not already an object of my warm affection and duty: and it is gratifying to me to know, that, in this respect, the Committee place confidence in me. May a God of Infinite Goodness continue, as heretofore, to accompany the pious endeavours of the Bible Society with His richest blessings!

FREDERICK WILLIAM.

Sans-souci, Oct. 25, 1840.

The following particulars are extracted from Dr. Pinkerton's statements relative to various German and Prussian Bible Societies:—

The *Prussian Society* has issued, during the year, 11,665 Bibles and 906 Testaments. Since its first establishment in August 1814, to October 1840, the distributions of the Central Prussian Society amount to 219,860 Bibles and 61,375 Testaments; and those of its Auxiliaries, to 417,002 Bibles and 332,622 Testaments: so that the grand total of the issues of all the Bible Societies in the Prussian States amounts to 1,030,859 copies; independent of which there have been distributed more than 170,000 New Testaments among the Troops.

The *Saxon Bible Society's* last Report states that they have distributed 4335 Bibles and 545 Testaments. The *Dresden Ladies' Bible Society* circulated 543 Bibles and 56 Testaments; that of *Bautzen*, 228 Bibles and 204 Testaments; that of *Löbau*, 100 Bibles.

The *Cologne Society*, during the year 1840, has distributed 1340 copies of the Scriptures, making the amount of their issues, since 1814, 75,866 copies.

The *Bavarian Society*, in union with its Old and New Auxiliaries, has distributed 6368 Bibles and 1035 Testaments, with 257 Psalters; and from the dépôt of the British and Foreign Bible Society 80 Bibles and 629 Testaments; making the total of its issues, in the sixteen years of its existence, 86,160 copies. The Report concludes with the following reflections:—

"Where man does his duty, God bestows his blessing. His Word still stands firm, and the enemies of Christianity have not been able to overcome it. Still it proves anew its power to bless and render happy all who believe in it. Still it makes way for itself to the hearts of

men. Therefore we will not slacken or be weary in our efforts to put it into the hands of as many of our fellow-men as possible."

The *Berg* Society, at Elberfeld, still continues to employ two or three colporteurs, though many difficulties are thrown in their way; and, in the past year, has circulated 6714 copies of the Scriptures, of which 5057 were Bibles. The issues, in 26 years, amount to 126,083 copies.

The Hanoverian Society has purchased 2000 Testaments at half the cost price.

The Stade Society has circulated, out of the 500 copies which they received, 200 among the Military, and the rest among the people. Dr. Pinkerton adds—

They petition for another 500 copies on the same conditions; and state, that the demands for the Scriptures increase so upon them, that their own means do not admit of their satisfying them all.

Bishop Reichel, occupying the station of Bishop Fabricius in Herrnhut, has written twice during the year, stating the increasing desire for the Scriptures; and has been supplied with 725 copies.

To the Breslaw Society there have been sent 1000 Testaments of Van Ess: several applications have been made on behalf of Roman-Catholic Seminaries.

To the Rev. Mr. Stockfeld, of Kreutznach, 500 Hebrew Pentateuchs, and 150 Hebrew and German Old Testaments, have been granted: he has correspondents in upward of thirty places, through whom he distributes the Scriptures among the Ancient People of God.

The Rev. Mr. Moritz, Missionary to the Jews, having been compelled, by the Authorities, to remove from Hamburg, is now stationed at Dantzic: he has been supplied with between 700 and 800 copies of the Pentateuch, the Prophets, the Psalter, and the entire Old Testament in Hebrew. Mr. Moritz writes:—

Your Scriptures, and those of my own Society, have chiefly been bought by, and circulated among, Jews from Austrian Poland—a country in which no direct Missionary Exertion can be made at present: the more glad I am, therefore, that so many copies of the Scriptures have been introduced among the Jews of that dark country.

Denmark.

The Rev. Mr. Röntgen has issued, on behalf of the Society, 471 copies of the Scriptures. A grant has been made to him of 500 Norwegian Testaments.

The Sleswig-Holstein Society has issued 3915 copies; making its total issues 88,464.

Iceland.

This Island has once more been brought under the notice of your Committee. Dr. Henderson writes:—

The Rev. John Jonson, of Dunhage, in the north of Iceland, states that a new Version of the Icelandic Bible is now being printed on the island; but that there is reason to fear that the poverty of the greater portion of the population will not allow of their purchasing copies, since the price, bound, will be eight silver dollars a copy. The size, I presume, is quarto, and the type large; as the Icelanders are, for the most part, obliged to read by lamp light.

Norway.

The Agency at Christiania issued, in the year 1839—40, 449 Bibles and 1311 Testaments: the number of distributions in 1840—41 amounts to 790 Bibles and 2703 Testaments; exceeding those of the previous year by 341 Bibles and 1392 Testaments.

The Agency in Drontheim have sold 122 Bibles and 262 Testaments.

In Stavanger, the friends state—

We have issued in the last year 126 Bibles, including 34 to the Bible Association here, and 707 Testaments.

The printer here has, for his own private account, printed about 3000 copies of the Testament in duodecimo.

To Bergen there have been sent 300 Testaments. The report of the issues by the Agency in this place for the last two years is 88 Bibles and 235 Testaments.

Sweden.

The following is from the usual Annual Report of the friends composing the Agency for Sweden.

During the year 1840, we have printed 5000 Swedish Bibles, 12,500 Testaments, with 6000 copies of the Psalms; and 5000 Testaments in the Finnish Language.

The issues amount to 6338 Bibles and 12,727 Testaments; together 19,065 copies. Of this number, 1500 Bibles and 3724 Testaments have been supplied to Bible Societies; and 4838 Bibles and 9003 Testaments, to individuals, Clergymen and others, who have made application for grants. The issues are less by 1140 Bibles and 555 Testaments, or 1695 copies, than those of 1839. But this does not prove a diminution of interest in this Holy Cause: for we were not able to get copies printed and bound rapidly enough to meet the requests of friends; and in many cases sent a smaller grant than had been asked, that the dépôt might not be entirely emptied: and our zealous colporteur having, during great part of the year, been employed in a school, the difference between his sales in

1839 and 1840 is more than the diminution now noticed: and as only 715 Bibles remained on hand at the end of 1840, it is evident we had not the means of enlarging our issues.

During the year, thirty-nine new correspondents, principally in the southern provinces, have received grants.

The amount received in money for the copies issued is larger during 1840 than any former year.

Since the formation of the Agency, 39,636 Bibles and 104,403 Testaments, or 144,039 copies, have been issued.

During this year, a Bible Jubilee will be celebrated in this country, in commemoration of the first edition of the Bible in Swedish, which appeared in 1541. The pious, talented, and zealous Archbishop Wingard has already drawn general attention to this matter; and every thing he can do will, we have no doubt, be done, to make this a memorable Bible Year.

They have been authorised to undertake a new edition, consisting of 5000 copies.

The issues of the Swedish Bible Society, during the year, have been 1860 Bibles and 16,778 Testaments; and the total since the commencement, 521,125 copies.

From the last report which has been received of the Gothenburg Society, it appears that its total issues have amounted to 82,691 volumes.

Russia.

The Agency at St. Petersburg have issued 5822 copies in the following languages—Russ, Russ and Sclavonian, Estonian, Finnish, Lettish, Polish, Swedish, German, French, English, Hebrew, and Italian.

They have been supplied with copies in English, French, German, and Hebrew, to the amount of 1150.

The printing, in Finland, of 25,000 copies of the Finnish Testament, under the superintendence of Archbishop Melartin, was mentioned in the last Report. The Archbishop writes—

The Bible Society of this place has just completed an edition of 3000 copies of the whole Bible, in large 4to, for the use of people in Finland. The copies are being received and examined.

For the benefit of Fins residing in Russia the Agency requested to have 5000 copies of the Testament placed at their disposal. They have been authorised to undertake a new edition of the Finnish Testament, to consist of 25,000 copies.

The Abo Society, with its Auxiliaries, in the years 1837 and 1838 issued 5384 copies.

The Protestant Bible Society of St. Pe-

tersburg has issued its Fourth General Report, from which it appears, that—

During the years 1837, 1838, and 1839, the Society, with its Auxiliaries, issued 35,034 copies of the Scriptures; and during the same period they have either purchased or printed 45,587 volumes.

Portugal.

The printing of Almeida's Version of the New Testament in Portuguese has been completed at Oporto: 200 copies have been sent to this country; and small supplies forwarded to Rio de Janeiro, Bahia, and Pernambuco.

Spain.

Your Committee have still to lament that Spain continues deplorably shut against the introduction of the Scriptures: still, such is the tenor of Letters from that country, that they indulge a hope that a favourable change may take place ere long. They have, on the representations made to them, commenced printing an edition of 5000 Bibles and 2000 Testaments in Spain.

Small supplies have been sent to Gibraltar; and a few, likewise, to St. Michael's, one of the Azores.

Italy.

Every opportunity has been embraced of forwarding supplies to correspondents in Italy; and your Committee are happy to say that those opportunities are on the increase.

UNITED BRETHREN.

The Synodal Committee give the following

Survey of the Missions for the Year 1840.

On taking a retrospective view of the Missionary Work entrusted to our Church, at the close of another year, we feel anew impelled to bring our tribute of thanksgiving to the Lord, for the blessing which He has been pleased to lay on our defective services—for the Divine Assistance, which has helped us through many difficulties—for the support and co-operation of numerous friends to the Cause—and the encouragement thus afforded us to prosecute His Work with cheerfulness and alacrity.

Of the 241 Missionaries distributed, at the close of 1839, in 53 Stations, 3 Brethren and 5 Sisters have departed in the course of the year—5 persons have returned to Europe—and 8 Brethren and 6 Sisters have been called into the Service; so that the present number amounts to 242.

Our Church possesses no Missionary College: but our Schools have produced numbers of approved Labourers in this department; and our Ecclesiastical Regulations continue to afford many facilities for enkindling and nursing a Missionary Spirit. The history of our Missions affords numerous instances of men, who, without any particular advantages of education, have proved most valuable Missionaries; and the services of Native Assistants will, by degrees, we trust, become more extensively available.

South Africa—The Mission has been favoured with a period of refreshment. The Lord gave them a fruitful season, so that even the parched and desolated Enon began again to flourish; and our settlements remained almost entirely free from the virulent small-pox, which had spread through Cape Town, and the whole of its vicinity. Nor was the inward progress of our congregations less satisfactory. The number of inhabitants continued to receive large accessions from the Emancipated Negroes, who not only shewed themselves diligent at work, but manifested an eager desire for spiritual food; so that the solemn assemblies on the Lord's Day, and the Festivals of the Church, were often extremely crowded. On Easter Sunday, 31 adults were baptized at Genâdendal; the largest number, at one time, since the foundation of that Settlement. The number of Out-Stations has likewise been increased; and, both among Whites and Blacks, our Brethren rejoiced to see that the seed fell upon good ground. The Schools at the several Stations, and the Seminary for training Native Assistants at Genâdendal, were in a prosperous state. On the Zitzikamma, the new Fingo Station, which has received from his Excellency the Governor the name of Clarkson, was proceeding in blessing. Already were the hardships and privations sustained by our Brethren, in the commencement of this Station, rewarded by the eagerness of their charge for the Word of Life. They flocked from all sides to the preaching; which, on account of their number, was held in the open air, whenever the weather would permit, and was often marked by the visible emotion of the hearers. On May 12th, the foundation stone was laid of a building, intended to serve the double purpose of Church and School. At Shiloh, which is now the residence of more than 300 Tambookies, the little flock of the baptized walk worthy of

the Gospel. Marauding parties still, at times, disturb the peace of the district; but hitherto the Settlement has been graciously secured from harm by the watchful care of God.

British West-Indies—Our Church has shared in the general progress. A New Church was solemnly consecrated at Bethany, in Jamaica, on the 7th of May. At Lititz—the New Station commenced last year in the Savannah—a wide sphere of operation presents itself among the ignorant multitudes of coloured people, who are now very diligent in their attendance at church. In Antigua, the two divisions of Popeshead and Five Islands have been partially detached from the large and overgrown congregation at St. John's, which numbered more than 5000 souls. In Barbadoes, a Weekly Service has been commenced at the School House at Clifton-Hill, which is well attended. The churches at Basseterre and Bethel, in St. Kitt's, having long been unable to contain the multitude of hearers, the foundation of a new Church was laid at Basseterre, September 16th, and a similar erection is in contemplation at Bethel. Our Brethren in all the Stations were intent on promoting the work of Education to the utmost of their power. Numerous Schools have been built in the last few years, the expense of which has far exceeded the sums received for this object. And though, in general, we endeavour to proportion the extension of the work to the means placed at our disposal, there are sometimes demands upon us which we cannot decline; as, where an enlarged establishment is necessary for the maintenance of an existing Station. Many pressing invitations, however, to commence New Stations in various places, we have, with reluctance, been compelled to waive, lest we should involve ourselves in difficulties.

Danish West-Indies—We noticed in our last year's Report, that a new period appeared to be dawning upon the Mission; the Government having determined to provide Christian Education for the whole Negro Youth; while, at the same time, the English Language was gradually supplanting the Creole. In May last, Mr. Joseph Römer, who had been already engaged in Missionary Service in the British and Danish Islands, proceeded thither, in company of several other Missionaries, who had obtained some knowledge of English, by a temporary residence in Great Britain. Br. Breutel, member of the Mission-

Department in the Elders' Conference of the Unity, has been commissioned to visit these islands; and Br. Sybrecht, having retired from the superintendence, after many years of faithful service, has been succeeded by Br. Häuser. Toward the end of June, Governor-General Von Scholten, the promoter of the new system of Education, returned from his visit to Europe; and our Missionaries at St. Jan received instructions to commence Schools, both for free people and for the children of the slaves. May the Lord lay His blessing on these beginnings of an improved system, which, under present circumstances, will be attended by a variety of difficulties!

Demerara—The Station has been relinquished, owing to a variety of unfavourable circumstances.

Surinam—The Work is continually on the increase; and new plantations are, from time to time, thrown open to the reception of the Gospel. Our Brethren have commenced a School at Charlottenburg, for Negro Children selected from the surrounding plantations. A Station has been begun at Salem, on the Upper Nickerie, where Br. and Sr. Jacobs, from Paramaribo, arrived in May. A Church is already building, toward which various friends to Missions in Holland have contributed largely. The Negroes on the neighbouring plantations have full liberty to attend Divine Service; and manifest great desire for Christian Instruction. A similar spirit continues to prevail among the Free Negroes at Gingeh, on the Upper Surinam; where some knowledge of the Gospel has been preserved and disseminated, by means of several baptized members, who still survive from our early Mission in Bambey. Having erected a Church, they sent our Brethren a pressing request to come and consecrate it; and Br. Rasmus Schmidt repaired thither for this purpose, at the commencement of the year. The Church was solemnly opened for Divine Worship on March 1st: a large company of Negroes from the surrounding district was assembled on the occasion; and the presence of the Lord was powerfully felt. Though Br. Schmidt returned from this visit severely ill, yet he expressed his perfect readiness to comply with their pressing entreaties to go and reside among them. They are engaged in providing him a house. To meet the extension of our efforts in various quarters, an additional supply of Missionaries became ne-

cessary: nor was this effected without a trial of our faith; for Sr. Thäslar, one of the five who had repaired to Zeist, in order to take their passage to Surinam, was called home to the Lord shortly before the time fixed for embarkation; and according to the last advices, her surviving husband, and Br. Jansa, another of the travelling company, were lying dangerously ill.

North-American Indians—The emigration of part of our Delaware Congregation in Upper Canada to the territory beyond the Missouri, appears to have had a beneficial influence, both on the portion remaining at New Fairfield, and on the emigrants themselves, who have settled at Westfield, on the Konzas River. On the other hand, the hopes cherished by our Missionaries amongst the Cherokees, when following their little flock to the Arkansas, have not been realized. The Barren Fork of the Illinois, where they hoped to have found a permanent asylum, has proved an unhealthy situation; and the irritation prevailing between the different parties, into which the nation has split, has operated unfavourably to the Mission. Our Brethren have removed to Beattie's Prairie, with part of their Indians; and, intent on prosecuting the work, in reliance on the help of the Lord, have erected a temporary dwelling.

Labrador—We would gratefully mention the kind assistance received from the British and Foreign Bible Society and the Tract Society, in printing, at their own cost, the Translations made by our Missionaries of Portions of the Scriptures, and other useful books, into the Esquimaux Language. Similar proofs of cordial interest in our labours have been afforded by the American Tract Society. At Hebron, the northernmost and most recent of our Labrador Settlements, our Brethren had the pleasure to welcome several families of Heathen Esquimaux, who had come from the North, to place themselves under instruction. At Nain, the intercourse of our Esquimaux with European traders in the South had a prejudicial influence on their spiritual course. At Hopedale, on the contrary, several families, who had been led astray in former years, had returned with every mark of sincere contrition. During their abode among their heathen countrymen, they had taught them to read; and a desire to become acquainted with the Word of God was thus excited, which our Brethren rejoiced to satisfy.

Greenland—The accounts from our Stations have been, generally speaking, of a cheering nature. A large numerical increase is not to be expected in this thinly-peopled region; no Heathens being left on the whole West Coast, and the few Heathen visitors from the East Coast, who have occasionally come to Fredericksthal to traffic, have hitherto manifested no disposition to receive the Gospel. But the Missionaries, at all the Stations, had been enabled to pursue their spiritual calling, both in public and private, with comfort to themselves and profit to their charge. They have, however, still to lament the compulsory dispersion of part of their flock for a considerable period of the year. The inconvenience is remedied, as far as possible, by mutual visits; and those who have enjoyed the benefit of school instruction are able both to read the Scriptures themselves, and to teach their children. Our Brethren, in consequence, regard the Schools as a most important sphere of usefulness; and hope to erect a warm and commodious building for this purpose at each Settlement.* Favourable testimony was borne, at all the Stations, to the diligence and love of learning evinced by the children; and the annual examinations, at the close of the winter attendance, were very satisfactory.

The facilities for obtaining the means of sustenance in these Polar Lands vary with the state of the ice and the weather; and scarcely a winter passes in which want is not experienced in one district or other. By the kind providence of God, however, all our Stations were preserved throughout the year from pressing hunger; and the Missionaries were enabled to relieve the more necessitous by the active beneficence of European Friends, for which they return their grateful acknowledgments. Care was however taken, in the distribution, not to give encouragement to slothfulness and improvidence, to which the Natives are naturally inclined.

Mediterranean.

Egypt.

CHURCH MISSIONARY SOCIETY.

Proceedings of Mrs. Lieder.

MRS. LIEDER, under date of Cairo, Jan. 14th, writes thus to the Com-

mittee of the Eastern-Female Education Society:—

Since I wrote last, I have suffered much from ill health and blindness; having been quite destitute of sight for several months, and not in the least able to help myself or attend to any of my duties. The Lord, nevertheless, has been most merciful to me in these Visitations of His Providence; for our orphan girls, through my previous instructions in domestic matters, were able to accomplish all which was required. In fact, they were an important help in the hour of need. In Egypt, as in India, the men do the most laborious part of the work; consequently, we do not require other female servants.

Had it not been for these afflictions, I should have continued to attend the Har-em; but I was, I believe, providentially withheld. Had I persevered, under the existing state of politics, there is no doubt that I should have received a very hasty, if not a final, dismissal; and this was an event to be carefully avoided. However, I continued to teach, till I saw that the English Name was losing respect, and till I had too visible evidence that even my life might, in some way, be in danger. With respect to my two amiable and excellent pupils, the daughters of Habib Effendi, who is again Governor of Cairo, I attended them till it was evident that there were spies both on me and them. You know that it is the highest Turkish family in this city, and nearly related to the Sultan. At this time it pleased the Lord to afflict me with blindness; but as His hand was on me, I felt no fear for our future work; knowing that the danger was in rashly acting on the line of duty, and that sickness and the want of sight were sufficient and imperative impediments. Thank God! I have to say, that, since then, I have been repeatedly inquired for; and now the doors, which are closed against other Europeans, are always open to me. I have been to see Her Highness several times, and have always been most graciously received: but till things are more settled, I think it unwise to enter upon my former labours. The last time I was at the Casa Debara, I was presented to the four most ancient of the Pasha's Wives, who are here, from Alexandria, for protection.

You must have seen in the Papers, that almost all the respectable Franks have fled from Cairo and Alexandria; and my beloved husband, forgetful of himself, has

* This most desirable object will be materially promoted by the liberal subscription which has been recently made by British Christians for the benefit of the Greenland Mission.—*Ed. Per. Accts.*

often urged me to fly with our child to Malta. This, however, I boldly set my face against. Thanks to the care of our Heavenly Father, we have been most mercifully protected! and are now under the nominal care of the American Consul. The Church Missionary Committee having called Mr. Lieder home, to give his opinion on God's dealings in the East, we shall proceed to England when peace is established.

Your last valuable gift of the Mechanical Powers excited great and deep attention. They seemed better understood than those of the higher sciences. After they had been inspected by many of the Beys, his Highness Abbas Pasha sent for them: but we were sure never to have seen them again; and therefore Mr. Lieder said, that if his Highness would allow him to bring them, he would give an Astronomical Lecture. It was agreed to, but the circumstances of the times have prevented its accomplishment. An Astronomical Lecture, on the laws of Truth, would be a remarkable but powerful innovation on the Korân.

I am sorry to say, that there is now scarce a School in Egypt: all the lads, capable of holding a gun, have been sent to the army. We have daily expected that our boys would also be demanded; but, strange to say, only one of Mr. Krusé's boarders has been taken! You will be glad to hear that our Day Schools continue rapidly to advance in every department of study; and their sewing I need not be ashamed of in any English School. You must remember, that a very few years ago not one of these poor children knew how to set a stitch of plain work. The valuable little box with the pins, needles, &c., was one of the most precious gifts to our Girls' School which the Committee could have presented, as I had given them all which I possessed. I immediately made all the best workers a present of a thimble; and to the monitors I gave each a pair of scissors—a gift, in their eyes, of immense value; and above all estimation, when compared with pincushions and needle-cases.

General View of the Mission.

During the continuance of the war with the Pasha of Egypt, the Rev. J. R. T. Lieder and Mrs. Lieder were exposed to some peril, and to great anxiety. Supported, however, by the sure promises of a gracious

August, 1841.

God, they continued at Cairo. Mr. Lieder, in a Letter dated October 12, 1840, describes the feelings of Mrs. Lieder and himself, in the alarming circumstances in which they were placed:—

I prefer to remain at present in Egypt; as it is an awful thought to me, to leave at such a dangerous and critical time the work entrusted to me; for which I have spent my best strength, and the best years of my life; which has only latterly begun to shew a promising aspect; and which, perhaps, during my absence, might fall into ruin. Not that I consider a Christian bound to brave unnecessary dangers; but as so many respectable families remain here only for worldly prospects, I and Mrs. Lieder feel it to be our duty, encouraged by the gracious Promises of the Bible, to remain here, to watch our higher and sublimer duties, for the spread and promotion of the Kingdom of our Redeemer.

The protection of God was not withheld: the whole of the Missionary Body were preserved from harm. God also had provided a human protector for the Missionaries, in case they had been exposed to any actual danger from the continuance of the war. Mr. Lieder informs the Committee, in a Letter dated January 20, 1841—

I received the following Letter from the Hon. Captain Wm. Waldegrave, R.N.; and think it ought to be communicated to the Committee, as it does so much honour to the kind care and sympathy of this distinguished Officer:—

H. M. S. Revenge, off Alexandria,
November 27, 1840.

My Dear Sir,—I write to you to inquire whether I can be of any service to you, as an individual Minister of our Lord Jesus Christ, or whether I can assist the Cause in which you are employed? I was during more than six years one of the Committee of the Church Missionary Society in London, and remember your presence before the Committee. I now command the Revenge, one of the ships of the line off the Port of Alexandria; and I can offer you, not only my own assistance, but that of my brother officers and sailors in the squadron. You may shew this Letter to Mr. Larkin, or Mr. Schutz, or any person whose help you require; who will confer a favour upon me, if they will assist you.

Wishing that the Blessing of our Lord Jesus

3 C

Christ may be upon you, and that His grace may be present with you in your duties,

I am, &c. W. WALDEGRAVE.

It is encouraging to know, that there were many British Officers in the Syrian Expedition who, while they discharged their duty as brave and skilful Commanders in their country's cause, did not forget that they were also enlisted under the more glorious banner of the Lord of Hosts.

But it pleased God that the Missionaries should not stand in need of this protection. They were enabled, during the whole of the period of alarm, to carry on their ordinary duties. The Schools now contain as many Boys as last year, and the number of Girls has considerably increased.

Mr. Lieder gives an encouraging report of the progress of Civilization, and of the prospects of Religion, in Egypt. He writes, January 20, 1841:—

Notwithstanding all the various vexations arising from political, civil, and religious causes, we are able to say, that not only have the education of the Young, and the general civilization of the people, advanced beyond all expectation, but that a pleasing religious movement has also been observed among the Christians of several Denominations within this city.

Trial and Difficulties of the Missionaries during the year 1840.

A spirit of fanaticism has recently been displayed, in a much higher degree than we have for years seen it raised. It has appeared especially among the children and people of the lower classes. All the Europeans in Cairo have had to feel the consequences of this ignorant zeal, being often annoyed in the streets by the children of the lowest order; and not merely by insulting epithets, as "Dog," "Infidel," "Pig," &c., but by stronger and more tangible indications of their latent ill-will. Mrs. Lieder had on one occasion a stone thrown at her, from which she suffered several days; while I myself have lately been several times spit upon by children.

There have also been several fires: many of them happened in the night, and at a period when water was scarce. They

were fearfully destructive; and always began in the quarter either of the Christians or the Jews; from which circumstance it seems evident that they were not accidental, but wilful.

Withdrawal of the Support of the Government from the Schools.

Our Schools have also not enjoyed, as usual, the silent but favourable countenance of the Government, especially during the latter months; indeed, ever since the Consuls of the Four Powers had to leave Egypt. We have therefore been obliged to proceed with all possible quietness and circumspection in the different branches of our work. We have also put ourselves and Schools under the protection of the Consulate of the United States. Our esteemed friend, Mr. Gliddon, who now resides in Cairo, readily granted us every American aid: had not this been the case, there is every probability that we should have received orders to close the establishment. Nevertheless, with all these precautions, we have had to suffer several annoyances. Our Testimonials, which have hitherto been respected, and which were given as a protection to the Boys of the Schools, have been openly despised; but only one Boy taken. We have likewise found it necessary, for the sake of avoiding greater evils, to dismiss, for a short time, the Mahomedan children; as many injurious stories were being spread in regard to them, evidently for the purpose of gaining some apparently just pretence to attack the Schools.

Mr. Lieder has drawn up a very full and interesting Report of the Egypt Mission for the year 1840, from which the following extracts are taken:—

Ministerial Duties.

In reference to the Preaching of the Word, we can state, that we have been able to proceed in our duties as usual, without any interruption, both in the English and Arabic means of grace; though, during the latter months, we have had, from political circumstances, comparatively few hearers, especially at the English Service. It is a great satisfaction, nevertheless, to us, to have been able to *preach the Word in season and out of season*, notwithstanding the many obstacles in our way.

Progress of Education.

We must now enter upon our Schools; which consist of a Seminary and two Day

Schools; the one for Boys, the other for Girls. The Seminary is under the care of Mr. Krusé, the Schools under my care.

Seminary.

The Seminary, through the past year, has had 25 pupils—11 boarders, and 14 day scholars. The average attendance has been 22: they receive instruction from one European and two Native Teachers. Seven of these pupils belong to the Coptic, three to the Protestant, three to the Roman-Catholic, three to the Orthodox Greek, two to the Armenian, and two to the Maronite Church; while five are Mahomedans. Fourteen have left the establishment during the course of the year, and 15 fresh pupils have been admitted.

The Seminary consists of two classes, each receiving weekly 46 lessons.

The First Class contains 15 pupils, who are instructed in the following branches: In Arabic: Grammar and Composition, Reading in the Old Testament, Geography, Arithmetic, Calligraphy, Church History, and the Christian Catechism. One of the lads is now able to accompany the singing at Evening and Morning Prayers, by playing on a small organ called the Harmonica. In the English language, this class is instructed in Grammar, Calligraphy, and Orthographical Exercises: they are likewise taught Drawing. To this class also belongs the Church Singing during Divine Worship, on the Lord's Day. They likewise are able to join in the Responses and Psalms of the English Liturgy. One of them has begun translating, from English into Arabic, Luther's Commentary on St. Paul's Epistle to the Galatians; and a second translates into Arabic, Watts's larger Scripture Catechism. Some of the lads have made good progress in Arithmetic and Geography; and since the commencement of this year, 1841, they have also been instructed in the Elements of Geometry and Astronomy.

The Second Class contains 10 pupils, who are instructed in Arabic—Reading in the New Testament, Elements of Grammar, Arithmetic, Writing, Catechism of the Scriptures, and, theoretically, Singing. In English, this class is instructed in Writing, and in Reading and Translating the Spelling Lessons of the British and Foreign School Society, up to the number 40.

The conduct of these 25 pupils is, on the whole, satisfactory: some of them exhibit talent, with zeal. The Boarders,

especially, make the most progress, as they are superintended out of their school-hours, and kept close to their studies; while the Day Scholars, judging from appearance, seem to be neglected at home.

Boys' Day School.

The number of pupils on the books is 84; but the average attendance only 55, owing chiefly to the fluctuating circumstances of their parents. Fifty-three have left the School during the course of the year; and fifty-two new pupils have been admitted. One Syrian and two Coptic Teachers give instruction in this school. Sixty of the boys belong to the Coptic Church, five to the Roman-Catholic, two to the Maronite, four to the Roman-Catholic Greek, one to the Latin Roman-Catholic, and twelve are Mahomedans.

The Arabic and Coptic languages are taught in this school. The school-hours are from 8 to 12 A.M., and from 1 to 4 P.M. The system is that of the British and Foreign School Society. The children have weekly 39 lessons; and 12 hours are employed in Religious Instruction, besides the daily reading of the Scriptures and Prayers. Eight of them read in the Old Testament, and the book of Select Passages of the Holy Scriptures; 16 in the New Testament, and the Christian Catechism; 26 read the Scripture Stories, and Watts's Doctrinal and Historical Catechism; and 24 know the latter work by heart. Nineteen are learning the Elements of Coptic, on the reading-boards; and seven read in the Coptic Psalms. Eighteen lads have lessons in Writing and Arithmetic on paper, and the rest on wooden-tables. The School has evidently borne a higher character since Mr. Ayoub has taught the writing and arithmetic.

The Boys are going on steadily, but slowly. Thirty-five of the poorest receive a meal at noon.

Girls' Day School.

The number of pupils on the books has been 137; the average attendance, 83. This is by far more than during any former year, and shews the improved and confirmed state of this part of our labour. As many as twenty-seven girls have left the school this year, owing to their being betrothed, but especially on account of their unnaturally early marriages; and fifty girls have been admitted. The different branches of instruction are taught in the school by four Teachers: Mrs. Um Sulimana gives mental instruction in the common Day School; and Mr. Ayoub also

gives superior lessons to a separate class in this department, with an especial view to train them up for able and active School-mistresses. The other Teachers are two Coptic ladies, for the native sewing and embroidery. Ninety-two of the pupils belong to the Coptic Church, four to the Greek, twenty to the Roman Greek, five to the Armenian, and six to the Roman-Catholic; while ten are Mahomedans.

In the Girls' School, the Arabic is the common means of instruction; but a few are taught the English language. The system and the hours of attendance are the same as in the Boys' Day School, Saturday excepted, when, that they may attend to domestic duties, the girls have a holiday. They have weekly thirty-five hours lessons; twenty of which are in the morning, for imparting mental instruction, and fifteen in the afternoon, for teaching Native and English sewing and embroidery. Ten girls read in the Old Testament, and twenty-five in the New. Forty-five are in the Scripture Stories, and Watts's Doctrinal and Historical Catechism; and thirty-five of them know this latter work by heart. Thirty-five have Writing-lessons on wooden boards, and Arithmetic on the common lesson boards. During five hours of the week, the whole of the pupils have Religious Instruction under Mr. Lieder's care and direction, besides the daily Reading of the Word of God, and Prayers.

Twenty girls, of promising talents, receive daily, with their parents' permission, two hours private instruction in Writing and Arithmetic, in Mr. Lieder's house, from Mr. Ayoub. The progress they are making is beyond expectation. The same girls, as a sort of encouragement, are allowed to work many useful things in Mrs. Lieder's private room, every afternoon; where Mrs. Lieder also instructs in English, sewing, &c.; which, I rejoice to say, the Arabs are beginning rightly to appreciate. The girls are, generally speaking, quicker in comprehension than the boys, and their progress is gratifying.—Twenty poor girls receive a meal at dinner-time.

Triumph over Native Prejudices.

The higher class of the Girls' School was especially formed, because the Society's funds did not allow the opening of a Seminary for Female Education. Yet the want of Female Teachers in the mental department was and is so pressing, that it

may be safely said, that if Mrs. Um Sulimana should leave her situation, it would be difficult to find her substitute among the whole female population of Egypt. During the year, Mr. Lieder succeeded in persuading the parents—on account of the deficiency of Mrs. Um Sulimana in writing and arithmetic—to entrust their daughters to his own and Mrs. Lieder's immediate care, to be instructed by a Male Teacher. Having, by God's grace, gained this point, the girls now receive their mental instruction entirely from Mr. Ayoub. There were many difficulties, however, to be overcome, before this higher class could be established. Mr. Ayoub being married, his age, and acknowledged moral character, greatly facilitated our object, and levelled the ancient prejudices of Eastern custom to something within comparatively reasonable bounds. Yet the fact is unprecedented, that a man should be allowed to see the unveiled faces of those who are unmarried. A few years back, it would have been incomprehensible.

The children of both sexes in the Day Schools, with few exceptions, shew in their conduct a grateful heart, and in their morals a hopeful disposition.

In reviewing the state of our Schools at the end of 1840—a year fraught with so many disheartening trials, and obstacles to our proceedings—we feel that we have to be deeply grateful that we have been able, not only to keep our position and to labour in our work, but that we have been permitted to do so much in our Master's vineyard. Yea, the Lord hath been with us, and hath crowned us with mercy and loving-kindness. Blessed be the Name of the Lord!

Indirect Benefits resulting from the Schools.

The Institutions of the Church Missionary Society at Cairo have given a great impulse to the cause of education in Egypt. Mr. Lieder's Report contains an account of the opening of many new educational establishments, to which the Schools of the Society have, in some measure, served as a model: and though it is very plain that many of these new Schools are very imperfect, both in principle and practice, still every advance in true knowledge is so much gained in the way of the establish-

ment of the Gospel. Mr. Lieder thus writes, Jan. 20, 1841, of the rapid and extensive increase in education :—

New Schools have been opened by the Latin Roman Catholics and the Orthodox Armenians. But what is most pleasing to those who love our Lord's peculiar people, is, that a School for Jewish Children of both sexes, on a grand scale, has been opened in their quarter. A large house has been taken; the lower story being arranged for the male, and the upper for the female pupils. Instruction is given in the Arabic, French, and Italian languages, in connexion with other scholastic branches. At the head of the Boys' department is a Jew; and the Superintendent of the Girls' is a French Roman-Catholic lady, for want of a properly qualified Jewess. This greatly-needed Establishment was opened by the noble liberality of Dr. Gremieux, during his stay in Cairo, in connexion, we believe, with that of Sir Moses Montefiore. Its future support is to be derived from the Jews of England and France.

To all these Schools, ours have served as the model. Their Schoolmasters often visit our Establishment, to watch the system, or to receive some help in books. Yea, indeed, with heartfelt gratitude to God we can say, that most, if not all of them, have been called into existence from jealousy on our account. The thought is pleasing and encouraging; for it seems an answer to prayer: they appear as so many little gardens of future promise—the ripening and visible fruit of our past temporal labours. We have also to remark, that an especial provision has been made for the instruction of the children of the Poor in the School of the Latin Roman Catholics, evidently in order to prevent the parents sending them to us.

His Highness Mahomed Ali has not remained behind in this respect; as, during the course of last year, he has added two noble Institutions to his former Establishments.

The first is a grand School in the heart of Cairo—Sette Zenab—with 450 Boys. It was opened by Adham Bey, the Minister of Public Instruction, and is divided into four classes. The first three are instructed according to the common Arab manner; but the fourth is—as a trial—organized according to the system of the British and Foreign School Society; with

the especial intention, that if the Directors should succeed in shewing the Arabs the superiority of this system over that of their own miserable misrule, this order is to be adopted, and progressively introduced into all the schools of the country. If so, the Boys of this fourth class will be the first-prepared Teachers and Monitors for the nation. The principal Master of this class often visits us and our Schools, to see our management and gain our experience; when we give him all the aid in our power.

Adham Bey also made an attempt to open an Infant School; but failed, evidently, from the sole reason, that he mixed the sexes, which we had especially cautioned him not to do. His reasons for this innovation, however, were liberal and patriotic, as he wished to break down or weaken the exclusive and rigid laws of the harem system. His non-success is not to be wondered at; as even in Greece, where so much more freedom of thinking prevails, they have not as yet ventured upon so daring an experiment. We mentioned this to him: upon which he answered, that he had seen it succeed in Constantinople, and he could not see why it should not succeed in Cairo.

The second new great Establishment of the Pasha has been opened at Bulack, a suburb of Cairo, and is of a peculiarly pleasing character. The prime object is, to train up intelligent Young Men in the different European handicrafts. None are received into it but such Youths as have previously been taught the necessary elementary branches of knowledge in the Pasha's otherschools. The Pupils reside in the Institution, where they are supplied with all they require. These young Artisans are afterward intended, when fully competent, to be settled in different parts of the metropolis, that their skill in the European arts may be more widely and efficiently spread among the people. The Pasha has also commanded, that these lads are at the same time to receive all that is needful for a good education, so that they may become examples worthy of imitation to those around them. We have been assured, from good authority, that the Pasha said, when opening this Institution, that he wished, by well-educated craftsmen, to make their ignorant superiors—whom he could not force into the schools—ashamed, as the only way to excite them to seek for a better education.

Appointment of Andr  us, formerly a Pupil in the Cairo School, to the office of Abuna for Abyssinia.

The Abyssinian Church is, by its constitution, under the government of a Bishop, called an Abuna, who is consecrated by the Coptic Patriarch. The Abyssinians have for some years been without an Abuna, in consequence of the distracted state of their Church and country. They have lately made an application to the Patriarch; and it appears that he has appointed an Egyptian Youth, named Andr  us, to this high office. The Rev. W. Krus   thus writes, May 20, 1841:—

About a fortnight ago, an embassy arrived here from Abyssinia, to obtain an Abuna. The embassy consisted of sixty-four persons, of whom seven have already died here, and twenty-five are now going to Jerusalem. They brought large presents to the Patriarch, as well as to the Pasha: the Pasha, it is said, returned a present to the embassy of forty purses—200*l.* sterling.

It is very probable that one of my former pupils will be elected as Abuna for Abyssinia. His name is Andr  us: he was in the same class with Hanna Gauli, now Translator in Malta. Andr  us was a clever boy, diligent, and quick in learning; and having made considerable progress, he was made Teacher of the Day School. But no sooner had he got wages, than his father pressed him for money; in consequence of which, a conflict took place, from which the lad rid himself by taking refuge in a convent. This occurred in 1836, when I was in Europe. After my return, in 1837, I received several interesting Letters from him, from which I perceived that my labour had not been in vain. He studied in the convent, with all zeal, the Coptic language; and very often applied to me for a new supply of Arabic books printed at Malta, which he distributed among his brethren. Last year, 1840, he was on a visit in Cairo, and called on me several times; when I was glad to find that the religious impressions he had received in the Seminary were still abiding. Even at that time he had received a hint from the Patriarch, that, on account of his progress in his studies, and his religious sentiments, he, the Patriarch, intended to

make him Bishop of Abyssinia, whenever the Abyssinians desired one. At that time I could scarcely believe it; but it appears now to have been a true report: for, a few days after the arrival of the embassy, the Patriarch sent for him; and he arrived here a few days ago, and was, according to their custom, confined in the Patriarchate until his election should be decided. The Patriarch called the Elders of the Church to a conference with regard to the appointment of Andr  us. The Patriarch declared he knew of no one better qualified than Andr  us; and the Abyssinians said they would have no other but him: but the Elders of the Church thought him too young, he being only twenty-one years of age. Now, in order to do right to every party, the Patriarch has sent for a man from another convent; and, when this man shall arrive, the Patriarch will take both into his church, and pray over them; and whom the Lord shall point out, he will then ordain as Abuna, or Bishop of Abyssinia.

I cannot help expressing my cordial wish that Andr  us may be chosen; not indeed from personal motives, but solely for the great advantage to the Abyssinian Mission which would be likely to accrue from his appointment. I am sure the Missionaries would be protected by him, as long as he lives: he would also distribute as many books as I might send him, and perhaps with more advantage than a Missionary: he would keep up a constant correspondence with me; and I should never cease to pray for him, that the Lord may give him His Spirit, and make him truly a Missionary. What a rich blessing this would be to poor Abyssinia!

In a subsequent Letter, dated June 17, 1841, Mr. Krus   writes:—

On Lord's Day the 23d of May, Andr  us was ordained Bishop and then Metropolitan of Abyssinia; and received the name of Abba Sal  ma.*

Mr. Lieder thus writes on the

State of the Copts.

There are also encouraging changes gradually going forward in the immediate field of our own labours; namely, in the Coptic quarter. There have been, since the commencement of 1840, no fewer than seven schools opened among the

* The inaugural name of Frumentius, first founder of the Abyssinian Church, on his ordination by St. Athanasius of Alexandria.

Copts in Cairo; two in the quarter formerly the residence of Mr. Müller, and five in our own; the Schoolmasters of which have all applied to us for help and books. This we have ever considered as a sacred duty; and have ever been ready to supply them richly with the necessary elementary works from the Society's Press in Malta, as also with the Word of God, according to the number of their pupils. Many of their old schools, both within and without the city, have likewise been liberally supplied. In former years, our books were received in the schools rather with indifference, especially by the Teachers: but the times are changed; for the same men are those who seek most eagerly to obtain them, thus acknowledging their value. The priests and monks are equally anxious for our useful publications, and often frequent our houses for the Word of the Living God. We remember that the period has not long passed, when we and our books were regarded by these very individuals with a suspicious eye, and looked upon almost with scorn. They now see their error. The first who came, wished to provide himself with books, particularly the Psalms and the Four Gospels in the Coptic and Arabic languages. Others followed, wanting supplies for their respective churches; some for their individual use in their convents, &c. We have also received applications of this kind, during the year, by Letter, from the convents in both the Eastern and Western Deserts; namely, in the former, from Mar Anthonius and Mar Boulus; and in the latter, from those of the Natron Lakes, or Mar Macarius's Desert.

These auspicious results we cannot but consider as having been, under God, greatly accelerated by the upright, bold, and Christian propositions made by the Rev. T. S. Grimshawe to the Coptic Patriarch. He, in the presence of bishops, priests, and a concourse of their most respectable followers*, said, that the present state of education for their Priesthood was inefficient, and did not at all correspond with or meet the wants of the Church, in these important times; but that if His Holiness the Patriarch wished for the better instruction of a superior Priesthood, he was sure that the Church Missionary Society would be ready, in all Christian love, to open for them so important an Institution.

In respect to this very desirable object, we have further to observe, that our long silence, in regard to it, has been induced by the political state of the country, in connexion with the natural fear of the Coptic Christians to enter, at the present time, into any thing like an open and intimate combination with England. The experience and persecutions of many ages have rendered them very cautious. But we have reason to consider, that the future erection of such an establishment is far from being hopeless; for, according to appearances, it seems, that as soon as peace shall be perfectly restored, the principles of this plan will be publicly announced, and then in general be carried into open execution.

The religious meetings of the Copts are to us of lively interest; because in them the Word of God is read in the common language of the country, and then discussed. These meetings, we are happy to state, continue with little interruption—a proof, we think, that they are the work of that Spirit through whom all have access to the Father: *for faith cometh by hearing, and hearing by the Word of God; and blessed is he that readeth, and they that hear, saith the Lord.* A revival is evidently commencing in this ancient portion of the Christian Church. The seed which has been sown among them with so many prayers and anxieties is about, we trust, to spring up, in all the beauty of humility and faith. Oh that the power and the grace of Almighty God may bring these promising seedlings to ripe and mellow fruit; that in due season they may bear thirty, sixty, and a hundred-fold—fruits worthy of the garner of Him who is *the Lord of the Harvest*, as a recompence for *the travail of His soul!*

While their proceedings in general are satisfactory, there are many occurrences, in their assemblies, which painfully remind us of the spiritualizing and supercilious age of Origen—a spirit, in his time, at once to be admired and pitied. As an example, we will only mention, that, in one of their chief meetings, they disputed for seven days about the proposition, “If the angels have wings in reality, or not;” and although some of them proved, from the Scriptures, that the angels were there described as winged—a point which was beyond dispute—yet the majority of the disputants carried the question, by taking it for granted, that as spirits could not be in want of wings, those passages must be

* See pp. 369, 270 of our last Volume.

taken in a figurative sense. Disputes of this kind especially take place when priests and monks attend their meetings. They meet daily; Saturdays excepted, when they prepare for church.

There are now four of these meetings, which we have visited several times. Yet perceiving, that though we were received in a friendly manner, there was also much shyness and fear—arising from the political confusion in which the country was entangled—we deemed it wisest to lessen the number of our visits, until a more favourable season should bring greater security to these followers of the Gospel.

Our relations with His Holiness the Coptic Patriarch are, in every respect, friendly and pleasing; much approaching toward a spirit of real Christian brotherly love. For instance, when Mr. Schlieniz commissioned Mr. Lieder to find out one or two persons in Cairo competent to undertake the correction of the proof-sheets for the new Translation of the Arabic Scriptures, Mr. Lieder first made the proposition to the Patriarch; who intimated, that he would gladly undertake the correction, and observe the hints given of what was really wanted. An offer of such a nature, coming from the Head of so important a branch of the Church of Christ, cannot be otherwise than hailed with hope and joy.

Future Prospects of the Mission.

In regard to the future prospects of our Mission, much of its welfare, under God, will depend upon the state of the country; and, judging at present from the signs of the times, we have every reason to hope that the day is dawning in brightness, and that happier days are before this hitherto oppressed nation; yea, that the times are at hand, in which the turmoil of dissension and of combat will have an end, when the soldiers shall literally beat their swords into ploughshares and their spears into pruning-hooks—a time, in which agriculture and commercial freedom shall flourish, and serene prosperity again bless with her riches a country once the garden of the world; but which, of late years, has been nothing but a scene of wretchedness, poverty, and want; where the poor peasant has scarcely a mendicant's subsistence from his native soil.

Abyssinia.

The Rev. J. L. Krapf continues in Shoa, the southern part of Abyssinia,

where he has been labouring among the Abyssinian Christians. He has used, with great prudence and judgment, all the opportunities which have been presented to him of forwarding the Missionary Cause in that country. The Committee have been so struck with the providential openings offered to them, not merely as regards Abyssinia itself, but also among the Heathen Galla Tribes, that they have resolved to form the Abyssinian into a New Mission, to be called the East-Africa Mission; and have sent Messrs. Mühlheisen and Müller to assist Mr. Krapf.

Kindness of the King of Shoa.

Mr. Krapf has gained the confidence of the King of Shoa in a very remarkable manner. The following Extract from a Letter, dated Anko-bar, July 4, 1840, shews the regard which the King entertained toward him:—

As the King was lately severely sick, he made me come before him, and said: "As long as I live, I am thy Father and Mother, and I will protect thee; but if I should die to-day, the bad people of Efat will kill thee, and take thy property. Thou canst not fly, because all ways will be obstructed: therefore pray that God may preserve my life, as thy life is preserved by mine. When my father died, 800 were killed at Debra Libanos."

As a further proof of his favourable regard, the King took Mr. Krapf with him in an excursion which he made to the celebrated convent called Debra Libanos.

Letter from the King of Shoa to the Governor of Bombay.

Mr. Krapf informs us, that the King resolved to seek the alliance of the English; and translates, in his Journal, a Letter which was sent by the King to Bombay.

June 28, 1840—The King spoke with me about the Letter which he intended to write to India. The Letter, which he ordered me to translate into the English language, runs thus:—

May this Letter, which is sent by Sahela Selasich, the King of Shoa and Efat, of Gurague and of the Galla Nation, come to the great English

Company in India. Are you well? I am quite well. About your happiness, I have been informed by your countrymen; and, as I heard of your kindness toward all men, I was much rejoiced, and resolved upon making friendship with you. Whether my person is bad or good, you will have heard from your countrymen, who have been in my country. I wish very much that it may please you to make friendship with me. God has given me a good and large kingdom; but arts and sciences have not yet come to my country, as they have to yours. May it therefore please you to assist me, particularly in sending guns, cannon, and other things, which I have not in my country. I do not state how much you shall send me. You may act according to your love and kindness, which are known everywhere. As to myself, I am ready to send to you things which are not in your country. You may please to tell me what you wish, and I shall send it to you. The reason that I did not send it to you at present, is, that I did not know completely what you wish from me. I have sent to you two horses, having understood that you like them. This may be considered as a sign of friendship. I do not think that it is a fit present to you; but you may consider it as the beginning of my love toward you, and of my friendship with you.

As the good-will of the King is essential to the very existence of the Mission, the Committee have sent him a present; accompanied by a Letter, in which they solicit his protection and friendship for the Missionaries.

Progress of the Mission in Shoa.

Mr. Krapf's Journals contain numerous painful proofs of the mournfully corrupt state into which this ancient Church has fallen. Notwithstanding, many of the priests and people seek conversation with Mr. Krapf.

He remarks, in a Letter dated Dec. 1, 1840:—

I cannot say that I have ever met with a bitter opposition in the priests of Shoa: the greater part of them seem rather to love me, and I still entertain the hope that they will allow me access to their churches. Several priests have encouraged me to preach a short sermon, on Lord's Days, before them, about the sections of the Gospel which are read in their churches on those days. I have spoken about this matter with the Alakas of the Churches of Madhane Alam and St. George; and both have confessed to me, that they consider it to be a great loss

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that they have no sermons on Lord's Days in their churches. Considering all the circumstances of the Mission, I cannot but encourage you to send me one or two Fellow-labourers. My School is increasing. Several days ago, the Galla Boy, of whom I made mention in my former Letter, entered my house. He is a relation of a petty Governor of the tribe Gelan, who himself visited me, in order to be baptized by me, at Ankobar. I declared to him, that I could not conscientiously comply with his wish, until he was well instructed in the doctrines of the Christian Religion; but I promised to come and teach them, as soon as I might be enabled, by the arrival of a Fellow-labourer, to leave Ankobar. He begged me earnestly to do so; and said that he would expect me after some months, and prepare a house in the mean time. I have reason to believe that he has a sincere desire in this concern, as I could not observe that he asked for any temporal thing. He is also a relation to my servant Berkie, who assisted me in the study of the Galla Language.—You see that there is a door opened to the Mission by the solicitations of the Heathen themselves. I expect this week the arrival of four other Boys, assigned to me by their parents; so that the number of my pupils will be increased. One of the Boys, whom I mentioned formerly, I was compelled to dismiss, on account of want of abilities, and of his unsocial behaviour toward his fellow-scholars. His father returned him to me this morning; but I declared that I would not receive his son again, as I wished to educate only intelligent boys, and those who would submit to the order of education which I had established, in conformity with the Word of God. The father went away, thanking me that I had endeavoured to promote his son's temporal and eternal welfare during seven months.

The Spirit and Temper of a Missionary.

On this subject, Mr. Krapf makes some valuable remarks, in his Journal:—

Oct. 22, 1840—I had occasion to-day to speak about the real spirit of prayer. I do not refuse sometimes to read with the priests their own books, as it gives me an opportunity of knowing their contents, and of shewing them their inconsistency with the sound knowledge of God. Thus they cannot say that I act from prejudice against their books, without

knowing them. Besides, they know that I am in possession of more books than any one in the whole of Shoa. Also, I do not impugn things which are not plainly against the Word of God. This impartiality has often given me access to their minds. Oh that the Lord, according to His infinite mercy, would replenish me with heavenly wisdom, to find out the numerous ways of access to this poor people, who have so far gone astray! Oh that the Father of all mercy may incline my heart more and more to this seduced flock, in love and compassion to seek for their real good; without bitterness, as well as without fear of men! I often must confess to myself, that I am either too hard or too yielding with them. What shall become of me in the great day of revelation; when all our words and doings, and our interior life, shall be weighed in the balance of justice; and when it is not our journals and accounts which will be asked for, but facts and works, flowing from a living faith and love to the great Lord of Heaven and Earth! Indeed, a Missionary bears the happiest, but at the same time the most responsible office in the world; and he who always preaches "I believe in the forgiveness of sins," is in want of it the most.

State of the Slave Trade.

Mr. Krapf has made an expedition, in company with the King of Shoa, among the Galla Tribes. The slave-trade is carried on in these countries, to a considerable extent; but, at the same time, the present period is favourable to an attempt to effect its abolition. It is as important as it is interesting, that a simultaneous effort should be made in the East and in the West of Africa, for the removal of this curse from so large a portion of the family of man. It is to the Gospel, and to Missionary exertions, to which we must look for its ultimate and complete extinction.

Mr. Krapf observes, in the Letter dated Dec. 1, 1840, before mentioned, in relation to the Slave Trade in Eastern Africa—

The countries from which a great number of slaves are brought, are Zendjéro, and beyond the numerous Galla Tribes; and particularly Gurague in the southwest, Caffa, and Enarea, and beyond. From the latter countries, slaves are taken

to Gondar; and from thence to Senaar and Massowa. From the other countries they are taken to Zangebar and to Shoa; and from thence to Tadjurra, Hurrur, and Zella, as well as to the north of Shoa. The number of slaves exported from all these countries may be computed at from 15 to 20,000 annually. A great number are sold in Abyssinia and Adel, and among the Gallas.

The continual wars, the disordered state of all these nations, and the avidity of their rulers, promote this shameful trade.

The following painful description of the practices of kidnappers for the slave-trade occurs in Mr. Krapf's Journal, Dec. 26, 1839:—

The houses of the Guragueans are described as being much better built than those of Shoa, which, by the Guragueans, are called stables. But their houses are widely separated from each other; hence much occasion is given to kidnappers. The main reason of this separated state of the Guragueans is, I am told, the enmity of the people one against the other, and the total want of civil order. Children sleep by the side of their parents; but, notwithstanding this, kidnappers annually take a great number. These fellows break through the walls of the house at night, put a large stick upon the necks of the parents, and quickly take away their children: if the children make an outcry, they put a rag into their mouths. In many houses, children sleep on beams placed across, in the upper part of the house. But kidnappers penetrate also to that place. If the walls of the houses should be too strong, the robbers at night make a pit around the house, which they set on fire. Then the inhabitants, going out, fall into this trench, and are seized, with their children. In general, the Guragueans are blamed as being a bad people; as they have not civil authority, and are surrounded by Gallas and Mahomedans. The jurisdiction of Shoa is only and slowly extended to Aimellel, on the frontier of Gurague beyond the Hawash. If this country does not soon get a settled order, it will be desolated after a little time, because a great number of slaves are brought annually from thence. One brother sells the children of his brother; and the people are stolen in going from one village to the other.

Yet even the Guragueans and Gallas are not wholly inaccessible by the great truths of the Gospel.

Mr. Krapf records, in his Journal, April 1, 1840:—

The Gurageans who arrived several days ago came to see me to-day. I read with them in the Gospel, and distributed afterward several copies of the New Testament among them. If I could be a blessing to this people during their stay at Ankobar, I should be very glad. I asked a priest, whether their Governor had received the book I sent him. He said, that he had accepted it with the greatest pleasure, and had shewn it to all his people; that the rumour was spread over the whole country, that a white man had come from beyond the Great Sea, having brought with him many Bibles, carried on camels; and that, after a short time, the people of Cambat and Zendjero would hear it. In the evening, Tshara, the Governor of the Galla tribe Mulofallada, came and brought to me an ox, in sign of friendship. I said that I did not look for this; but I longed for teaching his countrymen the Word of God, as I had told him formerly. He said that he would receive me, with the king's permission. Finally, he promised, that if he should come again to Shoa in the month of September next, he would present me with a fine horse. I replied, that I should be glad if he would deliver to me some Youths, whom I might instruct.

April 6, 1840—I spoke with the King about my intention of teaching the Gallas. He said, "You shall not go at present: you shall go first with me to Gurague, and distribute books: afterward, you shall go to the Gallas." Thus he makes excuses to prevent my going to the Gallas.

I shewed him the First Chapter of St. John, which I had translated into the Galla Language, and written in Amharic Characters. He was much pleased, and said, "You are a strong people."

Journey of Messrs. Mühlheisen and Müller.

These two Brethren left England in January, and proceeded, by way of Egypt, to Aden. Of their subsequent proceedings, the following account has been furnished by Mr. Mühlheisen, in a Letter dated May 6, 1841:—

After a good but very hot voyage, we got safely into Aden, and were kindly received by Captain Haines. He put us into a tent near his house, and invited us to his table. We at first hoped to go with the English

Mission, which was soon to be sent to Shoa. But lately a messenger, Ali Arab, was sent over to Tadjurra; and Captain Haines thought it best to send us thither too. Already we had rejoiced at the anticipated opportunity of going to Shoa, and at stopping at Aden during the Easter-week and the festivals of our Church. Nevertheless, we thought it proper to pursue the advice given us by Capt. Haines; and the next day we had plenty to do, in order to get ready for our journey. There was not an hour to spare to write to you; though we had thought we should have had plenty of time to do so, before the arrival of the steamer from Bombay. We got into the Bay of Tadjurra, not without danger and anxiety, on the 7th of April. We first delivered our letters of recommendation from Aden to Mahomed Ali and Ali Arab; but they were not allowed to come to us on board. The Sultan prevented them: and sent us orders that we should not go on shore; for there was war on the road to Shoa, and the people would kill us or hurt us. We thought it not at all dangerous yet, well knowing what sort of people we had before us. On no condition whatever were we allowed to go on shore. We desired to go back; but the wind was against us; and we were obliged to go first to Zeila, where we anchored two days after having left Tadjurra. We were kindly received by the new Governor of Zeila, and found a dwelling-place in a hut of Sheik Shermarke; for we could not go on the same day, as we intended to do, on account of the contrary wind. We resolved to stop here till the festival of our Lord's Resurrection was over, but could not leave before the 17th, when we started, in company with another boat larger than ours, for Berbera, which place is as far off as Aden itself.

In the afternoon of Easter Sunday, the 18th of April, a heavy gale arose, and increased until it became dangerous: we thought, if possible, to escape in the other boat, but we could not consider it as a refuge. There was no shore to be seen; and whether to go backward or forward, was a question of life and death. In order, however, to take every care, we went back, and anchored at sunset. We would call upon you to give praises with us to the Lord, who has been pleased to spare our poor lives. Such days are the best commentaries on the passages which treat upon tribulation. The next day we were told that we wanted four or five days to Berbera, but only six hours to

Zeila; besides that, our captain was afraid to go on with us. In Zeila we found a large boat, just arrived; and were told that she would start in eight days, as she would stay to take in wood; but that if we chose to pay proportionately, she would take us, and start the day after to-morrow. On the 22d we left Zeila the second time; and at noon on the 23d we saw the Arabian Coast; but it was the western mountain Charas. The following day we found another boat here, with goats and sheep: the oxen had all died. The poor creatures had neither had water nor any food for eight days. We could not go off before Monday the 26th of April, and did not reach Aden before the 2d of May. Here we heard that a brig had returned from Tadjurra, having left a British Agent in that place. The same brig brought Letters from Mr. Krapf and Dr. Beke. They were all well. On the 11th, the Bombay steamer was expected; but it arrived to-day, and brought us good news.

The Embassy from the Governor of Bombay to the King of Shoa arrived from India. The Lord's Name be praised! We are not anxious now how to get over the river Hawash, in case the rainy season begins: at the same time, we think it not advisable to put our trust, as some do, in chariots, in horses, and in human power, but we will remember the Name of the Lord our God. When the Mission will start from hence we do not yet know.

In a Letter, dated May 11, Mr. Mühlheisen adds:—

Yesterday we were introduced to the Chief Captain of the Commissioners, Capt. Harris, by Capt. Haines. He promised to take us under his wing: we were much obliged to him; but were still glad to know that we had better protection. I am not sure about the number of the whole company: the captain told me there would be about fifty persons. They carry with them, I think, 245 boxes with presents, 300 muskets, 2 cannons, 150,000 rupees, &c.

India within the Ganges.

BOMBAY.

It was stated in the Report, that the Committee had made preparations for the commencement of an Educational Establishment, to be

called the "Money Institution." Those preparations are now completed, and commodious and suitable premises for it have been purchased by the Society. This Institution is under the charge of the Rev. G. M. Valentine and the Rev. J. S. S. Robertson. Mr. Robertson was removed to Nassuck for a considerable part of the last year; and the duties of the Mission at Bombay devolved on Mr. Valentine during this period. Mr. Valentine has made efforts to act upon the plan suggested by the Committee, and to establish a friendly intercourse with some of the higher classes of the Natives.

First-fruits of the Mission.

Two persons—one woman and one man—have publicly joined the Church of our Lord at Bombay.

The following account of the man who was baptized is given by Mr. Valentine, in his Journal:—

April 20, 1840.—To-day I baptized the Native who has been for some months under a course of instruction, in Christ Church, Byculla. His sponsors were Mr. Robertson, Mr. Sargon, and Mrs. Valentine. We called him Joseph; which Mr. Robertson remarked was a name of good omen, implying that more could be added. His attention was first drawn to the Gospel, and his mind seriously impressed with a sense of its suitableness to his state as a sinner, by the preaching of the Rev. W. Mitchell, in the public thoroughfares of Poonah. He had never had any personal intercourse with the Missionary whose preaching was thus made useful to him; but his case afforded a pleasing testimony to the value of such ministrations. *In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that; or whether they both shall be alike good.*

He subsequently writes of the same person, Sept. 30, 1840:—

He continues to reside at Bombay; and walks, we hope, consistently with his profession. He attends our Mahratta Service on the Lord's-Day afternoons, and occasionally on other days. He has applied to be admitted to the Lord's Supper; and I hope that at the next celebration of it, at Trinity Chapel, he will be a

partaker. I have arranged with the Rev. G. Candy, Missionary of the Society for the Propagation of the Gospel in Foreign Parts, that, till the Lord shall be pleased to raise up a Native Church in connexion with the Church Mission in Bombay, such individuals as I may be enabled to bring into the fold shall be received into communion at his Chapel.

Mr. Valentine also gives an encouraging account of the two Parsee Youths, who were baptized by Dr. Wilson:—

April 1, 1840—A sister-in-law of Dr. Wilson, of the Scotch Mission, is staying with us; and the two Parsees, whose baptism by Dr. Wilson produced such a violent commotion among the Natives of Bombay. I walked with one of them to-day, and had much interesting conversation on the subject of Religion. They are pleasing young men, of frank and easy manners; and, in their habits, modes of thinking, and speaking, are by no means so different from Religious Youths of the same age in England as might have been expected.

Schools.

Throughout India, the preparatory work of the Gospel has been the education of the Young. On this head, Mr. Valentine reports favourably. The number of boys, indeed, attending the "Money Institution" is not so great as was reported last year; but the diminution has been owing to the excitement occasioned by the baptism of the Parsee Youths; and, although this for a time considerably reduced the numbers attending the School, the simple fact, that, notwithstanding the fierce opposition stirred up among the Natives by these baptisms, the attendance is again on the increase, shews how high a value many of the Natives attach to the education there furnished to their children. Mr. Valentine reports, September 1840:—

During the last quarter, we have had in our Schools, on an average, about 580 children. This includes the Money School, where the average daily attendance has been from thirty to forty since the time of the excitement about the Parsee Converts; but the number is beginning slowly to increase. These children may be classed as follows:—Roman

Catholica, 14; Hindoos, 502; Mahomedans, 18; Parsees, 6; Beni Israel, or Black Jews, 40—Total 580.

Of these, about 67 are Girls, who are all Hindoos; with one solitary exception—an orphan of Native Christians at Cochín, whom we rescued from misery and ruin.

Mr. Valentine mentions, that the Bishop and Mrs. Carr attended one of the Examinations of the Girls' School in July last. He adds, that Mrs. Carr, who is herself studying Mahratta, appeared deeply interested in them.

NASSUCK.

General View.

The duties of the Ministry are carried on without intermission. The Natives have daily opportunities of attending the Services of our Church, and the Word of the Lord is frequently preached unto them. The Rev. J. Dixon is laboriously employed in Mahratta Translations.

State of the Schools.

The Schools have been carefully attended to, and the progress of the children is very satisfactory. Mrs. Stone, who had the charge of the Mahratta Girls' Schools, gives many pleasing accounts of the change which Scriptural Instruction is producing among them.

The Rev. C. F. Warth also speaks very favourably of the state and prospects of the Mahratta Boys' School. In a Letter dated March 8, 1841, he states:—

I spend an hour or two every day at my School. Thinking it advisable to have a select Mahratta Class under my immediate superintendence, in order to prepare them for the English Seminary, or some other useful employment in the Mission, I selected fifteen boys out of my own school, and ten more out of the other schools of this place. I wished to select more; but many boys refused to come to my school, and were supported in refusing, either by their Puntajees, who did not like to part with their best boys, or their parents, who objected to their being too closely connected with myself. I made several efforts to get boys from the neighbouring villages, but did not succeed;

the small gratuity which I could offer being insufficient to induce them to leave their families and relations, and remove to Nassuck. To these twenty-five boys I frequently explained portions of Scripture; instructed them in Scripture History, Mahratta Grammar and Composition, Geography, and Arithmetic; and read with them the History of England in Mahratta. They were attached to me; and of several of them I began to entertain some hopes of a work of grace having commenced in their hearts. Two of them I employed as Readers; and twelve were in April removed to the English Seminary.

Examination of the Schools by the Bishop.

Mr. Dixon, in his Journal for Feb. 1840, gives a very interesting and encouraging account of this Examination:—

We have lately had a visit from the Bishop of Bombay. He arrived at Nassuck on the evening of Wednesday the 19th inst. On Friday, he attended the Examination of the Mahratta Schools of the Mission, and took much interest in all that is doing in that department. On Saturday, he attended the Examination of the Mission English Schools. He conducted the greater part of the examination himself, and expressed much satisfaction with the progress that had been made. Several of the senior boys, who have attended the school since it was commenced by Mr. Farrar, evinced a very respectable knowledge, both of the English Language, and of those branches of Natural Science which they have learned in a popular manner. They also, which is of infinitely greater importance, evinced a very correct acquaintance with many of the most important truths of Christianity; and the Bishop did not fail solemnly to impress upon them the heavy responsibility under which they are placed, by their attainments in knowledge, both natural and religious. On Lord's Day, the 23d inst., the Bishop confirmed such of the young people of the Mission as were judged fit for that ordinance; and delivered a very serious and solemn discourse, addressed principally to those of his audience who labour in Word and Doctrine. We surely ought to be very grateful to the Great Head of the Church, who, in His all-wise and gracious providence, has given us such a Bishop, in whom truly fervent and energetic zeal is tempered with prudence, and humility and meekness are joined with dignity and firmness. It ought to be our

fervent prayer, that we may be granted grace to enable us to profit both by his instructions and example.

Confirmation at Nassuck.

This Holy Rite was performed by the Bishop of Bombay on Feb. 23d.

Mr. Warth thus describes, in a Letter dated March 8th, 1841, the circumstances:—

Having been requested, by our respected and beloved Bishop, to prepare our candidates for Confirmation, I devoted one hour to them every day for about six weeks, which I spent in praying with them, and explaining the Church Catechism. On the 23d of February, nine persons were confirmed. It was a very interesting ceremony. Our congregation was small indeed! but as it consisted of nine different nations, from every part of the globe, it was an interesting, though grave, emblem of the Church above—of that *great multitude which no man can number, of all nations and kindreds, and people, and tongues*. May all those who were confirmed, and those who witnessed the ceremony, become true and faithful members of the Church Militant on earth, and be permitted to join hereafter the Church Triumphant in heaven!

Candidates for Baptism.

God has been pleased, ordinarily, to allow Missions in modern times to be carried on for many years without much fruit;—in some cases, without any. He thus tries the faith of His servants. But ultimately He rewards the faithful Missionaries, who have planted and watered, by giving the increase. In this point of view, the following communication is interesting; and is well calculated to encourage hope, and call forth prayer. J. Vaupell, Esq. writes, December 2, 1840:—

We are thankful to say, that two Brahmin Youths, in connexion with the Nassuck School, have applied for baptism. They are at present under probationary trial, by direction of the Lord Bishop; and, as their conduct has been consistent with their profession, though most severely tried by persecution, every hope exists of their proving worthy members of our Holy Apostolic Church, and useful and devoted Servants in their Master's cause. Attempts were made to poison them at Nassuck, by administering some deleterious

rious substance in their food; the fatal consequences of which, by timely medical aid, were providentially averted. The Rev. J. S. S. Robertson, and all the Christian Society, recommended their removal to Bombay; and they are now domiciliated with the Rev. G. M. Valentine.

Mr. Warth remarks, in a Letter dated Feb. 4, 1841, on the religious state of these two Brahmins, and of many of the Youths in the Mahratta School at Nassuck :—

Two young Brahmins threw away their idols, and resolved to embrace Christianity. Subsequently, an attempt to poison them, on the part of the Brahmins, rendered their removal to Bombay necessary; where, I am glad to hear, they continue to give every evidence of their sincerity. Some of our other Youths are also not far from the kingdom of God. They have desired me to explain a portion of Scripture to them once a week, with which I most gladly complied. That their minds are not satisfied with their own religion, is very clear; but I am not quite so sure that they as yet love the Truth, and value their eternal interests so much as to be willing to make a sacrifice for them.

Ceylon.

CHURCH MISSIONARY SOCIETY.
BADDAGAME.

IN reference to the Excursion reported at pp. 347—349 of our last Number, Mr. Powell states an encouraging circumstance, which shews that the instruction given in such excursions as these may frequently not prove in vain :—

A very pleasing circumstance has occurred, illustrative of that encouraging text, *Cast thy bread upon the waters, and thou shalt find it after many days*; and shewing that our little excursion in January last was not without making a good impression on some of the more remote and distant places around us. Two men came to me; one of them being a man at whose house we lodged during the Lord's Day we were out, the other a neighbour of his. They must have come a distance of forty or fifty miles. They said, they had come solely for the purpose of seeing us—that they and the people near them wished very much to know how we were—that they might see and know something of Baddagame—and that those who could read

among them had read all the Tracts which I had left. One of those who came could read; and, to put him to the test, I asked him to give me the substance of what he had read; which he did very correctly, especially of a Tract on Nebuchadnezzar's Golden Image, and the lessons to be learnt from it. I shewed them the church, organ, bell, &c.; with all of which they were mightily pleased, and said they could not have thought that there were such places. I had some serious conversation with them: and it seems that these two men, and some others, have come to the conclusion, in consequence of having read our Tracts, that an Idolatrous Religion must be false and bad. They now want to know something more about Christianity. I gave them, therefore, a new supply of Tracts, and a New Testament, to be kept by the Native Headman, and considered the property of the village; and which any one is to have the opportunity of reading, or hearing read, for himself.—*In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.*

NELLORE.

The Rev. J. T. Johnston has removed from Kandy, to assist the Rev. F. W. Taylor at Nellore. The Rev. W. Adley is also on his way back to this Station. Mr. Taylor, in August 1840, makes the following

Report.

Congregations—The number of congregations is 16. That at Nellore consists of about 250; and, of these, there are 19 communicants. There appears to be an attention to the Word preached; but in few cases only is there that heartfelt interest which we desire to see. Those who are members of the Church have hitherto, with one exception only, walked, as far as man can see, consistently with their profession. The case of this Young Man is a lamentable instance of the effects of the want of Female Christian Education: he was baptized, and received into the service of the Mission, before my arrival, and for a time went on well; but having formed a connexion with a Heathen Woman, to whom he could not by the laws of the island be married, he was induced to eat rice with her; and then, after the ancient heathen custom, he regards himself as husband to the woman.

Schools—There was established in the

month of April last, a Day School for Girls, at Nellore. This has hitherto been conducted without any additional expense to the Society; and will, I hope, be conducted henceforth on the same footing. We have now in the Schools thirty-six Girls, who are instructed by a Native Female Teacher, under the superintendence of Mrs. Taylor. Their attendance is regular, and their attention satisfactory. Of course, as this school is of so recent an origin, nothing but quite the elements of knowledge are taught them. They are, however, now making very respectable progress.

A pleasing incident, which occurred not many weeks ago, will serve to shew how deep an impression may be made on the youthful mind, when under proper Religious Instruction. A child about six or seven years of age, the daughter of one of my schoolmasters, has attended the Girls' School at Nellore, almost from its commencement. After an attendance of about ten or twelve weeks, this little girl was observed one night, by her father, kneeling down in one corner of their bungalow, previous to lying down to rest, and repeating something to herself. The novelty of the circumstance attracted the attention of the father, who inquired into the cause: the little girl simply replied, "I am praying, father, to the Great (or True) God."

General Remarks.—I would call attention to the fact, that although individual con-

versions have been few, yet a very general impression has been produced on the minds of the people in favour of the Gospel. Tracts are not only willingly received, but attentively read, by a very great proportion of the Tamul People. It is not at all an unfrequent occurrence, on entering the houses of the Natives, to find Tracts, Scriptures, and other Religious Books, carefully laid by, as things of value. The knowledge, also, which most possess of Christianity is very considerable; and my firm impression is, that a general conviction of the error of Heathenism, and the truth of Christianity, is becoming more and more prevalent; and that nothing but the influence of Caste, and other secular motives, prevents very many from making an open profession of Christianity. This is said, not from a vague notion imbibed from a general or cursory view of the subject, but from a personal knowledge of the sentiments entertained by the people generally. I dare venture to say, that one half of the people would be more disposed to embrace Christianity than Hindooism, were there no secular motives to bias them. There is one circumstance more to which I would call attention, and that is, the beneficial effects which plainly arise from rendering occasional medical assistance to the Natives. This I have found of essential assistance: it has given me many occasions of speaking a word in season, which, otherwise, never would have occurred.

Recent Miscellaneous Intelligence.

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UNITED KINGDOM.

Gospel-Propag. Soc.—Rev. Arthur Leighton Irwin, M.A. of Caius College, Cambridge, has been appointed Principal of the Seminary at Madras; and Mr. Walter Kyte Coles, of Trinity College, Dublin, to the Junior Professorship in Bishop's College, Calcutta.—The Society is anxious to send two Missionaries to Bombay. Salaries of 300*l.* a-year each will be given, and assistance afforded toward the expense of passage and outfit.

Church Miss. Soc.—Rev. Foster Rogers and Mrs. Rogers (p. 185) sailed from Madras, on board the "John Line," Capt. Brodie, on the 28th of February; having left Mayavaram on account of ill health: they arrived at Portsmouth on the 1st of July.

SOUTH AFRICA.

Church Miss. Soc.—Rev. Francis Owen (p. 224) writes from Graaf Reynet, at the end of April, that they were proceeding to Cape Town, in order to embark on their voyage home.

INLAND SEAS.

Church Miss. Soc.—Mr. Mühlheisen, in a Letter dated Tadjurra, June 9th, announces the

safe arrival of himself and Mr. Müller at that place, on the 17th of May, on their way to Shoa.

Euphrates Expedition.—The East-India Company's armed iron steam-boats, "Nimrod" and "Nitocris," arrived at Beles on the Euphrates on the 31st of May. The Expedition was commanded by Lieut. Campbell, assisted by Lieuts. Jones and Grounds: the behaviour of the crews was most exemplary, and not a single casualty occurred during the whole voyage. It is said of this Expedition:—

The Tigris and the Euphrates have now been opened to vessels of considerable burden, and the ascent and descent of these noble streams may be made available for the purposes of commerce as well as of civilization: for although the success of this splendid experiment reflects honour on the British Name alone, the advantages which may be derived from it will be shared with us by many Nations; and, it is to be hoped, by the once famous regions watered by the great rivers of Mesopotamia.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—Rev. W. T. Humphrey and Mrs. Humphrey (p. 183) arrived at Madras, on his return from England, on the 5th of May; and left Madras on the 25th, to supply the place of Mr. and Mrs. Foster at Mayavaram.

Missionary Register.

SEPTEMBER, 1841.

Biography.

CHARACTER OF THE LATE REV. FREDERICK WYBROW.

THE death of the Rev. Frederick Wybrow, of the Church Mission at Gorruckpore, was noticed at p. 224. The following character of him appears in the Calcutta Christian Intelligencer for January :—

With deep sorrow we have to record the decease of this beloved Labourer in the Lord's Vineyard. He departed this life, at Gorruckpore, on the 19th of December, after ten days' illness, of severe jungle fever. His last Sermon was preached on the text, *I shall be satisfied, when I awake with thy likeness*. He was a man eminently calculated for Missionary usefulness. He had a heart of love, a fluent tongue, and a remarkable industry and facility in acquiring languages. As an English Preacher, they, who have most frequently heard him, will be able to testify with what a happy power he preached the Glorious Gospel, and fixed his text and illustrations on the memory: nor has his Ministry been in vain. In private life he was a faithful and affectionate friend; and, in this character, there are some in India who will long deplore his loss.

The following extract from a recent Letter to a friend in Calcutta will shew that our Brother had entered on his Hindoostanee Preaching, with the same extraordinary rapidity which distinguished his early Ministry in Bengalee :—

Occupations many and onerous so press upon me, that I seldom write, having no leisure to do so. I have, however, had some time to spare lately, owing to an accident with my horse. He got into an angry mood, reared up, and fell backward upon me, to the serious hurt of my knee and ankle; of which I have not yet recovered the use, but am indebted to crutches for the means of locomotion.

I am grateful to be enabled to say, that, when I am well and strong, I am able to contend with the difficulties of the Mission; having found the acquisition of Hindoostanee vastly a more simple matter than I had anticipated.

OBITUARY OF ALBERT GERSTMANN,

OF THE JEWISH MISSION AT CONSTANTINOPLE, WHO DIED THERE, MAY 22, 1841.

Mr. Gerstmann (see p. 125) settled in Nov. at Constantinople: Mr. Nicolayson, arriving from Malta, writes on the 27th of May—

On the morning of the 25th I landed here, and endeavoured to find out Mr. Gerstmann's residence, by inquiry in the streets, the shops being still closed. You will easily conceive how it must have surprised and shocked me, to find my inquiry at length answered in the awful words—"He has just died." I hastened to the house now pointed out to me, and found the report but too true. He had died on Saturday Evening the 22d, and had been buried on the Sunday. He had appeared to be in good health and spirits on Wednesday, and was taken ill on Thursday. No idea of danger was entertained on

Sept. 1841.

Saturday toward evening, except by himself. By midnight his soul was in eternity. He had the best and kindest attendance, both medical and spiritual, from Christian Friends; who loved him as a Christian, and speak most affectionately and satisfactorily of him as a Missionary.

Mr. Gerstmann, at the end of December, thus spake of his labours :—

I have been very much occupied during the first month of my being here, in visiting and attending to sick Jews. From the 5th to the 28th of this month, I had altogether 53 Jews and Jewesses under my care: one died of small-pox—

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25 have been, through God's assistance, restored to health again—and the rest, 27 in number, are still under my care, most of whom I have the best hopes of seeing shortly restored.

I had, in my practice, many opportunities for testifying to the *truth as it is in Jesus*, and some seemed to be pleased with my exhortations: to such, I gave Tracts, the "Old Paths," and, as circumstances required, even the New Testament.

The Jews here are, in general, much poorer and more miserable and wretched than those whom I found in distress at Jerusalem. They also shew great marks of gratitude for the benefits which they receive from our Mission here.

I enjoy, thank God, very good health. My time is very much occupied; and I do not go out much, besides visiting the sick. I humbly wish that I may always be usefully employed; and that the Lord may enable me, by His grace, so to live, as is becoming a faithful servant of His.

At the end of April, Mr. Gerstmann added—

There is a great deal of sickness in town, and I have rather more to do just now than usual; but I hope the Lord will give me health and strength to carry it through. But it will be interesting for you to hear that even the wealthiest Jews begin to come to me for medical advice. Signor Comondo, the richest Jew in the country (Sir Moses Montefiore lived in his house, with his family, while here in Constantinople), when he was sick lately, called on me. This is worthy of notice; because Signor Comondo was formerly a great enemy of our Mission, and has very

great influence on the Jews. 'The poor Jews, who have seen him call on me, have been greatly encouraged by this to come to me: and this is what we want, that the Jews should come in numbers to us, that we may have opportunity to sow God's Word: and if we are faithful, we have every reason to believe that the Lord will bless our labours and feeble endeavours to His own glory.

But he was cut off in the midst of these labours. Mr. Nicolayson writes—

I will add here the few particulars which I have gathered respecting Mr. Gerstmann. All who knew him, agree that he appeared in excellent health before and up to the middle of the last week which preceded his death: they also agree in affectionate esteem for him, and in the conviction that he was very zealous and useful in his work, and lived a life of faith in the Son of God.

He had himself a very strong and apparently sudden presentiment of the nearness of his death, the day before he was actually taken ill: yet the progress of the disease was so rapid, and its appearance so mild, that no directions were either given by him or asked by those around him. From all that I can gather, the disease seems to have been the same which he had at Jerusalem, but to have now fallen suddenly, and almost at once, upon the brain; and thus to have terminated fatally, almost without any of those distressing sufferings which then he so long endured, and finally recovered from. The doctors call the disease "Nervous," or "Gastric Fever."

OBITUARY NOTICES OF THREE CHILDREN.

THE Rev. Foster Rogers, Church Missionary at Mayaveram in South India, thus speaks of the happy death of a little Brahmin Boy:—

The beneficial effects of the education which the boys receive in our schools was pleasingly exhibited in the case of two little Brahmin Boys. Whilst waiting to see a procession, these boys made their way through the crowd, to make salaam to us: but, before they came up to us, I saw one of them rub the ashes off his forehead. This boy is well versed in the New Testament, and in Scriptural Doctrines

learned from our Catechism. I have frequently put questions to him in reference to idolatry, and he always expressed himself in disapprobation of it. On the present occasion he was evidently ashamed of it; and when he perceived I was looking at the idol, he and his brother smiled most contemptuously at it.

I hope the end of these two boys will be as happy as that of another little Brahmin Boy, who was formerly in the same school. The account was given me by Mr. Nimmo, of the London Missionary Society; who, on passing through Mayaveram on an Examination-day, interrogated

the boys on the nature of Christianity—the obligations which we are under to God for giving His Son to die for us—and the duty which we lie under to love and pray to Him in return. Before he finished his examination, he asked, "Have I any little boy here who thus prays to Christ, and loves Him?" Immediately a little Brahmin Boy replied, "Yes, Sir, I do! I say, Lord Jesus, receive my spirit."—Being asked why he did so, he answered: "I am subject to fits; and if I die, I want to go to Christ, and be happy with Him." This was indeed a practical illustration of the Apostle's advice, to *pray without ceasing*.

When the same Gentleman next visited Mayaveram, he inquired about the little sick Brahmin Boy; and found he was gone to be with that Saviour, who said, *Suffer little children to come unto Me, and forbid them not*.

The Rev. G. Pettitt, of the Tinnevely Mission, reports the hopeful death of one of his School Boys:—

One of our School Boys has died of asthma: he was always suffering from his disease, when in the school; and for several months before his death, was unable to attend: yet he delighted to read at home the books which he had received as rewards in the school, for he was continually reading as much as his strength would allow. He begged of his friends to let the Catechist come and read and pray with him; but when the Catechist went, he was not able to say more than a few words at long intervals, through the violence of his cough. From all that I can learn, there seems to be a good hope that the poor boy looked forward to death without dismay, committing himself to Christ Jesus for salvation. I remember the boy very well, and the interest which he took in my examination of the school, endeavouring to improve himself and obtain a reward.

Br. George Westerby, of the United

Brethren's Mission in Antigua, writes Dec. 14, 1839:—

To-day was the funeral of the girl Phoebe Charles. She was one of our Sunday Scholars, and also a candidate for reception into the congregation. During the time of health, we had never any thing to complain of in her conduct, but had not perceived any peculiar marks of a Work of Grace in her soul. About two months ago, it pleased the Lord to visit her with sickness; and then it was, that He exposed to our view one of His hidden ones. Living near our house, Sister Westerby often visited her, during her sickness. On her first visit, she told Phoebe that her sickness would probably be unto death; and earnestly entreated her to pray the Lord that He would prepare her for whatever might happen, and that it might please Him to give unto her true repentance, and faith in our Lord Jesus Christ. At a subsequent visit, Phoebe said, "The Lord gives me to feel that I am a sinner—I know that I am a great sinner." She was asked, "If you are a great sinner, how do you hope to get to heaven; for the Lord is of purer eyes than to behold iniquity." She replied, "Jesus Christ died on the cross to save sinners; and I must believe on Him, that I may be saved." She was encouraged to come to the Saviour by that blessed promise—*Whosoever cometh unto me, I will in no wise cast out*. She said, "I pray to Him for mercy, and I hope He will pardon my sin." During her sickness, she shewed her love for the Word of God, by keeping the New Testament and the Psalms by her side, and reading in them as long as she was able. It was evident, that, as her earthly tabernacle gave way, her soul was strengthened and refreshed; and so great a measure of peace and comfort was granted to her, that she was heard, even in the night, singing the praises of Him who called her from *darkness to light*. On the 13th of December she entered into rest. Her last words were expressive of the happiness which she felt, in looking unto Jesus, the Saviour of Sinners.

OBITUARIES OF THREE NATIVE CHIEFS IN THE SOUTH SEAS.

Mahine, of Huahine.

Mahine was the most conspicuous character of those who have departed. I visited him constantly during his sickness. The care of the soul appeared to him to be every thing. A very short time before his departure, I asked him how he felt in the prospect of death: he answered, He had a *good hope, through grace*, that God would receive him; and he desired to depart. "On whom do you build your hope of acceptance with God?" "On Christ alone, the *door, the way, the Rock of Ages*, as my *righteousness* and my *strength*: how could such a sinner as Mahine find acceptance in any other way?" While we lament the loss of his example and influence, we rejoice that he was spared so long to be a blessing to the Cause of Christ; for, after being led to feel the power of renewing and sanctifying grace on his heart, he spent his life in doing good to all who came within his reach. [Rev. G. Barff.]

Shadrach Veehala, of the Friendly Islands.

April 30, 1839—A canoe arrived from the Haabai Islands, bringing a Letter from Mr. Lyth; by which I learn that my dear friend and son in the Gospel, Seteleki, or Shadrach Veehala, is now no more an inhabitant of this world. He died at Lifuka, March 26, 1839. Mr. Lyth informs me respecting him, that he had left a blessed testimony that he had gone to Jesus. Glory be to God, another soul safely landed, saved for ever, through faith in the Lord Jesus Christ!

At an early period of the Tonga Mission, Veehala, as he was called, began to inquire about the Lord, or Religion; and was led to love and respect those, whose province it was to teach it. He got light, and his attachment was strengthened; and though he continued to conceal his religion, from his heathen relatives and friends, longer than some others—such was his great unwillingness to grieve or offend any one—yet, when the time came for the little flock which then lived at Hihifo to be persecuted for righteousness' sake, Veehala threw off the mask, and, like Moses, chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

He was appointed to the office of Class Leader, and then to that of Local Preacher; both of which offices he filled

with credit to himself, and profit to the people of his charge. As his mind became more enlightened, and his faith strengthened, his natural timidity left him, and he became bold as a lion in the cause of his God. He had much to endure from his own friends, who were Heathen, and from the half-hearted professors of Religion at Tonga; so that he literally *endured a great fight of afflictions*. He was in his last bodily affliction removed from Tonga to Haabal, in order to be under the care of Mr. Lyth; but his complaint baffled human skill. [Rev. John Thomas.]

It is added, in the Report of the Wesleyan Missionary Society—

During his affliction, he often remarked, "Nothing in this world follows me, but my love to the Church, and my desire to preach the Gospel to the people. If it be the will of the Lord that my work in this world be finished, I will praise Him: if He again raise me up, I will praise Him." When drawing near to his end, he remarked, "I have a resting-place in Jesus. I have waited my appointed time: now the Lord calls me, and I answer—Here I am." He died, as he had lived, in the true spirit of a Christian Confessor. To his wife, who had told him, in reply to one of his questions, that she intended to return, with their children, after his death, to Tonga, he emphatically said, "And such is my mind also. Yes, let them go again to the people with whom, and for whom, we have suffered; and, if called, let them suffer with God's people, as I have done."

William Ulakai, of Tonga.

William Ulakai was one of our oldest, our first, and best friends in the Friendly Islands; being a true lover of his country, a zealous supporter of the work of God, and a most warm and devoted friend to the Missionaries, who have lost in him one like a father.

King George gave me an interesting account of his last visit to Tonga, on occasion of the illness of his reputed father Ulakai. On arriving there, he found that he had that day been committed to the tomb. William appears to have been sensible that his affliction would be unto death; as, while he was yet alive, but very ill at Eua, there was a Haabal canoe there, waiting for a fair wind to return: William wished them to proceed, that

they might inform his son of his illness; and on finding, some time afterward, that the canoe was still at the island, he said, "Go and inform him. Why do you delay? Do you wish him to come to look at the sand?" namely, the grave, which is generally sand from the beach, and which is heaped up very high at all the Chiefs' burying-grounds. And true it was, the

King only saw the sand, when he reached Tonga. That face which he had looked on so many times and loved, he will not see again, until the heavens are no more. King Josiah, and his brother Abraham, and others, have begged King George not to forsake them in Tonga, though his father, whom he used to visit so frequently, is taken away. [Rev. John Thomas.

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 360.)

INDIA.

A Destroyer of Idols rewarded.

In the history of Mahmood, the first Emperor of Ghizni, it is recorded, that twelve times did he invade the beautiful Valley of Hindoostan, carrying carnage and destruction before him, and bearing away immense treasures, to enrich his new and splendid capital. At that time there was a city of the name of Sumnant, celebrated for its antiquity, as the seat of Brahminical influence, and as the residence of the gods; and its inhabitants had ventured to boast, that, though Mahmood had been hitherto successful, were he to venture to attack their city, he would not escape the vengeance of the gods. This intelligence was enough for Mahmood: he ordered his army to advance upon Sumnant, and besieged the capital of idolatry. The Brahmins fought like lions, and roused the other classes to desperate resistance; but nothing could withstand the power and arms of the conqueror. The city was obliged to surrender: and Mahmood proceeded immediately to the temple; where there was an immense idol, at the head of which he aimed a blow. The Brahmins prayed him to spare their god. A million of money would they give him, if he would only spare their god. His Generals began to argue with him, saying, A million of money was offered; would he not accept that, rather than destroy the idol? "No," said he, "I come not to sell idols; I come to destroy them:" and, aiming another blow at the idol, he broke it to pieces; when there poured forth from it jewels, gems, rubies, pearls, and treasures of every kind, to the value of four or five millions of money—thus rewarding the zeal and en-

thusiasm of Mahmood, and shewing the motive of the Brahmins.

Very lately, another contest has been going on in Hindoostan; whither Missionaries have gone, to subdue it, and bring it under subjugation to Christ. Those instruments have not yet proved victorious; but they have shewn that they are *mighty through God to the pulling down of strongholds*, to the casting down of imaginations, and to the bringing of high thoughts into *the obedience of Christ*. Juggernaut, and Gya, and Allahabad have already capitulated to the truth. Very true, the rich Brahmins have cast themselves into the breach, and have said, "Spare our gods!" The Court of Directors, and some East-India Proprietors too, remembering the revenues and endowments which are associated with the Eastern Temples, and the pearls, and the gems, and the rubies, which those idols contain, have for a long period cried aloud, "Spare our gods!" But the Bible Society is sending forth the Scriptures in the various Languages of the country, which operate as a hammer, not only to the destruction of their idols, but to the breaking in pieces of the rocky hearts of those idolatrous people; and it proclaims, in reference to these idols, as Mahmood did of old, "We come to destroy them!" The various Missionary Societies, sending forth their ambassadors of mercy to proclaim peace and salvation to the lost and the guilty, join in the cry, "We come to destroy them!" The *stone cut out of the mountain without hands* has smitten the image on its head of gold, on its legs of brass, and its feet of iron and clay, and is giving effect to the shout, "We come to destroy them!" The Spirit

and Providence of God, the Church of England, the Church of Scotland, the Church of Ireland, and all the Churches throughout the land—nay, the Court of Directors and Court of Proprietors themselves—now join in the cry, and all say, "We come to destroy them!" Great, too, as has been the opposition manifested by the Madras Government to such a proceeding as this, I should not be surprised if the Secretary of that Government should, during the present year, join in the reiterated cry, and say, "We come to destroy them!" We may rest assured, that just so surely as Christ is the mighty Conqueror of a rebellious world, so surely will He go on from conquest to conquest, until He has brought the Heathen Nations into subjection, and until He has obtained complete victory in Hindoostan.

[Rev. Wm. Campbell—at West. Miss. Soc. Am.]

Facilities for the Propagation of the Gospel in the Diocese of Madras.

It is most gratifying to me to be able to state, that I know of nothing whatsoever which stands in the way of the preaching of the Gospel throughout the South of India; and I know no place within the range of that region in which we could not establish our Schools, build Churches, maintain Missionaries, and, in short, do every thing which is requisite to plant an oasis in that great spiritual desert. I am enabled to bear my testimony to the fact, that, in the short time during which I was in India, from all the tributary States connected with Great Britain, in the Southern portion of India, applications had come for the establishment of Missions from Europeans residing in them. But to no one had the Church of England given an affirmative answer, or encouraged the hope that their request could be complied with in a reasonable time.

I have spoken of the facilities which exist for the propagation of the Gospel in that part of India to which I have referred: I am now anxious to say a few words as to the progress which Education is making, in detaching the minds of the people of India from their idolatrous habits. The great instrument which is effecting this, is the advance of instruction in the English Language. Only teach the Natives of India the language of England, and there is no obstacle or difficulty which may not be surmounted with regard to teaching the Brahmins, or any other sect, the Truths of the Christian Religion, in

all their fulness. I could, indeed, shew this to be the case, by many proofs. I might quote the establishment of the Institution belonging to the General Assembly of the Church of Scotland, which is near my own residence, and in which there are about 300 Youths; to all of whom, Heathens though they are, you might put any questions which you pleased on the subject of Christian Doctrine, and you would not fail to receive the most satisfactory answers. With respect to their desire for knowledge, then, here is a test that cannot be rejected. I might also add, that one thing which is required as a preliminary for any boy, on going to that School, is, that he is obliged to bring a copy of the Bible with him from his friends, that they might not be able to say hereafter that they had been secretly instructed in Christianity, but that they may know that the direct object of the School is conversion.

[Rev. John Tucker—at Church Miss. Soc. Am.]

Importance of a Native Ministry.

It is on Native Ministers that our future hopes, under God, must be fixed. Our present prospects are cheering—most cheering and satisfactory: for we have not only the Promises of God, which alone are sufficient to cheer the most disconsolate heart under any discouragement, but we are also largely encouraged by the gracious Providence which the Lord has manifested to India since its connexion with Great Britain. But, while we have these great blessings to cheer and animate us, we must not shut our eyes to other facts.

We have seven persons in Madras preparing for the India Ministry; but only one of them is a Native: the others are chiefly of English habits. I believe that all the seven are animated by the spirit of Christianity. Are we, then, to be driven to England for Ministers, and to draw upon and drain the Church of her useful Servants in this country? No: do you think that the Church in India can rise to that state of perfection, to which we all wish to see her advancing, under English Ministers? But even were it advisable, is it practicable? Could England supply Clergy enough for India? Let us look to past and present facts: let me take you to my own residence in Madras. I omit the villages in the vicinity, and take into account only the circuit of Black Town, in which, at a reasonable calculation, it may be said that there is a population

of 500,000. I know of no Missionary who has, for any long time together, laboured in the bazaars there, or among this great community. They have wished to do so: but one has been disabled by sickness, and another taken away to another sphere; and the consequence is, that this great community is unprovided with Missionary Preachers. Again, in Tinnevely there is a population of nearly 800,000 persons; and the proportion of the Ministers to the Congregations of Christians is in this ratio: one had charge of 25, another of 54, and another of no fewer than 77.

A Native Ministry, then, is what we require in India: and I am glad to state, that the Committee have determined to establish a School of a higher order, for the general and Christian Education of the Native Community, out of which may be selected those who may hereafter become Native Clergy; for at present we have no machinery at work, by which we can effect so desirable an object. In saying this, I am not setting up Education as contra-distinguished from Preaching: I am speaking of Education as connected with, and auxiliary to, Preaching. We must have the native mind brought into play, to assist us in our teaching; and we must procure from the community at large a body of Preachers, to act on the people themselves.

[*The Same—at the Same.*]

If I may be allowed to express my opinion with reference to the Missionary Subject, I stand before the Meeting the uncompromising advocate of giving a Native Ministry to India. We have not been so successful in that country as we wished—but why? Because we have not adopted a Native Agency, and brought it to bear on that vast community so extensively as we ought. When so many of our brethren are obliged to return from that country with broken constitutions, and when so many whiten the plains with their bones, dying on the field of battle, it is high time to find a substitute for European Agency. It is essentially necessary to look to the lessons, in this respect, which the Providence of God is daily teaching us. And what, in reality, I would ask, have we done to perpetuate our Religion in India? Why is it that at Madagascar the door is closed against us? Why is it that so many of our brethren, there and elsewhere, have been obliged to seal their testimony with their blood, and to offer up

their lives as a sacrifice to truth? Why is it that Nicholas, the Emperor of Russia, and his despotic Government, have abolished the Missionary Stations? Why is it that the London Society's Missionaries in Siberia are now about to return to their native land, and obliged to break up all their establishments? Why is it that a neutralizing influence on Missionary Power is extending itself to Smyrna, and to the islands of the Mediterranean? In the Providence of God, this is permitted to be; but that teaches a great and important lesson—the necessity of raising up a Native Ministry in India, in order that, if ever we should be driven from that field, there may remain a noble army, who, in the day of persecution, may lead on their brethren to the stake or to the gibbet.

[*Rev. Wm. Campbell—at West. Miss. Soc. An.*]

Doddridge's "Rise and Progress of Religion in the Soul."

I was intimate with the friends of an Officer of most licentious character; whose tent used to be known, among his fellow officers, by the name of "Hell." This man went on in his career of wickedness for some time; when he went to visit a Brother Officer at a distant station. This Brother Officer was not himself a pious man; but, among the books lying about his room, there happened to be Doddridge's "Rise and Progress of Religion in the Soul." By some means or other, it secured the attention of this licentious man. He took it up—read it—read it with great attention; but still would not suffer his Brother Officer to see what he was doing. The time of his return to his regiment came; and he was so ashamed of letting it be seen that he took an interest in this book, that though he longed to take it with him, and was anxious above all things to possess it, he would not let it be known; but when he packed up his baggage, he packed up this book with it, and returned. He there read the book—read it through—offered up all the prayers which it contains. He read it a second time; and the result of all was, that he sent the book back with a Letter to the Officer, pressing on him the duty of reading it, and shewing by his Letter that he himself was converted to God by what he had read. He became a decided champion for the Faith. He lived only a few months after that, but died in peace with God.

[*Rev. James Hui—at Rel. Tr. Soc. An.*]

LONDON MISSIONARY SOCIETY.

FORTY-SEVENTH REPORT.

Summary View of the Society.

THE number of Stations and Out-stations belonging to the Society in different parts of the world, is 387—Missionaries, 163—Assistants, European and Native, 528—Churches, 110—Communicants, 11,485—and Scholars, 42,222.

The Society has 15 Printing Establishments.

The number of Missionary Students is 18.

Changes among the Society's Missionaries.

Deaths—Seven champions of the Cross, and, with a solitary exception, all in the vigour of manhood, have exchanged the Sword of the Spirit for the Crown of Glory—Rev. Henry Dickson, Sydney; Rev. Alexander Fyvie, Surat; Rev. Michael Wimmer, Namaqualand; Rev. John Wooldridge, Jamaica; Rev. John Evans, Malacca; Rev. Charles Piffard, Calcutta; Rev. John Reid, Bellary. Four faithful women, also, who laboured in the Gospel, have entered into rest—Mrs. Kenyon, Mrs. Thompson, and Mrs. Waddington, Berberce; and Mrs. Helm, South Africa.

Returns—Twelve Labourers, five male and seven female, have been constrained, either by the sorrows of bereavement or by exhausted strength, to return to their native land; and, far the greater part, without the prospect of resuming their Work. The names of those who have returned are as follow: Mrs. Russell, from Jamaica, July 11; Rev. Wm. Morton, from Calcutta, July 19; Mrs. Dickson, from Sydney, July 22; Rev. W. H. Drew, from Madras, August 19; Mr. and Mrs. Howell, from Jamaica, August 21; Mr. and Mrs. Okell, from Jamaica, October 24; Mrs. Evans, from Malacca, November 5; Mrs. Alexander Fyvie, from Surat, February 25; Rev. Wm. Buyers and Mrs. Buyers, from Benares, March 13.

Sailed—The Directors have sent forth 37 Brethren and Friends to supply the places of the fallen, or to enter on new scenes of holy conflict and honourable toil. Of these, 6 have proceeded to Polynesia—Rev. Thomas Bullen and Mrs. Bullen, Rev. George Turner and Mrs. Turner, Rev. Henry Nesbit and Mr. Alfred Smees: 8 to India—Rev. Edmund Crisp and Mrs. Crisp, Rev. Wm. Porter and Mrs. Porter, Rev. Wm. Thompson and Mrs. Thompson, Mrs. Paterson, and Rev. David Gilkison Watt: 8 to South Africa—Rev. David Johns, Rev. Wm. Philip and Mrs. Philip,

Rev. Wm. Ross and Mrs. Ross, Rev. David Livingston, Rev. Rob. Barry Taylor and Mrs. Taylor: 15 to the West Indies—Rev. George Wilkinson and Mrs. Wilkinson, Rev. Wm. Slatyer and Mrs. Slatyer, Rev. Thomas Clark and Mrs. Clark, Rev. Rob. Dickson and Mrs. Dickson, Mr. Edw. Holland and Mrs. Holland, Mr. Sam. Hodges and Mrs. Hodges, Mrs. Haywood, Miss Window, and Mr. James Giles.

State of the Funds.

Receipts of the Year.	£	s.	d.
Contributions	56363	16	11
Ditto at Missionary Stations ..	11077	11	0
Ditto for Special Objects	8828	12	10
Legacies	3245	10	10
Dividends	585	1	4
Balances at the Stations	542	15	6
Total	£80,643	8	5

Payments of the Year.

Payments of the Year.	£	s.	d.
Missions—			
Continent	400	0	0
South Africa	9393	8	3
Mauritius	1477	4	2
Madagascar			
Corfu	120	8	4
Siberia	590	1	8
China	821	1	0
Singapore	906	18	3
Pinang	1015	5	8
Malacca	1311	10	0
Northern-India	8064	19	2
Southern-India	17262	10	6
Java	1266	12	7
South-Seas	10474	13	5
Demerara	3891	0	3
Berberce	9197	15	0
Jamaica	9296	1	3
Missionary Students	1021	6	8
Missionary Families	6967	6	11
Publications	974	8	6
Salaries	2247	7	2
Travelling Agents	650	0	0
Sundries	2284	14	10
Balance of Sundry Accounts	156	8	4
Total	£90,391	1	11

Subsequent corrections in the accounts occasion some difference between these totals and those reported at p. 264.

Grants Received.

The Directors present their grateful acknowledgments to the Committee of the British and Foreign Bible Society, for the following grants:—214 Bibles, principally English and French; 873 Testaments, including 500 in Sichuana and 150 in Madagasse; 150 copies of the Gospel of Luke and Acts of the Apostles, also in Madagasse; and 200 reams of paper, for printing Rarotongan Scriptures.

The Directors also gratefully acknow-

ledge the following grants from the Committee of the Religious-Tract Society:—2044 reams of paper, and 134,028 publications; value together, 1464*l.*, for Mission Stations in India, Ultra Ganges, and the South Seas.

Urgent Appeal for Enlarged Liberality and Importunate Prayer.

Encouraged by repeated and importunate entreaties, the successive Directors, during the last seven years, have sent forth many Labourers to enter new fields, which Divine Providence has remarkably and unexpectedly opened before them. In the year 1833, the number of the Society's Agents, European and Native, was 357: now it amounts, including both classes, to 691: this large increase has involved a corresponding progressive expenditure; which must, as the labours of our Brethren prove successful, be expected to increase. But the augmentation of Income has not been equal to the unavoidable increase of Expenditure: for the last four years, with a single exception, the receipts have fallen much below the outlay; and the excess of income in the last year arose solely from the unusual amount of a residuary legacy, and does not therefore affect the Society's ORDINARY resources.

From the augmented amount of expenditure, it must not be inferred that the Directors have indulged a generous but precipitate zeal; entering on new labours without sitting down to count the cost thereof—that they have too readily yielded to the well-intentioned but indiscreet importunities of zealous friends—that they have indulged the wishes of every ardent mind, aspiring to the honour of Missionary Service—or that, moved by the miseries of a perishing world, they have seized on EVERY FACILITY presented by the Providence of God for diffusing the Blessings of Salvation. On the contrary, their exertions have fallen far short of the wishes and entreaties of their constituents: candidates for Missionary Service, whose characters deserved their confidence, and whose qualifications were adapted to the work, they have been compelled to decline; and, from India and Polynesia alone, they have, within the year, received loud and pressing entreaties FOR MORE THAN TWICE THE NUMBER of Missionaries which they have sent forth for the whole world.

On the most careful and mature deliberation, it must, then, be obvious, that,

WITH THEIR PRESENT RESOURCES, the Directors in future will not only be compelled to decline candidates—to decline entering on new fields of labour; but that, without a considerable permanent augmentation of the Society's annual income, some of the Labourers already in the work must be recalled, and some of the fields now in cultivation must be abandoned.

But although the Directors, from a sense of duty, are constrained thus explicitly to state the inevitable consequences of a continued deficiency in the annual income, they cannot adopt the painful conclusion that the necessity of such a measure will be suffered to arise.

The Directors are fully aware that the resources of the Society are, for the greater part, derived, not from the abundance of the affluent, but from the rewards of active industry: they are equally sensible that the appeals to Christian liberality are numerous and urgent; that Institutions founded on patriotism and Christian consistency present their imperative claims; and they have no commendations for that charity, falsely so called, which weeps at the recital of distant misery, but allows the sufferer to lie unpitied, and to perish at our threshold.

But while the Directors most cordially adopt these sentiments, they cannot but remind the friends of the Society that *IT*, with others of a kindred character, is designed, not for an Empire, but for THE WORLD. And if our tears should flow for those who bear the Christian Name but are enemies to Christ—if our remonstrances and entreaties are required for the thousands who neglect the Great Salvation which has so often been pressed on their acceptance—what should be the measure of our pity, and what the limits of our zeal, on behalf of 600,000,000 of immortal souls, on whose ear the voice of mercy, proclaiming a Redeemer, never fell; who CANNOT believe in Him of whom they have not heard; whose present misery can only be exceeded by the deep despair in which it terminates; who live without God, and who die without hope!

But if the Directors are constrained to urge on the friends of Christian Missions the exercise of an enlarged liberality, proportioned to their high responsibilities and the pressing claims of a perishing world, with an increase of ardour corresponding to THEIR DEEPER SENSE OF THE

IMPORTANCE OF THE SUBJECT, would they entreat their fervent and uninterrupted Prayers. Unaccompanied by humble and dependent prayer, our offerings, though costly and imposing, yet defiled by pride, would be an injury to ourselves and an abomination to the Lord. And though our contributions were multiplied a thousand-fold, and the number of our Agents in the same degree increased, still, without the energy of believing intercession, our failure would be inevitable and deserved. The nature of our object, the number and magnitude of our obstructions, the dear-bought lessons of experience—all combine to abase self-confidence, and to keep us prostrate at the footstool of mercy; under the conviction, that the conversion of the world to Christ must be effected *not by might nor by power, but by the Spirit of the Lord of Hosts*. To Him, alone, we give the glory of every triumph hitherto achieved over ignorance, depravity, and death; and in Him we trust for the universal triumphs which we anticipate: *for He must reign, till He hath put all enemies under his feet*. Trusting in Christ, who can despair? The redemption of the world is the purchase of His blood—His promised inheritance—the brightest glory of His crown. Through the enlightening and sanctifying power of the Spirit, already He has been glorified in the sight of the Heathen. The deep gloom of their long night is broken. Their star of hope has long been shining; and now begins to lose its splendour before the golden beams, which, every minute gathering brightness, dart from behind the mountains of the distant horizon. The men who have watched for the morning lift up their voice, and cry aloud to a slumbering world, *Awake, thou that sleepest! arise and shine, for thy light is come, and the glory of the Lord is risen upon thee*. And while, in noiseless grandeur and almighty strength, the Light of the World pursues His golden path, *the Gentiles shall come to His light, and kings to the brightness of His rising; and the whole earth shall be filled with His glory, for the mouth of the Lord hath spoken it*.

JEW'S SOCIETY.

THIRTY-THIRD REPORT.

State of the Funds.

THE amount of contributions received during the year is 22,938*l.* 19*s.* 2*d.*; being an increase of 518*l.* 10*s.* 7*d.* Although

there is a diminution of 1127*l.* 11*s.* 4*d.*, under the head of Jerusalem Church and Mission, of 482*l.* 16*s.* 6*d.* under the head of Temporal Relief, and of 508*l.* 0*s.* 1*d.* in Legacies, the increase of the General Fund amounts to 2128*l.* 18*s.* 5*d.* This result is the more satisfactory, inasmuch as the largest augmentation arises from the contributions of the Auxiliary Societies, several new ones having been added during the year. In the contributions to the General Fund received from these sources, there is an increase of 1834*l.* 18*s.*

These sums vary somewhat from the statements given at p. 259, in consequence of subsequent corrections in the amounts. The Committee add—

Amidst all the affecting proofs of the frailty of man, and the uncertainty of all human things which have occurred, your Committee can rejoice to see the great Work in which they are engaged carried on to an extent unknown in former years: they have been permitted to sow the good seed widely among the scattered sons of Judah—in not a few instances to see the fields whitening for the harvest—and to know that many souls of the House of Israel have, by their instrumentality, been added to the fold of the Redeemer.

Publications.

The following works have been distributed during the year:—

Hebrew Bibles, 8vo. 673 copies—ditto, 12mo. 1984—Hebr. New Test 492—Hebr. Ger. Dutch, and Eng. Psalms, 1913—Hebr. Scripture Portions, 1593—Hebr. Pent. and Haphtorah, 2083—Hebr. Liturgy, 63—Eng. Ger. &c. Bibles and Test. 545—The "Old Paths," English, Hebrew, and German, 549—Tracts, 3664.

The increased demand for the Scriptures has continued to engage the serious attention of the Committee. To enable them to supply the immediate wants of their Missionaries, they have completed 10,000 copies of the Hebrew O.T. 12mo., 5000 copies of the N. T. 32mo., and 2000 Judæo-Polish N. T. 8vo.; and 2000 Heb. and Eng. Psalter, 32mo., 2000 Heb. and Germ. Psalter, and 2000 Heb. and Dutch Psalter, all interleaved.

The pocket edition of the Hebrew N. T. is a reprint of the Society's revised edition, 8vo.

In Holland, a great demand being found for the Scriptures, the Committee have undertaken a new stereotype edition of 2000 copies of the Dutch Pentateuch;

and another edition, of 5000 copies, of the Pentateuch with the Haphtorah, to correspond with your Hebrew Bible, 12mo, with which it is to be interleaved.

Of Tracts, in German or in English, 11,000 have been printed or ordered.

Judæo-Polish Bible—The Prophets, the Psalms, a new edition of the Pentateuch, the Book of Joshua, and part of the Book of Judges, to interleave with your 8vo. edition of the Hebrew Bible, have already been stereotyped.

Hebrew Liturgy—This has been for some time out of print; but a new edition, thoroughly revised, with the Ordination Services and the Form of Prayers to be used at Sea added to it, will soon be completed, when 5000 copies will be struck off. The Committee hope also soon to have a pocket edition of the Hebrew Liturgy, to accompany the pocket edition of the Hebrew N.T., a suitable companion for the wandering Children of Abraham in their dispersion.

The publication of a *Hebrew and French Bible*, interleaved, has been under consideration for some time; but now that a revised translation of the French Bible, by the Christian-Knowledge Society, will soon be completed, the Committee earnestly hope that their object will be carried into effect.

Besides these works, the Committee are also engaged in publishing both the *Bible* and the *Liturgy* in *Hebrew-Spanish* at Smyrna, and the *Liturgy* in *Hebrew and Judæo-Polish* at Warsaw.

Episcopal Chapel.

During the year, 12 adults and 7 children have been baptized. There are now 319 baptisms recorded in the Baptismal Register, of which 114 have been baptized as adults.

The average number of adult Jewish Converts attending Divine Service at the Chapel, and under the pastoral care of the Minister, amounts to about fifty, of whom thirty are regular communicants. For several years past from 12 to 20 Israelites have been annually presented to the Bishop of London for Confirmation; and there are now 26 under instruction and preparation for that ordinance.

The Hebrew Service has been continued every Sunday Afternoon at three o'clock, under circumstances of great encouragement. This Service is attended by the Hebrew Children, by all the Jewish Converts in connexion with the Chapel,

and by many others who come from a distance. It has excited the attention of the Jews, not only in our own but in other countries—has been noticed in their foreign periodical publications—and is visited by devout and learned Israelites from distant parts of the world.

There is, likewise, daily Morning and Evening Prayer at the Chapel—at seven o'clock in the morning, in Hebrew, under the charge of the Rev. Dr. M'Caul; and at seven o'clock in the evening, in English, under the charge of the Rev. J. B. Cartwright: there is a Sermon every Wednesday Evening; and also on Friday Evening once a-month, preparatory to the Holy Communion.

In connection with the Chapel there is a Ladies' Association in aid of the Society's Operations among the Jews, which, during last year, remitted nearly 60*l*.

During the year, the sum of 167*l*. 10*s*. was realized and paid over to the fund for the projected Hospital at Jerusalem, as the proceeds of a Sale of Ladies' Work, conducted by the female members of the congregation.

The Abrahamic Society for the Occasional Relief of Destitute Jewish Converts was established in 1835, and is conducted by members of the congregation. This Society has received much assistance from friends at a distance. Its Committee carefully investigate the circumstances of each application; and it has been the means of ministering to the pressing wants of many Christian-Jewish Families and Individuals, and of enabling others to establish themselves in industrious callings, by its well-timed aid.

Schools.

During the year, seven boys and eight girls have been admitted: four boys have been put apprentice, and two girls have left for service. There are now 50 boys and 30 girls in the school; making a total, as nearly as can be ascertained, from the commencement, of more than 400 Hebrew Children who have received a Christian Education, through the Society, in London.

Both Schools are under the charge of the Chaplain. The Committee endeavour to keep a watchful eye over the children after they have left. The Boys, during their apprenticeship, attend at least once a-year, before a Committee at the Schools, in company with their masters; and a reward is assigned to such as have conducted themselves well. An annual

reward is also assigned to such of the Girls as have gone to service, according to the length of time for which they have continued to behave well in one situation. Not a few of those who have been educated in these schools are now adorning their Christian Profession, and filling respectable stations in society.

Hebrew College.

The College appears to answer all the important purposes contemplated in its establishment. The Principal, the Rev. Dr. M'Caul, reports that this Institution, which has just completed the first year of its existence, gives good promise of future usefulness. Hitherto, seven Students have been admitted—all believers, of the House of Israel. Of these, one, a married man, left in consequence of an anxiety which he expressed respecting the spiritual welfare of his wife. There are at present six, who by their conduct and diligence, afford a reasonable hope of proving a blessing to their Nation.

Mission in London.

The Rev. M. S. Alexander has again, at the request of your Committee, spent the greater part of the year in visiting the Auxiliaries, in preaching Sermons, and attending Meetings in behalf of the Society: by this, he has not only been the instrument, in the hand of God, of effectually promoting the best interests of his Nation, in pressing their claims on the attention of the Christian Church at large, but he has thereby often had opportunity for actual and direct Missionary Labour among the Jews. Not only have many of them, in the larger towns, come to the Churches and Meetings, to hear one of their Nation plead their cause in a manner which lessened their hatred against converts, and softened their prejudices against Christianity—not only has Mr. Alexander occasionally addressed the Jews from the pulpit—but he has also, when time and circumstances permitted, visited the Jews in their houses, and received visits from them. His journeys for the Society have thus afforded him opportunities for direct Missionary Intercourse with his brethren, which he would otherwise not have had.

During his residence in town, Mr. Alexander has, in various ways, promoted the interests of the Society. He has given considerable assistance in the literary department: he has also taken a

part in the Hebrew and other Services of the Society's Chapel; and scarcely a day has passed during which he has not had opportunities for Missionary Intercourse with the Jews of London. It is his decided conviction, that there is, among the Jews of England, a secret growing dissatisfaction with the system of Rabbiniism, which they have hitherto followed. The above facts have led your Committee, in their recent arrangements, to give to the Rev. M. S. Alexander the designation of "Visitor of Associations and Home Missionary."

The Rev. J. C. Reichardt is still engaged in superintending the Operative Jewish Converts' Institution, where his labours have been signally blessed. Besides constant intercourse with Jews, visited by him in the Metropolis, or who call upon him for instruction, he is preparing Candidates for Baptism, or confirming the faith of those already baptized, by a regular course of instruction. During the last year, the Institution has had 30 inmates for a longer or shorter period. Of these, 20 have been baptized—11 during the year, and 9 previously. The number of applications for admission into the Institution has greatly increased; but for want of room, many applications are refused. It is however intended to enlarge the premises, so as to be able to admit 30 at once.

Mr. A. Saul has been actively engaged as Assistant Missionary among his brethren.

Mr. J. A. Pieritz has also been constantly engaged in distributing Tracts and visiting the Jews. At one time he was visited by no less than 54 Jews, who called on him in the course of a few days, to whom he had an opportunity of speaking concerning *the things which make for their everlasting peace.*

Mission in Liverpool.

The Rev. H. S. Joseph has long been engaged in conducting a weekly Hebrew Service, and in other labours for his brethren, in which his endeavours have been greatly owned of God. He writes—

During the year, three Jews from our Institution have been baptized; making, in the whole, 32 Jewish Adults baptized by me. There are now five Jews remaining in the Institution, three of whom are earnestly seeking the Truth. The work, I trust, is prospering in our own town: daily there are some calling upon me for instruction.

Steady Increase of Success.

It may well be said that the Missionaries who occupy many of your stations reap what others have sowed. For many years past, active and faithful men have been labouring diligently in this great work. When they first went forth, they were often exposed to contempt and scorn. The pious Jew thought he was doing God service when he loaded them with contempt; and the careless worldling thought the visits of the Missionaries a fair occasion for shewing his hatred against all serious Religion.

Our first Missionaries went as strangers, with no recommendation but their zeal and love; and though their hearts were sometimes cheered with the opportunity afforded them to preach Jesus to the inquiring Jew, they had, in many cases, to cast their care on God, and leave the event in the hands of Him who alone could support them in the absence of all tokens of immediate success: now, however, persons are continually to be met with who are found to have remembered the Word spoken amidst so many apparent discouragements, and testify that it was not spoken in vain. After ten, or perhaps twenty years, they tell us of the impression which was made, while they were standing, unobserved it may be, among a crowd of others.

It is, indeed, very frequently found, that when a number of Jews are collected together, if one of them be a noisy bigot, the others will not like to stand up and oppose his turbulence; although occasionally a venerable Jew, better informed and better minded than his neighbours, will boldly rebuke the unseemly vociferations of the unruly opponent of the Missionary: and thus, even in these unpromising circumstances, the advocate of Christian Truth sometimes does obtain a fair hearing; and deference is paid to what he says by those who respect the Scriptures to which he refers, although they do not altogether admit the doctrines which he endeavours to deduce from them. But, generally speaking, it requires a great degree of moral courage for a Jew to confess, in the presence of others, that the Messenger of Jesus deserves attention and respect, when he tells them that there is no other Name given under heaven whereby we must be saved but that of the crucified Man of Sorrows.

As, however, the work advances, things gradually assume a different aspect: the impression becomes more general, that not

every Missionary is either a fool or a hypocrite: the arguments in favour of Christianity are thought to be worth hearing; and our Holy Faith is understood to have nothing in common with either Atheism or Idolatry, as the Jewish Controversialist would sometimes try to insinuate, in the heat of opposition and argument. Nay, more, although we cannot say that this is as yet a frequent occurrence, we may rejoice in knowing, that, sometimes at least, the Jewish Brother begins to perceive that there is a spirit of genuine love and regard for him gaining ground in the Church of Christ at large; and that thus, among the followers of the Saviour, a feeling of real affection and unfeigned regard does begin to prevail.

In Germany, and especially in Prussia, God has been pleased to call many of the seed of Judah to occupy the most responsible and most important stations, both in the Church of God and in the country at large. As Professors in their Universities, as Preachers, as Teachers in their Schools, as Judges and Advocates in their Courts of Justice, many of these our elder Brethren have long been privileged to serve God and their generation; professing their faith in Christ, and becoming the blessed instruments for leading others to the knowledge and possession of those things which are excellent and of good report. We would not occupy your time in recording the praises of man; but the Church of Christ ought to be stirred up to thankfulness and to increased exertion, when we see a goodly number of those who are manifestly declared to be *the epistles of Christ*, who have been gathered out from Israel, the first-fruits, as we trust, of that harvest which he has promised to gather in. We ought to be up and be doing, to be instant in season and out of season, lest the door which has thus been opened be suffered to close again, through our negligence and indifference.

Appeal for Enlarged Zeal in behalf of Israel.

In other countries, the friends of Israel are uniting in this labour of love. In Scotland, in Berlin, at Bremerlehe, at Strasburg, at Bâle, at Posen, at Frankfurt-on-the-Maine, at Dantzic, at Königsberg, at Toulouse, at Dresden, and in many other places, Societies have been formed among those who love Israel and pray for their salvation. But, notwith-

standing this extended interest which is taken in the Cause, it is an appalling consideration to remember, that so many thousands, even in this highly-favoured country, who call themselves Christians, and who join in worshipping the King of the Jews, never mention the name of these their brethren with any proper feelings of sympathy or regard. Where, in many congregations, are those who are grieved at the afflictions of Joseph?

Much has indeed been done. Through the great mercy of God, your Society has been the honoured instrument of translating the everlasting Gospel into the sacred Tongue: it has been permitted to circulate the Liturgy of our venerable and beloved Church in the same language, so dear to every Jewish heart: many useful Books have been circulated, and many pious and worthy Men have been sent out to labour among them, testifying, from house to house, and from place to place, in public and in private, that He, whom their fathers crucified, is the very Christ, the Saviour of the World. But if we think of that which has been done, and then ask what ought to have been done, must we not take shame to ourselves, as a Church and as a Nation, and feel confounded before God at the thought of the coldness of our love and the negligence of our exertions?

SPECIAL GENERAL MEETING.

Modification of some of the Laws.

We are happy to record a Modification of the Laws, and a consequent Increase of Patronage, similar to what has taken place in the Church Missionary Society, as stated at pp. 321—323 of our Number for July.

At a Special General Meeting of

the Society, held in the Lower Room at Exeter Hall, on the 21st of August, the President, Sir Thomas Baring, Bart. in the Chair, Motions of a like nature with those at the Church Missionary Meeting were made and seconded, respectively, by the Rt. Hon. Lord Ashley, M.P., and Rev. Dr. Marsh; by the Rt. Hon. Sir G. H. Rose, M.P., and Rev. Edward Bickersteth; by Capt. Trotter, and Rev. Dr. McCaul; and by Hon. Wm. Cowper, M.P., and Hon. and Rev. Henry Montagu Villiers, Rector of St. George's, Bloomsbury.

The office of Patron having been respectfully tendered to the Archbishop of Canterbury, His Grace addressed the following Letter to the President:—

I have received with more than ordinary satisfaction the copy which you have transmitted to me of a Resolution, passed at a General Meeting of the Subscribers to the London Society for the promotion of Christianity amongst the Jews; and I accept with pleasure the office of Patron of the Society, reserved by that Resolution for the Archbishop of Canterbury, in the hope, that, under the blessing of God and the direction of His good Spirit, my humble endeavours may be rendered conducive to the attainment of the important object which the Society has in view.

Aug. 23, 1841.

W. CANTUAR.

The Committee having requested the Archbishop of York and other Prelates to accept the office of Vice Patron, his Grace and the Bishop of London, with other Prelates, have complied with the request.

UNITED BRETHREN.

Daily Words and Doctrinal Texts for the Year 1842.

JANUARY.

Day.	Daily Words.	Doct. Texts.
1	Is. 47. 6, 7.	Rev. 1. 4.
2	Ps. 87. 5.	1 Cor. 12. 7.
3	Is. 40. 2.	1 Thess. 5. 25.
4	Jer. 14. 22.	Luke 14. 31.
5	Ps. 100. 1.	Matt. 8. 30.
6	Dan. 9. 27.	Rev. 7. 9, 10.
7	Ps. 9. 12.	Heb. 12. 14, 15.
8	Is. 58. 1.	1 Cor. 10. 16.
9	Neh. 4. 17.	Luke 8. 13.
10	Is. 36. 9.	John 15. 10.
11	Ps. 66. 16.	Rom. 12. 17.
12	Is. 48. 17.	Matt. 8. 17.
13	Gen. 12. 3.	Heb. 13. 20, 21.
14	Ps. 116. 10.	Acts 2. 21.

Day.	Daily Words.	Doct. Texts.
15	Job. 6. 14.	1 Cor. 6. 11.
16	Ps. 26. 3.	1 Cor. 9. 26.
17	Ps. 127. 1.	1 Pet. 1. 12.
18	Ps. 29. 11.	Eph. 6. 8.
19	Ezra 8. 22.	Acts 10. 28.
20	Ps. 110. 3.	Col. 1. 18.
21	Deut. 15. 11.	Acts 2. 47.
22	Ps. 9. 4.	John 7. 48.
23	xliii Gen. 2. 16, 17.	1 John 2. 1, 2.
24	Is. 32. 4.	Matt. 14. 36.
25	Ex. 2. 7.	John 13. 13.
26	Ps. 149. 5.	Col. 3. 15.
27	1 Sam. 11. 13.	1 Cor. 1. 21.
28	Dan. 9. 19.	Phil. 2. 9—11.
29	Is. 49. 25.	1 John 1. 5.
30	xliii Gen. 2. 16, 17.	Matt. 11. 6.
31	Is. 9. 6.	Luke 2. 9.

FEBRUARY.

Day.	Daily Words.	Doct. Texts.
1	Lev. 7. 10.	Rom. 6. 19.
2	xviii. 11. 19, 20.	Luke 2. 25.
3	Ps. 23. 3.	2 Cor. 4. 4.
4	Lev. 7. 10.	Titus 2. 11, 12.
5	Is. 48. 4.	John 6. 51.
6	Is. 48. 22.	Luke 18. 31—33.
7	Ps. 42. 5.	John 11. 81, 82.
8	Ps. 60. 4.	Matt. 20. 28.
9	Ps. 19. 1.	Luke 18. 41.
10	Ps. 104. 23.	Heb. 10. 19, 22.
11	Is. 25. 4.	John 16. 14.
12	Is. 11. 5.	Gal. 3. 26.
13	Ex. 24. 20.	Matt. 26. 37, 38.
14	Ps. 119. 20.	Rom. 1. 19, 20.
15	Ps. 71. 15.	2 Tim. 2. 1.

Day.	Daily Words.	Doct. Texts.
19	1 Sam. 7. 20.	Mat. 5. 11.
17	Jer. 9. 23, 24.	Hab. 2. 13, 14.
18	Micah 2. 13.	John 5. 26.
19	Pa. 156. 6.	John 20. 22.
xx	Pa. 23. 2.	Luke 22. 61, 62.
21	Zech. 3. 7.	John 18. 28.
22	Jer. 4. 3.	1 Thess. 2. 12.
23	Is. 45. 3.	Rom. 11. 23—36.
24	Joel 1. 14.	John 14. 27.
25	1 Kings 10. 8.	Rom. 6. 4.
26	Is. 66. 13, 14.	Mat. 6. 8.
xxvii	Zech. 10. 7.	Mat. 14. 64.
28	Zeph. 3. 15.	2 Cor. 6. 2.

MARCH.

1	Deut. 26. 17.	John 15. 18.
2	Deut. 30. 9.	1 Tim. 3. 13.
3	1 Sam. 3. 10.	Rev. 18. 3.
4	Zeph. 2. 12.	Mark 16. 14.
5	Pa. 119. 126.	John 3. 26.
6	Is. 51. 16.	John 19. 5.
7	Ex. 14. 15.	John 15. 18.
8	Pa. 26. 7.	Acts 17. 24, 25.
9	Jer. 10. 23.	Rom. 3. 23, 24.
10	Is. 6. 19.	Eph. 4. 3.
11	Josh. 1. 7.	3 Pet. 1. 10.
12	Ezek. 31. 29.	Rev. 7. 16.
xiii	Pa. 72. 12.	John 19. 16, 17.
14	Ex. 19. 6.	Luk. 9. 32.
15	Gen. 6. 2.	Mark 7. 21.
16	Is. 19. 25.	Luke 9. 30, 31.
17	Hos. 6. 6.	Acts 15. 11.
18	Pa. 107. 30.	Mat. 3. 16, 17.
19	Is. 37. 17.	Eph. 1. 17, 18.
xx	Is. 44. 24.	2 Cor. 5. 15.
21	Ex. 15. 2.	1 Pet. 2. 13.
22	Zech. 6. 19.	Rev. 3. 9.
23	Pa. 9. 2.	John 13. 6.
24	Pa. 70. 4.	Mat. 26. 29.
25	Lev. 25. 45.	Hab. 9. 12.
26	Deut. 32. 4.	Luke 22. 52, 53.
xxvii	Pa. 68. 18.	John 14. 18.
28	Is. 28. 29.	Rom. 4. 25.
29	Neh. 4. 15.	Rom. 6. 6.
30	Zech. 8. 16.	1 Cor. 16. 49.
31	Deut. 29. 29.	John 1. 16.

APRIL.

1	1 Chron. 22. 11.	Heb. 12. 16.
2	1 Chron. 29. 18.	Rom. 17. 9.
iii	Pa. 18. 46.	Col. 1. 10.
4	Is. 6. 18.	John 14. 14.
5	Is. 60. 31.	John 15. 8.
6	Lam. 3. 58.	Luke 6. 18.
7	Amos. 3. 1, 2.	Mat. 1. 23.
8	Is. 45. 25.	2 Thess. 3. 13.
9	Is. 4. 12.	2 John 9.
10	Gen. 2. 3.	Luke 24. 15, 16.
11	Ezek. 37. 28.	2 Cor. 13. 11.
12	Pa. 31. 15.	Col. 3. 9, 10.
13	Pa. 135. 2.	1 Cor. 6. 14.
14	Jer. 31. 3.	Acts 1. 6.
15	1 Sam. 30. 34.	John 17. 19.
16	1 Chron. 22. 16.	Luke 9. 17.
xxvii	Prov. 10. 28.	John 10. 30.
18	Pa. 105. 4.	Mat. 10. 19, 20.
19	Is. 64. 4.	1 John 4. 19.
20	Is. 6. 8.	Phil. 1. 12.
21	Pa. 132. 13, 14.	1 Cor. 1. 27.
22	Ex. 14. 8.	Acts 3. 28.
23	Pa. 116. 8.	John 6. 68.
xxiv	Gen. 49. 26.	John 17. 17.
25	Is. 58. 12.	1 Pet. 1. 10, 11.
26	Pa. 37. 7.	1 Cor. 10. 6.
27	Deut. 32. 3.	John 8. 21.
28	Pa. 9. 11.	Mat. 14. 19.
29	Pa. 119. 46.	Luke 7. 36, 38.
30	Pa. 20. 1.	1 Tim. 5. 6.

MAY.

1	Pa. 91. 11.	Mat. 28. 18.
2	Pa. 34. 19.	Mat. 6. 6.
3	Is. 62. 10.	1 Matt. 7. 11.
4	Pa. 26. 9.	1 Pet. 3. 2, 4.
5	Pa. 50. 23.	Heb. 9. 24.
6	Is. 52. 13.	Heb. 10. 12, 13.
7	Is. 41. 9.	John 14. 20.
viii	Prov. 17. 6.	Acts 1. 11.
9	Pa. 44. 21.	Rom. 8. 25, 27.
10	Prov. 9. 24.	3 Cor. 1. 9.
11	Pa. 116. 8.	1 Thess. 3. 4.
12	Pa. 119. 96.	Mat. 6. 14.
13	Is. 65. 12.	Heb. 12. 3.
14	1 Kings 3. 2.	Mat. 14. 27.
xv	Dan. 9. 22.	John 16. 13.
16	Pa. 44. 8.	Acts 2. 29.
17	Is. 49. 13.	Rom. 8. 2.
18	Lam. 4. 22.	Acts. 4. 31.
19	Is. (6. 11).	Luke 9. 66.

Day.	Daily Words.	Doct. Texts.
30	Pa. 116. 6.	Rom. 6. 16.
31	Pa. 116. 4.	2 Cor. 1. 5.
xxii	Is. 63. 1.	1 Pet. 1. 2.
23	Pa. 80. 17.	2 Tim. 2. 14.
24	Pa. 25. 19.	Luke 11. 1.
25	Pa. 60. 11.	Acts 20. 28.
26	1 Sam. 2. 9.	Mat. 25. 1.
27	Is. 40. 6, 8.	Luke 16. 15.
28	Is. 28. 16.	1 Cor. 10. 17.
xxix	2 Sam. 18. 26.	John 18. 7.
30	Jer. 22. 29.	2 Tim. 1. 9.
31	2 Sam. 7. 10.	John 15. 18.

JUNE.

1	Dan. 3. 28.	James 4. 4.
2	Is. 41. 8.	Gal. 3. 2.
3	Is. 25. 8.	Rom. 6. 3.
4	Is. 45. 5, 7.	Phil. 4. 8.
5	1 Kings, 6. 28.	Rom. 4. 20, 21.
6	Phil. 6. 10, 17.	Phil. 4. 6, 8.
7	Pa. 119. 162.	John 5. 17.
8	Is. 44. 26.	John 18. 27.
9	Pa. 86. 7.	Mat. 5. 47.
10	Ex. 25. 26.	Eph. 6. 8, 10.
11	Job 2. 10.	Mark 4. 11.
xii	Pa. 27. 16.	Rom. 7. 16.
13	Mat. 2. 6.	Mark 14. 62.
14	Pa. 45. 17.	John 2. 11.
15	Pa. 27. 1.	Rev. 12. 10.
16	Pa. 60. 20.	Eph. 3. 10.
17	Pa. 86. 4.	Rev. 3. 10.
18	Gen. 60. 24.	Rev. 7. 15.
xix	Is. 25. 8.	1 Tim. 1. 6.
20	Pa. 97. 1.	John 19. 1.
21	Gen. 43. 29.	John 1. 5.
22	Is. 26. 13.	Acts 10. 34, 35.
23	Pa. 23. 11.	1 Cor. 14. 26.
24	Gen. 17. 1.	Mat. 8. 11.
25	Pa. 141. 6.	Rom. 1. 16.
xxvi	Is. 66. 20.	1 Pet. 5. 6.
27	Is. 51. 7.	Eph. 1. 4.
28	Jer. 18. 6.	1 Pet. 2. 11.
29	1 Chron. 29. 13.	Rev. 5. 8.
30	Zech. 12. 4.	Acts 14. 22.

JULY.

1	Pa. 119. 124.	Eph. 5. 2.
2	Pa. 86. 3.	Rom. 4. 7.
iii	Pa. 77. 13.	Mat. 5. 14.
4	Pa. 97. 6.	Col. 1. 2, 4.
5	1 Chron. 28. 20.	Rom. 2. 9.
6	Pa. 119. 62.	2 Tim. 3. 2.
7	Jer. 23. 6.	Rev. 13. 10.
8	Is. 40. 9.	John 4. 26.
9	Pa. 9. 13, 14.	Eph. 3. 14, 16, 19.
10	Mat. 2. 4.	Mark 16. 35.
11	1 Sam. 2. 18.	Acts 10. 25, 24.
12	Pa. 45. 6.	1 Tim. 1. 1.
13	Ex. 4. 21.	Acts 14. 17.
14	Pa. 35. 3.	Rev. 2. 11.
15	Pa. 37. 28.	1 Pet. 4. 14.
16	Is. 49. 26.	Eph. 2. 13.
xxvii	Micah 7. 18.	Eph. 4. 13.
18	Is. 61. 6.	1 Cor. 12. 12.
19	Amos 4. 12.	Acts 10. 46—48.
20	Pa. 105. 3.	John 14. 10.
21	Jer. 17. 17.	Mark 2. 16.
22	Pa. 127. 6.	Luke 1. 74, 75.
23	Hosea 3. 4, 5.	John 6. 58.
xxiv	Is. 49. 22.	John 2. 4.
25	Ex. 24. 8.	Rev. 5. 9.
26	Lev. 20. 21.	1 Pet. 3. 9.
27	Pa. 71. 14.	Eph. 6. 16, 17.
28	Is. 67. 2.	1 Cor. 12. 8.
29	Mat. 3. 2.	Acts 4. 12.
30	Pa. 107. 13, 14.	John 8. 47.
xxxi	Is. 26. 4.	Mat. 26. 21.

AUGUST.

1	Is. 28. 17.	1 Tim. 2. 1, 2, 3.
2	Is. 66. 17.	Luke 8. 50.
3	Is. 63. 9.	Mat. 2. 11.
4	Pa. 139. 14.	Heb. 12. 9.
5	Pa. 62. 8.	1 Thess. 5. 14.
6	Pa. 12. 5.	2 Cor. 3. 6.
vii	1 Chron. 27. 19.	John 18. 26.
8	Pa. 16. 7.	2 Thess. 3. 16.
9	Zech. 2. 5.	Rom. 8. 21.
10	Job 16. 19.	Luke 16. 10.
11	Ex. 24. 7.	Mat. 5. 2.
12	Ezek. 29. 29.	Heb. 11. 34, 26.
13	Is. 35. 8, 6.	John 18. 23.
xiv	Ezek. 37. 24.	Gal. 5. 14.
15	Pa. 119. 76.	Pa. 119. 76.
16	Jer. 2. 3.	John 1. 47.
17	Is. 40. 15.	Mark 10. 14.
18	Is. 1. 19.	Luke 22. 26, 29.
19	Pa. 141. 3.	Mat. 12. 50.
20	Pa. 117. 130.	Heb. 5. 9.
xxi	Is. 42. 15.	Mark. 16. 15.

Day.	Daily Words.	Doct. Texts.
22	Is. 53. 12.	2 Tim. 2. 11, 12.
23	Is. 26. 12.	Gal. 3. 26.
24	Jer. 31. 2.	Rom. 6. 12.
25	Is. 49. 3.	John 17. 3.
26	Deut. 26. 18.	Luke 24. 29.
27	Nam. 10. 32.	Mark 11. 24.
xxviii	Is. 53. 12.	Mat. 11. 6.
29	Mal. 3. 10.	Heb. 12. 14.
30	Pa. 66. 8, 9.	1 Tim. 5. 22.
31	Ex. 15. 26.	James 5. 12.

SEPTEMBER.

1	1 Kings 8. 66.	Rom. 12. 3.
2	Pa. 115. 10.	2 Cor. 8. 12.
3	Is. 61. 11, 12.	Col. 2. 8.
iv	Pa. 92. 7, 8.	John 16. 8.
5	Pa. 22. 6.	John 17. 30, 21.
6	Is. 63. 4.	2 John 11.
7	Prov. 14. 32.	Eph. 4. 15.
8	Pa. 23. 23.	Mat. 9. 15.
9	Is. 11. 1.	Luke 6. 19.
10	Mal. 2. 18.	John 17. 14.
xi	Deut. 4. 29.	Mat. 13. 12.
12	Ezek. 7. 20.	Rom. 14. 9.
13	Pa. 119. 175.	1 Cor. 6. 17.
14	Is. 56. 8, 9.	Phil. 1. 10, 11.
15	Judges 6. 17.	1 John 2. 16.
16	Is. 60. 26.	1 Pet. 5. 8—9.
17	1 Sam. 2. 7.	Luke 7. 81.
xxviii	Is. 58. 11.	Acts 2. 37.
19	Ex. 12. 32.	John 6. 64, 65.
20	Ezek. 24. 15.	1 Cor. 4. 1.
21	Is. 16. 2.	1 John 3. 1.
22	Gen. 18. 14.	Mat. 19. 30.
23	Pa. 16. 6.	Luke 1. 49.
24	Pa. 102. 28.	Rev. 7. 12.
xxv	Pa. 67. 5.	Phil. 3. 8, 9.
26	Is. 44. 21.	Is. 44. 21.
27	Pa. 60. 10.	John 10. 27, 78.
28	Jer. 23. 19.	Mat. 18. 17.
29	Pa. 63. 8.	Heb. 1. 13.
30	Is. 11. 2.	Luke 1. 53.

OCTOBER.

1	Deut. 37. 9, 10.	John 12. 48.
ii	Pa. 96. 1.	John 1. 45.
3	Lam. 2. 26.	Luke 21. 27.
4	Jer. 16. 18.	Acts 8. 20.
5	Is. 61. 1, 2.	1 Cor. 16. 13.
6	Deut. 32. 47.	Rom. 3. 28.
7	1 Kings 8. 12, 13.	1 Cor. 12. 27.
8	Pa. 101. 2.	Rev. 5. 14.
ix	Deut. 32. 27.	Mat. 18. 7.
10	Is. 43. 3.	Mark 16. 36.
11	Dan 12. 2.	John 4. 26.
12	Pa. 12. 12.	Acts 17. 30.
13	Numb. 32. 12.	John 10. 16.
14	Is. 29. 19.	Eph. 2. 8—9.
15	2 Kings 6. 17.	John 6. 56.
xvi	Pa. 84. 6.	1 Pet. 2. 4, 6.
17	Pa. 106. 2.	Rev. 3. 8.
18	2 Chron. 26. 23.	Mat. 7. 12.
19	Ezek. 34. 12.	Mark 9. 41.
20	Is. 49. 17.	John 17. 4.
21	Numb. 11. 29.	Wom. 5. 8, 9.
22	Ezek. 34. 26, 27.	Gal. 1. 4.
xxiii	Pa. 122. 16.	Rev. 7. 17.
24	Pa. 147. 12, 13.	1 Pet. 3. 9.
25	2 Sam. 24. 23.	Mat. 16. 26.
26	Pa. 73. 23.	Eph. 6. 10.
27	Josh. 24. 23.	2 Pet. 3. 15.
28	Pa. 23. 4.	John 14. 9.
xxix	Ezek. 44. 4.	Acts 8. 19, 20.
30	Job 19. 25.	Luke 5. 8.
31	Is. 43. 8.	Acts 4. 29.

NOVEMBER.

1	Ex. 34. 10.	John 17. 24.
2	Is. 46. 12.	Rom. 6. 11.
3	Ezek. 37. 26.	Gal. 5. 16.
4	1 Sam. 18. 3.	1 Tim. 4. 10.
5	Hos. 1. 7.	Jude. ver. 21.
vi	Pa. 5. 11.	Mat. 6. 19, 20.
7	Pa. 8. 4.	Acts 14. 24.
8	Gen. 12. 7.	Luke 19. 9.
9	Gen. 28. 16.	John 11. 26, 28.
10	Is. 66. 10.	Rom. 8. 8.
11	Is. 60. 6.	2 Cor. 5. 4.
12	Ex. 10. 23.	2 Tim. 2. 4.
xiii	Pa. 69. 9.	Rev. 2. 13.
14	Jer. 1. 17.	Heb. 4. 14.
15	Pa. 115. 1.	Mat. 3. 12.
16	Ezek. 34. 11.	Luke 8. 26.
17	Numb. 6. 24—26.	John 14. 29.
18	Pa. 58. 3.	Rom. 11. 26.
19	Pa. 13. 8.	2 Cor. 6. 16.
xx	Jer. 16. 21.	Mat. 8. 13.
21	1 Sam. 2. 1.	John 10. 24.
22	Pa. 94. 11.	John 16. 27.
23	Pa. 81. 8.	Rom. 13. 14.

Day.	Daily Words.	Doct. Texts.
24	2 Kings 19. 24.	1 Cor. 6. 19.
25	Is. 46. 11.	1 Thess. 4. 7.
26	Ps. 65. 4.	Heb. 13. 1.
xxvii	Is. 43. 16.	1 John 3. 8.
28	Ps. 136. 1.	Matt. 12. 30.
29	Ps. 135. 11.	2 Thess. 3. 10.
30	Is. 62. 11.	Luke 7. 37, 38.

DECEMBER.

1	Ps. 116. 13, 14.	Luke 2. 52.
2	Deut. 8. 2.	Phil. 2. 13.
3	Micah 5. 2.	1 Cor. 13. 8.
iv	Is. 50. 5.	2 Thess. 1. 10.

Day.	Daily Words.	Doct. Texts.
5	Jer. 23. 29.	Matt. 9. 37, 38.
6	Ps. 31. 16.	Acts 10. 43.
7	Joel 2. 16.	John 12. 13.
8	Is. 46. 10.	Luke 1. 37.
9	Deut. 4. 7.	Matt. 24. 11.
10	Is. 29. 22.	1 Cor. 11. 28.
xi	Jer. 32. 41.	1 John 4. 17.
12	Ps. 81. 7.	Matt. 15. 27.
13	Ps. 63. 6.	Luke 1. 76, 79.
14	Is. 49. 6.	John 8. 29.
15	Ps. 95. 6.	Acts 2. 19.
16	Is. 26. 7.	1 Cor. 1. 17.
17	Jer. 23. 24.	Col. 3. 25.
xviii	Jer. 46. 27.	Phil. 2. 6, 7.

Day.	Daily Words.	Doct. Texts.
19	1 Chron. 29. 8.	Col. 1. 28.
20	Gen. 18. 17.	1 John 3. 23.
21	Mai. 3. 10.	2 Cor. 6. 7.
22	Is. 43. 6, 7.	1 Cor. 4. 6.
23	Ex. 3. 18.	Acts 2. 36.
24	Ps. 72. 11.	Matt. 1. 20, 21.
xxv	Ps. 131. 2.	John 1. 14.
26	Ps. 102. 17.	John 1. 14.
27	Zech. 3. 4.	1 John 4. 15.
28	Ps. 72. 15.	John 6. 39.
29	Ps. 133. 1, 3.	1 John 2. 4.
30	Is. 31. 9.	1 John 2. 10.
31	Prov. 3. 5, 6.	2 Cor. 4. 17, 18.

Continent.

JEW'S SOCIETY.

THE Thirty-third Report furnishes the following

Summary of Proceedings among the Continental Jews.

Creusnach—Rev. J. Stockfeld continues to labour in the circulation of the Holy Scriptures among the Jews. After unceasing exertions for many years, he has succeeded in establishing numerous depôts of the Scriptures, in different countries, often at very great distances from his station. His attention has been more specially directed to the wants of the Jews in the Netherlands.

Mr. Stockfeld has, during the last five years, circulated nearly 12,000 copies of the Holy Scriptures, either in whole or in part, among the Jews; and has, during the year, found openings for supplying the Jews of Hungary and Italy with the Word of God; which is of the greater importance, as these countries are closed against the direct labours of your Missionaries.

Metz—France has for many years been one of the most difficult fields for labour. The awful prevalence of Infidelity, and the overflowings of ungodliness, have not been without the most disastrous influence on the Jews. In this formerly-unpromising field, some tokens of good are now to be found: the spirit of inquiry has been awakened: some are ashamed of the Talmud, and would fain persuade us that it never possessed much authority among their Nation; and some are afraid of the slightest alteration in the most trifling custom, handed down to them from their forefathers: but all are obliged to think that things cannot and do not remain as they were; and while some indulge hope, and others are agitated by painful apprehensions of the things that are coming upon them, all are more or less roused to inquiry, and urged on to investigation. Your Missionary, the Rev. P. J. Oster,

has endeavoured to avail himself of the favourable openings which Providence has permitted him to meet with. He has proceeded with the translation of the "Old Paths" into French: the reception which these, as well as other French Missionary Publications, have met with by the Jews, is greatly encouraging.

Strasbourg—Rev. J. A. Hausmeister and Mr. J. P. Goldberg continue to occupy this station. Its importance consists chiefly in the facility afforded for travelling among the great numbers of Jews who reside in the neighbourhood and the surrounding countries: there are 30,000 Jews in Alsatia, 11,000 in the Duchy of Baden, 11,000 in the kingdom of Württemberg, and 15,000 in Rhenish Bavaria. Mr. Hausmeister has undertaken several journeys during the past year: in Baden and Rhenish Bavaria, and especially in his native country, Württemberg, he found easy access to the Jews; but in Alsatia he frequently met with much opposition, as the Jewish Population there is very ignorant and bigoted.

Nine persons were instructed in the Christian Religion by your Missionaries at this station, of whom, however, only three were baptized. A considerable number of Holy Scriptures were also circulated among the Jews.

Frankfort-on-the-Maine—Mr. W. Davenport has instructed several Candidates for Baptism, and undertaken some important journeys among the Jews who reside in the neighbourhood. Although in the town itself the Jews have long been treated with great unkindness and injustice, a better state of things has gradually been introduced; and in the country places around, in many of which very large numbers of Jews reside, active Christian Friends have been raised up, and much attention has been excited to the state of their Jewish Brethren. As the immense field for labour which this station presents imperatively requires additional exertion, your Committee have

directed the Rev. T. E. Hiscock, who has been obliged by sickness to remove from Cracow, to join Mr. Davenport.

Offenbach—Mr. J. D. Marc, much respected by the Jews, is frequently visited by them; but is much impeded in Missionary Labour by bodily sickness.

Berlin—The Monarchs of Prussia are among the foremost and the warmest of the friends to the promotion of Christianity among the Jewish People.

Berlin is, on many accounts, one of the most important stations for a Jewish Missionary: the Word of Divine Truth has now, for a considerable time, been preached to numbers of Israelites, in a large church in that city, by your Missionaries: many have been baptized by them. The Rev. Mr. Kuntze, who is one of the Ministers of the Prussian National Church, has baptized 127 Jews: another Minister of the same Church has baptized about the same number: the total number of baptisms at this place alone, during the last few years, considerably exceeds 1000. The Rev. C. Becker, who is now stationed at Berlin, has recently given an account of 14 Israelites, whom he has baptized since his removal to that station.

Halberstadt—Mr. C. Noesgen has, in the past year, visited the great Fair at Leipzig; and taken journeys to the different places in his neighbourhood, where the Jews are numerous.

Breslaw—Dr. Newmann's Letters bear testimony to the fact that a spirit of inquiry is everywhere increasingly spreading in the Jewish Nation. In the province of Silesia 23 Israelites were received into the Church of Christ during the year 1840; of whom 8 were baptized in the town of Breslaw.

Königsberg—The great field which this station presents among the Jews, and more especially for the circulation of the Scriptures, has induced the Rev. J. G. Bergfeldt urgently to ask for a fellow-labourer.

The number of Scriptures circulated during the year is highly gratifying: the sum received amounted to 1104. Mr. Bergfeldt gives the following particulars:—

The total sum of Scriptures distributed among the Jews here last year, is 1324. If you add to this the many Tracts and other little Publications which accompanied the giving of the above-mentioned Scriptures, or were otherwise handed to the Jews here, you will allow that a goodly seed has been sown.

During the year, 12 Jews and 7 Jewesses were baptized in this province; and, during the last Sept. 1841.

ten years, 227 persons of the Jewish Nation—150 males, and 77 females.

Dantzic—As there are a great number of Jews residing in this town and neighbourhood, your Committee have directed Mr. J. C. Moritz to remove to this place. He has met with some heavy trials since he left Hamburg; but has recently been engaged in an extensive and very important journey among the Jews in the province of West Prussia.

Prussian-Poland—There are upward of 73,000 Jews scattered over the Grand Duchy of Posen: in the town of Posen itself there are about 8000, and they are to be met with in all the towns and villages of the country. The state of the Jewish Mind in this province is peculiarly interesting: they are willing to hear the preaching of the Gospel, and they send their children to be brought up in Christian Schools.

Mr. Bellson devotes much of his time to the superintendence of the schools in the Duchy; six of which are supported entirely by your Society, and one in part: he has, during the year, given Christian Instruction to four Jews and four Jewesses, three of whom were baptized.

Fraustadt—Mr. J. C. Hartmann and Mr. J. H. Graf are employed in Missionary Journeys to all parts of the Duchy. They have also, together with Mr. Bellson, visited the Frankfort Fairs, where they had opportunities to preach Christ to multitudes of Jews from all parts of Germany. At these Fairs, Mr. Hartmann regularly preaches a Sermon on the Saturdays; which has often been attended by 200, 300, and once even as many as 800 Jews. Discussions have been held by them, at their lodgings, before crowds of Jews, and great numbers of Tracts distributed.

Poland possesses peculiar advantages as a field of Missionary Labour. The Jews are very numerous, and very much addicted to the study and the practice of Rabbinism. Surrounded by the darkness of Popery, and exposed to the full weight of scorn and contempt from those who bear the name of Christ, but manifest very little of His spirit toward those of whom He came, after the flesh, the Jews have for centuries been shut up in all the narrowness, bigotry, and exclusiveness, which so strongly mark that system of man's devising, to which they cling so fondly, and from which they suffer so severely. Your Missionaries have now laboured for many years in this field; and God has graciously

owned their endeavours. Warsaw, Lublin, and Kalisch are the Stations in this country.

Warsaw is, at present, occupied by Rev. F. W. Becker and Rev. R. Smith, Messrs. Lange, West, Lawrence, Rosenfeldt, and Noake. Three journeys were undertaken by the Missionaries to different parts of Poland: with the exception of but few, and these usually the smaller places, the Jews, generally speaking, manifested a desire for the Scriptures offered to them, and a readiness to enter into conversations with the Missionaries. Much of the time and attention of your Missionaries at this station was occupied by the instruction of inquiring Israelites; of whom 11 individuals were baptized in the course of the year. In the Institution for Proselytes, which is not only very useful, but even necessary for promoting the objects of the Mission, 15 converts were employed during the past year in bookbinding and printing, some for a longer, some for a shorter period.

Lublin—Rev. L. Hoff and Mr. Zuckertort have resided here during the year. Opportunities were not wanting for setting before the Jews the salvation which is in Christ; as well by general intercourse with them and instruction of the applicants for baptism, as also by journeys.

Kalisch is occupied by Mr. S. Deutsch and Mr. J. L. Waschitscheck, who also here had many opportunities of making known the saving truths of Christianity to the Jews.

Cracow—Rev. T. E. Hiscock, and Mr. C. J. Behrens, a converted Israelite, have been greatly blessed in their labours. During the last five years, 16 individuals of the House of Israel have been baptized into the Protestant Church, independent of those who have joined the Roman Catholics: 57 have applied to Mr. Hiscock alone: in the course of last summer the number has been almost incredible. The Missionaries have had Jews in their rooms from six or seven in the morning until nine or ten in the evening: some have attended the Family Prayers both morning and evening, and some have regularly visited them on the Sunday Evenings.

As continued and heavy affliction has made it necessary that Mr. Hiscock should remove from Cracow, he has been appointed to Frankfort-on-the-Maine, in which place he will have a sphere of labour almost as ample and important as at Cracow.

BRITISH AND FOREIGN BIBLE SOCIETY.

Mr. de Pressensé adds the following to his former notices of Colporteurs:—

Colportage carried on under ground.

In the Department of Arrige, two colporteurs visited a large iron-mine together; and the following is an account of what they saw:—

It was not without some distrust that we descended to the bottom of the shaft. We arrived there at the very moment when the workmen were enjoying a brief relaxation from their heavy toils. We made them an offer of our books, and found them well disposed to listen to us. Notwithstanding their poverty, ten of them bought Testaments. While we were engaged in conversation with a miner, who could not at once make up his mind to take a copy, one of his companions joined us, calling out to him, "Buy it! buy it! you will never make a better purchase! It is now some time since I have had a Testament, and I very often read in it; and can assure you, that if it were more generally read with attention, the number of bad people in the world would be considerably diminished." This timely advice settled the matter at once; and the miner bought a Testament accordingly.

Colporteurs among the Military.

A Colporteur writes—

I had been visiting a Camp in the expectation of selling a few Testaments; but I found it difficult to obtain an entrance. However, after stating my object to a Captain, he said to me, "You have the appearance of an honest man, and I will try to manage the matter for you." He then conducted me to the Captain on Guard, with whom I discoursed for more than two hours. He expressed his cordial approbation of the labours of the Society; but, notwithstanding, declared that he durst not permit me to offer my books for sale in the barracks. Finding that, with every readiness to oblige on the part of the Officers to whom I had addressed myself, I was not likely to succeed in effecting a sale, I inquired if it were consistent with the rules of the service that I might be permitted to distribute a few books gratis among the soldiers. "If you are really so well disposed," said the Officers, "we will assist you more effectually. There is in our camp a certain Captain who reckons much upon these kinds of books; and if you will entrust him with some of your Testaments, he will distribute them with better effect than you,

from his knowledge of the men around him." I gladly closed with this offer; and had reason to congratulate myself for having so done: for three days afterward, two soldiers from the camp came to me, requesting me to sell them New Testaments, in every respect similar to those which I had given to the Captain. I inquired how they came to know that I had given him any. "We were told it," said they, "by some of our comrades, who were fortunate enough to obtain copies; and it was from them also that we learned that you undertook the sale of them."—Once more I added, "How was it that you became acquainted with the value of the book?" "From hearing it read yesterday by our Corporal, who has nearly finished half the volume. Our whole company attended while he read aloud; and every one was obliged to own that it was an excellent book: so that we think that many of our comrades will become your customers."

Western Africa.

BAPTIST MISSIONARY SOCIETY.

Selection of Fernando Po as a Missionary Station.

AT p. 555 of our last Volume it was stated, that the Rev. John Clarke and Dr. G. K. Prince had embarked for Fernando Po, with the view of searching out a suitable field of labour, and establishing a Mission. On the 19th of December they landed at Cape-Coast Castle; and reached Clarence, on Fernando Po, on the 1st of Jan. They were welcomed by Mr. Thompson, Agent of the West-African Company; and soon entered on the religious instruction of the people of Clarence. Of this place they give the following census:—

Houses, 178: adult males, 460: adult females, 155: males under fifteen years, 149: females under fifteen years, 109: Total, 873.

Of the Aborigines of Fernando Po, called Adeeyahs, Mr. Clarke states—

The Adeeyahs, or aboriginal inhabitants, are from 5000 to 10,000: their correct number cannot at present be ascertained. We have met this interesting people at three of their towns, and had about 600 of them in all to hear from us the words

of eternal life. They are a most harmless race of people, and are not so covetous as most of the Africans usually are. They gave us a very kind reception; and expressed themselves glad that white men were about to instruct them, respecting God, and the way to be for ever happy.

These Adeeyahs are vulgarly called "Boubies": their huts are scattered over the island in different directions. Those nearest to one another form a town; and of such I have got the names of above thirty-seven already.

Of the eligibility of Fernando Po as a Missionary Station, the Missionaries write—

The climate of Fernando Po is, probably, not worse than other parts of Western Africa. It has this advantage—you can get up to the mountains as high as is necessary, and obtain a cool and pleasant retreat: we have ascended the mountain about 3000 feet, to the place where Colonel Nichols had his house. The air was cool and pleasant, and the prospect good; and here, or two miles below, a house might be speedily erected for the accommodation of a Missionary. On the way, and about five miles from Clarence, are four Adeeyah Towns, in which there may be about 800 or perhaps 1000 inhabitants. To the place where we slept, and where a house might be built, it is eight miles; and to the mountain where the late Governor had his house it is about ten miles from Clarence. The soil is amazingly rich, and continues to be so to the tops of the mountains. The land is cleared near the towns of the Natives, but elsewhere it is overrun with tall trees and bushes. It is well watered, and very well supplied with all the luxuries usually found in tropical climes.

The Committee add—

The situation of the island, in relation to the mouths of the Niger, and of other great rivers—the intercourse carried on between it and England—the readiness of the Natives to listen to instruction—the facilities which it affords for the acquisition of African Languages—and the comparative salubrity of its climate, have recommended it to them as the spot where a Station should first be formed, which may be a stepping-stone to other Stations, and a general rendezvous from different parts of the main land.

Proceedings in the Purchase of a Site for the Mission.

Mr. Clarke's report is in substance as follows:—

We have paid several visits to the interior of the island, and have purchased a large tract of land of, I should think, fifty acres at least, from one of the aboriginal inhabitants. Being close to Clarence, separated only by a brook, it will answer well for all the purposes of the Mission.

On the 27th of April we proceeded through the woods to Bassipoo. The road was very bad, grown up with grass, slippery, and fatiguing; and over one of three rivers we had to be carried on the backs of our guides; yet we reached the house of the King in two hours, and found a kind welcome. In the morning we went, with due authority and attendants from the King, an hour's walk up the mountain; and reached a delightful spot, from 2000 to 3000 feet above the level of the sea. Here we were told to choose. I chose the highest and most open part: in the town we chose a spot for a School House. The King said that all which we wished we should have; but added—

We should like you to build house in town first, then we send our children; and we look upon you, and see how you do: for we do not wish to have our children beaten, or ill-used in any way; but if you live beside us, we get acquainted with you, and then none will be afraid to send their children to learn to read book.

I highly approved of this; and next week we hope to pitch our tent at Bassipoo, if the weather will allow us, and remain there for some time. We left at half-past four o'clock; and, walking rather fast, and it being down hill, we reached home in one hour and three-quarters.

Adeeyahs cannot bear to be punished with the rod: the strange practice is, for the parent to take a knife, and give the child a cut: when this heals, and the boy again acts offensively, the father points to the scar, and reminds the boy of that for which it was made, and the danger which he is in of having made on his body another token of his naughtiness.

The substance of Dr. Prince's statements follows:—

After a gradual but considerable ascent, continued from the upper part of the village, which is itself upon the highlands, for about three-quarters of an hour, we

reached a beautiful and extensive slope, bounded on either side by mountain streams, clear from underwood, bearing groups of the palm-tree, through which, and beneath their waving tops, the cool air was blowing from off the sea: of this we also had a view as well as of the town and sea-board of Clarence. It appeared to me a most inviting spot, away from, but within an easy reach of the village, having good natural boundaries on two sides, sufficiently shaded from sun and screened from the blast of the tornado, and having excellent water at command. As we were, however, at liberty to choose, we continued to climb: the way became rather more abruptly acclivous. In about twenty minutes we arrived at a height that commands a more extensive sea view, yet not so much to my taste, because the reflected glare, which "a bird's-eye" position is always accompanied by in tropical scenery, distresses the senses, and does not prove so cool and refreshing a location as where the sun's rays are mitigated by umbrageous trees, which are not growing so densely as to preclude the breezes. Water is not so accessible from this, as at the lower site. Br. Clarke's taste did not coincide with mine; so we agreed to ask for a grant that should comprehend the two preferred spots, and let the Missionary who shall occupy the ground determine for himself whereabouts to erect his habitation.

We also selected a piece of ground prettily situate by a four-path cross, and near to Bassipoo, on which to construct a School House, convenient for the children of that village, as well as of the villages Ribola and Bassili, to and from which two of the cross paths conduct. We consider our more mountainous choice too remote for the School House, and desired rather to be so near to the dwellings of the children as to admit of visits from their parents and neighbours; our motive being to inspire and extend that confidence which these willing people seem to manifest.

The total cost will be under 3*l.* sterling. We have secured ample space for buildings, pasturage, and provision and garden ground.

The facilities presented here for intercourse with the aborigines, and for settlement among them, as manifested in the simplicity, sincerity, and kindness of their welcome, have seldom greeted and gladdened the Christian explorer of foreign

realms of Heathen Darkness. There is nothing to fear from the Natives of Fernando Po: they submit their judgments and wills with remarkable readiness to the white man whom they believe friendly: they have said of us, that we are not like other white men: they like us: we be friend to them, because when we talk to them they "see our teeth," meaning that we look pleasantly and smile upon them. We are now generally known, and our errand also, to the Boubies living within a day's journey of Clarence: the consequences are, that they seldom take to flight when we are approaching their towns; and numbers, visiting this, come to call on us.

India within the Ganges.

BRITISH AND FOREIGN BIBLE SOCIETY.

A GENTLEMAN who has frequent opportunities of distributing the Scriptures among that part of the Native Community which is connected with mercantile transactions, states, in the Nineteenth Report of the Calcutta Bible Association, the following

Instances of the powerful working of the Scriptures.

Some who come to me on business, after they have been reading the Scriptures ask many questions relative to the passages which they have been reading. Most of these inquirers are Brahmins; and they often speak to me before other Brahmins who are strangers and know nothing of the matter: these listen and gaze with astonishment, and wonder what we are talking about, for to them it is indeed an *unknown tongue*. In general, they begin, as soon as they find what the subject of our discourse is, to revile those who are questioning me, and at the same time to vindicate the purity of the Hindoo Religion. The reply frequently is, "Ah, Brother, I used to think so too, till a few weeks ago!" Then, taking up the Bengalee Testament, which is always near my Sircar's elbow, and turning to chap. ix. of St. John's Gospel, they beg the strangers to read the account of the blind man receiving his sight; and, if they have time to spare, they read also chap. xi. Lazarus raised from the dead. By this means the strangers are no longer strange, but join with the others in admiring the wonderful power and love of God in Christ Jesus our Lord: and then come their prayers and entre-

ties to be furnished with the Scriptures. To such applicants, and no other, have I given, till those which I have received from you and from other sources are all gone; and yet, if I had them, I could distribute more than double the quantity which I have received.

A Mussulman, to whom I had given a Translation, in Persian, of the Acts of the Apostles, came to me one day, and said, "Sir, all men will die, if they read your books." I asked, "Why?" He said, "It makes their head go round, and they will die if they speak lies."

A Brahmin came to me one day, and said, "What kind of book, Sir, is that you have given me? What in that book, Sir? I read it when I am alone: it makes me cry; and while I cry, I laugh with much pleasure. Oh, Sir, I very much love that book!"

Many who have received the Scriptures come to me on a Saturday, in the course of their duty, and seem rejoiced that the end of the week is come. I say to them, "You all seem glad because this is a Saturday." They reply, "Ah, Sir, to-morrow we are going to read all day!"—I ask, "What are you going to read?" "The Testament, Sir, that you gave us."—I asked, "Do you remember what you have read, and do you understand what you read?" They said, "Not all, Sir; but we shall understand, if we read always."—I said, "Have you a desire to be always reading the Testament?" They said, "Oh yes, Sir; all night, and all day!"

Another Brahmin said to me, "Sir, did you give a book to one of our Sircars some time ago?" I said, "If you shew me the man, I may remember if I did or not."—He said, "That man only read that book and cry: he never sleep, and not eat; only read and cry."—I said, "Where can I see him? Where does he live? Tell him I will come and see him." He said, "Sir, his friends very angry upon you for giving him that book: they won't let you see him."

Another Brahmin came to me one day, and said, "Oh, Sir, what shall I do? my son has been reading that book you gave me, and he is going to lose his caste." I said, "How old is your son?"—He said, "Seventeen years, Sir." I said, "That is right: it is time now he lost his caste: but how is he going to lose it?"—He said, "Sir, he is going to eat every thing; and he says that I am not his father, but that his Father is in Heaven." I said, "You go, and do and say the same."

Some other Brahmins came up to me, and he went away. One of these was a stranger: the others I had seen before: they came on business, and were waiting close to my desk. One of them who came with the stranger was a man whom I had often seen scoffing at others for reading the Scriptures; and I had several times offered him Tracts, in Bengalee, to read, but he always treated my offer with contempt. Seeing the certainty of his having to wait some considerable time before I could attend to his business, and not willing that he should be idle near me, I opened a Tract of the Acts of the Apostles, in Bengalee, chap. x., and noted especially the 34th and 35th verses. He took it, laughing, and said, "You always want people to read Christian Books, Sir: I will never be Christian, Sir." I said, "I know that of your own will you never will be; but read that Book where I have turned it down, and I shall be glad to hear what you have got to say afterward." He began to read; and to the stranger I opened the Testament, and turned down chap. vii. of the Gospel of St. Luke, marking off especially the 11th to the 18th verses. This man read quietly till he came to the 13th verse: he then got up, and went about ten yards from the place where he had been sitting, and sat upon some bales, and began to read out aloud: and in about ten minutes he was surrounded with from forty to fifty people, all listening with the greatest attention—he, like a sponge drinking in water, absorbing and inwardly digesting every word he was reading—then was the light shining in darkness, *but the darkness comprehended it not*. The scoffer by this time said to my Sircar, "Bindabun, what book is this that Sahib has given me to read?" The Sircar smiled, and said, "Ah! how many times has Sahib offered you books, and you would not read them." He said, "Ah, brother, I did not think there were such words as these! Here, Bindabun! let me read this part to you." Then he began to read aloud; and he read two chapters before he left off, during which time he had about twenty people listening to him. I had finished his master's business, and he went away: he came back again, and begged I would forgive him for laughing so often at others for reading those good books, and praying that I would give him one. I promised to get him one. The stranger continued to read till the gates were shut. I gave him a Letter to the Rev. Mr. Morgan, at Sulkea, who kindly gave him a Testament

in Bengalee. This man lives at Howrah, and the scoffer now goes night and morning to read the Testament.

A Sircar came to me to-day, and said, "Oh, Sir, I am glad to-day is Saturday!" I said, "Why?"—He said, "To-morrow, Sir, I shall sit all day under my plantain-tree, and read that sweet book which you gave me." I said, "You mean the Testament?"—He said, "Yes, Sir." I said, "Do you believe what you read?"—He said, "Yes, Sir." I said, "Then you have only one thing more to do, that is, to practise."—He said, "What is that, Sir?" I replied, "To do as well as to believe."—He said, "Sir, I never tell a lie word now, since I read that book. How can I lie!" Turning to my Sircar, he said, "Bindabun, do you read the Testament?" He said, "I often read, instead of eating; for I read in the morning, till I have no time to eat before I come to office: and I read at night, and sometimes no sleep."

Indian Archipelago.

LONDON MISSIONARY SOCIETY.

THE Rev. W. H. Medhurst, in writing to the B F Bible Society, under date of the 27th of January, thus speaks of the

State of the Schools at Batavia.

May I request that you will have the goodness to lay before the Committee of the British and Foreign Bible Society an application from me, on behalf of a Chinese Boarding School, containing 25 children, all of whom read English; and on behalf of the Parapattan Orphan Asylum, containing 52 children, receiving an English and Dutch Education, for the following grant:—50 English Bibles, Nonpareil; 100 English Testaments, Brevier; and 25 Dutch Testaments, of the London Edition.

The Chinese Boys read the English Testament regularly at our Family Worship, and have thus gone nearly through the Gospels and Epistles. They can open the English Testament at any part, read it fluently, and translate it forthwith into Chinese and Malay; being able to do the same with the Chinese and Malay Testaments into English, though not yet so perfectly as we could wish. They have been only two years in our Boarding School, and are to remain four years longer; after which time, we hope to turn

them out thoroughly acquainted with the above three languages. Their education is entirely religious; and most of them express themselves decidedly in favour of Christianity.

The Children of the Orphan Asylum are the descendants of Europeans, and are under a decidedly Christian influence: three have already joined our Church. They can all read; but have scarcely a Bible among them, except a few presented by the Bible Society three years ago; half of which grant I felt constrained to leave among the crew of the "George the Fourth," in which vessel I came here.

Should the Committee have on hand any Malay Bibles, Roman Character, they will be very acceptable here; particularly the 8vo. Edition, printed at Chelsea some years ago.

New Zealand.

CHURCH MISSIONARY SOCIETY.

Missionary Meeting.

THE following account has just been received of a Missionary Meeting held at Kaitaia, in February. Mr. J. Matthews, of Kaitaia, thus describes the proceedings before the commencement of the Meeting:—

Early in the morning of Thursday, February 11th, the Natives, who had for days been assembling, were engaged in making a semicircular booth. Noble Panakareao's English standard was flying; and another colour on the Church Tower. On the ringing of the bell, portions of about twenty different tribes assembled to witness one of the most interesting sights seen in this land. Once-discordant tribes, who lived in actual malice—*hateful and hating one another*—now met together to manifest their gratitude to God for the *Word of His Grace*, by forming themselves into a Branch Society.

There were present, the Rev. Richard Taylor, Messrs. J. Matthews, W. G. Puckey, William King, several Europeans, and at least 500 Natives. The remainder of the narrative is furnished by Mr. Taylor.

The Rev. R. Taylor took the chair; and opened the Meeting by giving out the Hymn, "Salvation, Oh the joyful sound!" in native, and reading the Sixty-seventh Psalm. He then addressed the Meeting as follows:—

My Friends—You are acquainted with the purpose for which we are now met together: you are aware that we have two objects especially in view—the acknowledging of our gratitude unto God for the many mercies which He has shewn, and also to assist in sending the Gospel abroad. Several individuals will address you, and more fully explain the subject. I shall therefore at present only exhort you to listen with attention and keep silence, that you may the better hear what is said.

Mr. Puckey was then called upon, to propose the First Resolution:—

That, esteeming a deep sense of the many mercies which we enjoy, and more especially of God's goodness in sending the Gospel to us, we feel it to be our bounden duty to acknowledge the same; and to use every means in our power for diffusing abroad that Gospel, to whose blessed influence we solely ascribe our present happy state.

My Friends—The purpose for which we have all assembled here, is, that you may fully understand the meaning of the proposed Collection, of which you heard a month ago, in a Discourse respecting the Redeemer's Kingdom. For seven years you have heard the sound of the glorious Gospel of Jesus Christ. Many of you are believers, and are enjoying the blessings of God's Word: many of your relations have believed, and have finished their course with joy, and are now in heaven. I think it behoves us all to shew our gratitude to God, for His many mercies; but you especially, that it has pleased Him to send you Missionaries, who have explained to you *the unsearchable riches of Christ*, and have been the means of your becoming a peaceable people. Consider your former state: you were never at peace; you could not sit still: you could not call any thing your own; but now, you sit down in peace in your own little places, and there is no one to molest you. Consider this, and think of other nations: see whether we cannot help them! How was it that Missionaries were first sent to you? How were their expenses paid? It was by collection. Now, then, let us try what we can do: open your hearts and your little bags, and try if you cannot send a Missionary to some dark part of the world. Now try! This is the first time that you have been taxed; but we are not ashamed, as it is for the Redeemer's Cause. England has sent out Missionaries to all parts of the World: let us be the means of sending out one, if we can: you have all *received freely, so freely give*. Surely you would not like to be the only hearers of the Gospel! Would you not like that other nations, who are as dark as you yourselves once were, should receive the same privileges? Yes, I know it ought to be your desire; and I shall see, by your shillings, by-and-bye, that it is your desire. You have been blessed, let others be blessed also.

Noble, the Chief of Rarawa, then seconded the Resolution, holding it in his hands, in these words:—

Do not suppose that this is a new thing; although, perhaps, some of us present may not perfectly understand it. It is not a new thing: read your Testaments, and you will see it is not a new thing: you will find, that, in the time of our Saviour, collections were made for the Temple; and our Saviour told Peter to cast his line into the sea and take the first fish which came to his hand, "And take that which is found in his mouth for me and for thee." That word is as applicable to us, at this present time, as to them. If our Teachers gave us money for believing and being baptized, then it might be said that we were bought by them; or were our Teachers like the Pakeha Maori, then it would be so. Do not stop up your hearts: give liberally: open your hearts. The knowledge of the Lord must go abroad, to complete the work, that all may be believers. Great have been the mercies of the Lord to us; for when we were afflicted with pain, He said, "*Look unto me; and I will save you!*" We were all very ill with the Influenza, and the Clover Complaint*; we prayed to God—He heard, and saved us. A short time ago we were afraid the sun would scorch us up with heat, and we should have but little food: the Lord had mercy upon us, and sent rain, and caused the grass to grow upon the mountains and in the valleys. It had not rained long, before we were afraid the rain would injure our crops: the Lord had mercy on us again; and the sun now shines, and we have our desire. We must pray for a blessing on our offering. When we used to make a large kite†, we were very particular in having the wings of the same length, and strong enough to bear the current of air: for if they were not, perchance, while the line was being given out, and we were exulting in our hearts at its steady ascent, and watching for it to be lost in the clouds, it would come in contact with a current of air and get a broken wing, and fall precipitately to the earth, and thus be smashed to pieces. So will it be with us, if we are not united. This is all that I have to say of the Resolution which I hold in my hand.

Mr. Matthews proposed the Second Resolution:—

That we feel we cannot better shew our gratitude to God, and our estimation of the Blessings which the Gospel has conferred on us, than by yielding a ready obedience to the command given by our Great Redeemer, *Go ye into all the world, and*

preach the Gospel. We do, therefore, this day form ourselves into a Missionary Society, to be called "*The Kaitala Branch of the Church Missionary Society.*"

The Resolution which I hold in my hand declares that we have come here this day to shew our gratitude for the good which we have received, and to assist in sending the Gospel to the whole world. My Friends, it would not be right to stop up the water-courses: the water must needs flow into the sea, whence it came. It is the sea which feeds the fogs and clouds; and these, being assisted by the hills and mountains, cause the springs to flow in numberless rivulets; and they, collecting together, form the large river through this place, and return to the sea, their parent. The Lord, in like manner, has caused His abundant goodness to be showered down upon us, in giving us the waters of His grace to refresh us; and we should endeavour to be like the hills and mountains, which do not retain the water for themselves only, but return them to fertilize the valleys and plains: so should we endeavour to send the blessings which we are enjoying ourselves to those dark places of the earth which have not yet heard the Name of Jesus. There are several hundred millions of Heathen who are now in darkness. What shall we do? We must give the light to them. You are not poor men, you are gentlemen: God has given you every blessing. God has given you talents—to some, one; to others, ten—and He will require an account of them. Christ and his Apostles were enabled to go from place to place, preaching the Word, from the assistance which they received from those who ministered unto them. Christ said, *The labourer is worthy of his hire.* We are advocating no new thing: we want to send Testaments to those who sit in darkness. Now, Testaments do not grow on trees, neither can Missionaries swim across the deep: Captains will not take them across in their ships without payment, and Testaments cannot be printed without expense. It is through the offerings of the Church that you see us here this day, and yourselves in possession of Testaments. The Jews of old contributed gold and silver for the erection of the Temple. God has promised His Son, *I will give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession.*

Meinata, a Native*, seconded the Resolution:—

* Meinata was converted to Christianity by hearing the First Chapter of Genesis read: the simple account of the Creation immediately arrested his attention. He has been a most consistent character ever since. Mr. Marsden, when at this Station, inquired if any Native had been converted by the simple relation of the Word of God: he was much struck with this instance; and stated, that he thought if the Ten Commandments alone were printed and circulated through the land, it would have a most happy effect.

* The "Clover Complaint" is a distension of the bowels, similar to that produced in cattle from eating clover.

† There is a native amusement of flying a kite, which is made in the shape of a bird called Kahu; but they used to make them of a very large size, several yards long, and call them Pakautau, "a wing."

My Friends, do we indeed understand these things? Perhaps some do; and others do not. In former times, we were all the children of the devil: we were without shelter, like people in the rain; but God moved the hearts of His People in England. Yes, that God, who made the heavens, and earth, and sea, and all things therein, caused persons to give of their earthly goods, to send us, who were in great darkness, the light of the Gospel. We were like persons in the rain. Messrs. Puckey and Matthews found us in sin and misery—no God, no blessing, no comfort—all darkness and despair. But we have received the Gospel, and are now assembled to shew our gratitude to God, by making a Collection, that we may have a part in sending forth Missionaries to some people who have not heard those glad tidings of the Gospel which we have. We have this day come together to make return for the many benefits which we have received; and to send out Missionaries to those parts which have not, as yet, heard the glad tidings of the Gospel. *How shall they hear without a preacher? and how shall they preach except they be sent?*—This is all that I have to say of this paper which I hold in my hand.

Mr. Wm. King then proposed the third Resolution—

That an Annual Meeting be held in Kaikāia on the Second Thursday in February.

My Friends—It is the desire of all Believers that the number of God's people should increase. Therefore, let us all assemble every year, to give a portion of those things which God has given us, that the Gospel may be sent to those who have not yet heard the blessed things spoken of in that Gospel.

Busby, a Native, then seconded the Resolution:—

My Friends—Although we have come together to hear, and although we agree to these things, perhaps some persons will deride us: yet those who believe in God will rejoice when they hear of this day's Collection. Though some may deride, others will rejoice: let us also rejoice. Those who have the truth in their hearts will realize the benefit: those who do not join in the battle are sorry afterward, when the victory is gained: therefore I exhort you all to be of one mind; and join together, and be one in heart!

All the Resolutions were unanimously carried; the assembly holding up their right hands.

The Chairman then rose, and said—

My Friends—You have now had the object of our Meeting fully explained, and the best way of shewing your gratitude to God pointed out. You have received the Gospel: you have professed to be thankful for it: let, then, those

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whose hearts are large toward God give largely, and those whose hearts are small give accordingly; but what you give, give freely, for God loves the cheerful giver. When David wished to build a Temple to the Lord, he, his princes, and people, brought forth their offerings of gold and silver and precious stones with a willing heart. But remember, my friends, great as was their object, ours is still higher: it is to render the whole earth God's Temple. Our happiness is concerned in God's glorious Kingdom being established: when He reigns, we shall reign also; His glory, honour, and happiness, will be shared by us. Jesus Christ bade his disciples to go and preach the Gospel in all lands: if they had sat still in Jerusalem, the Gospel would not have spread abroad; but they obeyed His word, and went into every kingdom; and you have received it, even in this distant part of the world. Shall it go no further, when there are millions of our fellow-creatures who still remain ignorant of it? The Missionary Society is straitened for want of funds: great as its works are, they must be greater, to evangelize the world. Remember, you may now be the means of sending a Missionary to a new Station, and thus contribute to dispel the darkness of the world. Come forward then, my friends, and present your offerings to the Lord!

The Natives then came and placed their offerings on the plate; advancing in order, and depositing their gifts as they walked past the table. Each Tribe came separately, headed by its Chief. Old Witi, nearly ninety years old, Chief of the Mount-Camel Tribe, walked up with a firm step, and placed two dollars on the plate. Noble, the Chief of the Rarawa, and his wife, gave five sovereigns. Several other Natives gave gold. The scene was most picturesque, as the different parties filed past, many being well dressed. When the Collection was over, the Chairman held up the plate to view, piled with silver and gold—for nothing else was offered—and said—

I rejoice to behold the first-fruits of our labours among you: and fervently do I pray that a blessing may attend this your offering. As David blessed God for having put it into the hearts of his princes and people to contribute willingly to the erection of the Temple at Jerusalem, so do I bless the Lord for having put it into your hearts to come forward as you have just now done: and most earnestly do I hope that this day's proceedings may be instrumental in founding a New Mission in one of the still dark spots of the world. Your contributions shall be immediately forwarded to Port Jackson; from whence the amount will be transmitted to the Parent Society in England.

He then gave out a Hymn, and dismissed the Meeting with a Blessing. It is difficult to describe the ardour which prevailed. Parents placed a sixpence or a shilling in the hands of their infants, that they might each be contributors to the Cause.

Collection—Gold, 20l. 10s.; Dollars, 3l. 4s.; Half-crowns, 5l. 2s. 6d.; Shillings, 16l. 12s.; Sixpences, 16s. 6d.—Total, 46l. 5s.

West Indies.

CHURCH MISSIONARY SOCIETY.

JAMAICA.

General View of the Mission.

THE number of the Stations occupied by the Society in this island has been considerably diminished, from various causes. Several of the Missionaries, some from ill health, and others on different grounds, have returned to this country. Thus the Mission has been left in a comparatively feeble state. The Rev. R. Panton informs us, however, that those who remain in the island are of one heart and one mind. In a Letter dated Feb. 19, 1841, he thus describes the Annual Meeting of Missionaries:—

About a month since we had the Annual Meeting of the Mission. We assembled at the Grove Station; and all attended, except the Rev. W. N. Ashby, and Mr. Manning, who were sick, and Mr. Smith, who was attending Mr. Manning. The Meeting was very pleasant: the greatest unanimity prevailed throughout. We were, I hope, profitably engaged in Christian intercourse for a week, and separated with feelings of cordial affection. This happy state will, I hope, under God's blessing, continue and increase.

On the same subject, the Rev. H. L. Dixon remarks, Jan. 13, 1841—

Wednesday was the day appointed by the Committee for the Meeting of the Brethren engaged in the Mission. It had been so long a time since some of us had seen each other, that two expressions generally prevailed—"How happy we are to meet!" "We trust we shall be permitted to meet oftener for the future!" All with whom I conversed, appeared to be animated by one spirit—endeavouring, since the return home of so many whom we once numbered among our fellow-labourers, to support each other's hands with the greater strength and sympathy.

Mr. Panton, in a Letter dated Feb. 19, 1841, has also furnished the following return of the Stations of the Society:—

Station.	Parish.	Instructor.	Office.
Port Morant ...	St. Thomas-in-East	Mr. Eugene Kesler.	Native Catechist and Schoolmaster.
The Grove.	St. Andrew's	Rev. Rich. Panton .	Missionary <i>pro tem</i> .
(Normal Station)		Mr. Nathan Ashby .	Catechist and Normal Schoolmaster.
		Mr. George Spence.	Assistant.
Rural Hill	St. Thomas-in-East	Rev. W. N. Ashby .	Missionary.
		John P. Osborne...	Schoolmaster (Normal Youth).
Port Antonio ..	Portland	Mr. Tho'. Tollemache	Native Catechist and Schoolmaster.
Birnam Wood ..	St. George's	Rev. J. F. Sessing ..	Missionary.
		Michael C. Watson	Schoolmaster (Normal Youth).
Woodford	St. Andrew's.....	Mr. Josias Cork ...	Catechist.
Somerset Hall..	St. Dorothy's	Mr. Francis Byrne .	Catechist.
		George Strout	Schoolmaster (Normal Youth).
Prattville	Manchester	Mr. W. Manning ..	Catechist.
Elastree	Manchester	Mr. J. Kinloch	Native Catechist and Schoolmaster.
Old England ...	Manchester	Mr. William Smith .	Catechist.
Siloah	St. Elizabeth's ...	Rev. H. L. Dixon ...	Missionary.
		John Tollemache...	Schoolmaster (Normal Youth).
		J. Wallace	Sch. master at Retirement, out-station.
Mount Hermon	St. Elizabeth's ...	Rev. W. Forbes	Missionary.
		Robert Hutton	Schoolmaster.
Nain	St. Elizabeth's ...	Mr. J. Bennet	Native Catechist and Schoolmaster.
Chichester	Hanover	Rev. C. W. Winckler	Missionary.
		Mr. Crichton	Schoolmaster at Alexandria.
		Mr. Foreman	Ditto at Argyle Pen.
Churchill	Hanover	Mr. Henry Taylor ..	Catechist.

From the Reports of different Stations we shall make such extracts as will shew the State and Progress of the Mission.

Rural Hill Chapel.

At Rural Hill a Chapel has been erected, which is one of the most beautiful Places of Worship in the island. It was built under the superintendence of the Rev. W. J. Woodcock; and the people contributed largely to the expense of its construction.

Mr. Woodcock was obliged to leave this Station, on account of ill health, in the spring of last year; and was succeeded by the Rev. W. N. Ashby; who writes—

The Chapel struck me as being the first of its class I had seen; and for combining the required space, neatness, and cheapness, it has not, I am sure, been surpassed in the island. It is crowded every Lord's Day with people, who, until it was built, had not a Place of Worship within six miles, and no one to call them from the darkness in which they lay.

The coast in this district rises abruptly from the sea, in large bluffs of massive rock; on one of which our Chapel stands, emblematical, I trust, of its foundation. These conceal from the traveller the neighbouring estates and populous villages; and on the Lord's Day, the spectator is surprised by the simultaneous outpouring of some hundreds, who line the numerous roads which wind around the cliffs. Groups of aged persons, bending up the steep ascent—parties of the young, hastening on with more active step—and happy children, our most interesting charge—all obedient to the summons of the bell from above, softened in its monotony by the chorus of waters below, present a blessed prospect to the eye, and combine to arouse the mind to thankfulness and praise, and to awaken heart-stirring considerations in one who is called to minister to the spiritual wants of every soul composing this scattered flock.

After full Service, and a sermon in simple and forcible language, classes are formed for instruction in reading; in which all ages earnestly join, to the number of 220, many assisted by spectacles. I then proceed to colloquial instruction on the subject of the sermon, or lesson of the day—endeavouring to keep to one subject—or a section of Trew's Catechism; and end,

at about four o'clock, with a Hymn and Prayer. My humble charge—having come together, I hope, for the better—then seek their homes; and soon disappear, among the rocks and dells which once never smiled when the Lord's Day appeared.

Signs of Religious Improvement.

My meetings with candidates on Fridays, and communicants on Saturdays, are well attended by at least two thirds of the whole number. Nothing of a painful nature has come to my knowledge respecting the communicants: on the contrary, I have reason to believe that they have profited by my late strict measure of suspending a few from the Sacrament for a time. Yesterday, however, I was grieved to learn that two candidates, a young man and woman, both unmarried, had committed a sin for which I was obliged to strike off their names from the list: I intend, in the next meeting, publicly to exclude them, as an example to all. On the other hand, a feeling of decency, and a desire to live according to the precepts of the Gospel, is gradually making its way among young and old. Young men and women, whom, on gaining knowledge of their living in sin, I was obliged to exclude from the Sunday School, are now coming forward to be married. Old women, mothers, and members of my church, although some have never been married themselves, bring their sons to me, with a request that I would speak to them on the subject, and help them to get married. These are certainly tokens for good; and I have no doubt that the distressing case mentioned above will ultimately be equally productive of good, inasmuch as the disgrace and shame falling upon those families—for such they begin to consider it—will stir up their minds on this point, and make a lasting impression upon them. I have not admitted any candidate to the Sacrament; but received fifteen new members during the quarter, some of whom were reputed characters of old, and others are promising young people.

The general behaviour of the people is very good. They are doing their work steadily, to the satisfaction of their employers, and, on the whole, seem to have comfortably settled down. This was more especially obvious during the last holidays. Never before has such a season

passed over so quietly. Not a drum nor any other noise was heard in the whole neighbourhood; and, indeed, never before did the people evince their gratitude and acknowledgments for good received to such a degree as at this time. It was, indeed, a holy time of refreshing from the Lord to us all. May He increase this feeble beginning, and may we endeavour to serve Him in holiness and righteousness! May He in mercy shine upon this His work of grace in this newly commenced year; and may the many blessings received in the past encourage and stimulate us to still greater exertions in His cause, and wholly to trust in Him for every good thing! [Rev. J. F. Seasing.

There are others, however, who appear humbly to embrace the Gospel. I will mention one instance of benefit derived, which has lately come to my knowledge. A member, who, from all I can learn, was always quarrelsome and revengeful, was offended with another member; but after reflection led him to act the Christian's part. He went to the other man's house, and called out, "Brother, me hear in church some Sunday back that we must not let the sun go down upon our wrath, and so give place to the Devil. I come, therefore, to make peace with you." He then acknowledged his fault, begged forgiveness, and they were reconciled.

[Mr. Cork.

The people at the Station, and in the neighbourhood, I feel happy to remark, continue to be teachable, well-disposed, and industrious; giving general satisfaction to their employers on the respective properties, working continuously and faithfully when employed. This I have witnessed myself, having lately visited one of the nearest properties, when the people were cheerfully engaged in making sugar, &c., having commenced taking in crop. On that occasion, the Manager informed me that he was particularly pleased with the good conduct of the people located on the property; and such was the confidence he reposed in them, that, having no Book-keeper on the estate, he left the mill, boiling-house, and still, to be conducted by the people; being perfectly satisfied that they would act in the most faithful and conscientious manner toward the Proprietor, from having experienced their kindness, honesty, and unremitting attention to duty.

I went through different departments alone, and spoke a word of advice to each;

cautioning them to bear in mind what was expected from them as Christian stewards, and faithful servants, in the performance of their duty. Those who were employed were all members of the congregation.

I visited another property when I found the people acting in like manner. The Proprietor told me personally that he left all to the management of the people, and that they were giving him much satisfaction. The Gospel is making rapid strides in this district, among the lower orders of society, as well as in some respectable and well-disposed families; and the humble *work and labour of love* is silently bringing forth fruit, to the praise and glory of God.

I feel happy in being able to remark, that not one person connected with the Society has been, to my knowledge, brought before a Justice for any misconduct whatever, or disrespect toward his employers. I have on some occasions been instrumental, with God's blessing, in settling matters among the congregation, as they have come before me. The people are remarkable for having, on many occasions, returned good for evil.

[Mr. Byrne.

Two cases have occurred this quarter, which I mention only to show the acuteness of feeling which is now manifested by the friends or relatives of any who may have in any manner brought disgrace upon the community here. It shews an improvement in our society: I fear that not long ago such events would have been artfully concealed. One case is that of a young man who has been suspended from the Communion for a season—not for any thing gross, but for great indiscretion of behaviour; and whose greatest accuser was his own brother, and that brother remarkable for his affection to him. The other case is that of a young female, not a professor, brought by her mother to Mrs. Dixon. The mother was deeply affected, and took the first opportunity of communicating the circumstance. The sister, a Sunday scholar, quite young, mentioned the same to one of the domestics, and, with many tears, made this striking observation: "Me never pray for myself without praying for my sister too, and me no know why this trouble come upon me." I have indeed thought, that, in the above-mentioned and other circumstances, the Apostle Paul would have pronounced the same eulogium as he did to the Corinthian Church: *Behold this self-same thing, what careful-*

ness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what zeal ! In all things ye have approved yourselves to be clear in this matter.

There has not been a period in which such numbers were flocking to the House of God ; so many strangers coming from various distances ; so many marriages taking place among the people ; so deep and solemn attention paid to the Word of God, with carefulness to understand it ; so much honesty and quiet behaviour among the people on the different estates ; so many young people desiring to enlist as candidates for the Holy Communion ; so great a degree of discipline maintained, and affection manifested, among those united in Church-fellowship ; and so much sorrow evinced by whole parties related to any individual who may have fallen into temptation.

Windsor is immediately contiguous to us. I am very little, if at all incorrect, when I state, that three years ago there were only two married families in the place. At Christmas, two years ago, their vociferous unhallowed mirth, together with their drumming and fiddling, were beyond bearing ; and when remonstrated with, their answer was, " Them somebodies that attend church got for them God : we got no for we God." These persons have since that time learned to read the Testament ; and the present season may be termed a season of Prayer Meetings and singing the Songs of Zion. On Christmas Evening, the tunes, as heard at a distance, from this Station, were peculiarly gratifying, both in themselves, and as a striking contrast to former times. There is not one person in the place living, as far as I know, in promiscuous intercourse. Several of the best of the congregation are Windsor people ; and it may not be impertinent to observe, that one man, more stubborn than the rest, whose axe and hammer were to be heard nearly the whole of the Lord's Day, first postponed his noisy exertions until after the Services of the day ; and has now left them altogether, and begins to talk like a man in *his right mind*.

[Rev. H. L. Dixon.]

Here I cannot forbear mentioning an interesting circumstance, evincing the good resulting from our strenuous endeavours to educate the people. A young man, formerly one of my week-day scholars, came to me, desiring to be admitted a candidate for communion. As he has left this neighbourhood, and now resides near Stoney

Hill, I asked him why it was he wished to be united to the Church here. His answer forcibly struck me, and made me desist from importuning him further :—" It is true, Massa, the Gospel preach there, but that not enough for me: suppose me no understand all the Minister say, I can't stop to Sunday School there, and ask the meaning, as I do here. I must go to the leader to be informed, a man, perhaps, who can't read: how can I trust him, when, though I can read myself"—he was one of my best readers—" I can't understand. Besides, there are no classes in the week to which I may go with my Bible, and read, and hear it explained. No, Massa, my heart with you—I will try and come."

[Mr. Cook.]

District Visitors.

I know not how to be sufficiently thankful to Almighty God, for twelve individuals, whom I have selected from the communicants, for the purpose of helping me. These helpers are, I really believe, from a long acquaintance with them, men of faith and of the Holy Ghost, well reported of by all, and their praise is in every estate. With their assistance, I am able to do, with ease, five times more Missionary labour than I could accomplish when I first came here. Yes, blessed be God ! by their means I am able, when confined at home, to look into almost every corner of the Properties connected with Siloah, and know what they are doing.

[Rev. H. L. Dixon.]

Specimens of the Contributions of the People.

The Station was visited by a Deputation from the Corresponding Committee, consisting of the Rev. Messrs. Panton and Griffiths, and Mr. Farquharson. Their chief object was, to address the people on the subject of forming a Missionary Association. Although but very short notice could be given, we had a large number of people ; and such was the effect produced by the statements and appeals of the speakers, that before the meeting broke up, 150 persons came forward to have their names enrolled as Subscribers to the Society: 104 have since been added, making a total of 254. Nearly all these are paying a subscription of 10d. or 1s. 8d. per month ; so that the Society may expect to realize from the Rural Hill congregation about 200l. per annum, independent of the School payments, which amount to 50l. more.

[At Rural Hill.]

Feb. 21, 1841—The readiness of the people, in making their collection to-day, was the most pleasing we have witnessed. On the past Lord's Day, I made an urgent appeal to their consciences on this subject. That appeal was not in vain. We collected, at once, 17*l.* sterling for the Society: but this will not be all, for many were not provided, and I have found that the second Lord's-Day's collection generally brings in more than one-third of the first collection. The reason is, that a week's notice does not reach all the people; but by the second week they hear of it, and then contribute. I do hope that this year we shall send home 100*l.* currency from Siloah. I expect by next Lord's Day to have obtained at least one-third of that sum. Pew-rent cannot be charged until we have a floor.

Feb. 28—The collection commenced last Lord's Day has increased to 35*l.* 15*s.* currency. Thanks be to God!

[*Rev. H. L. Dixon.*]

At Mount Hermon, the subscription list progresses satisfactorily: it shews 288 names. Of these 64 pay 1*l.* 1*s.* 8*d.* per annum = 71*l.* 6*s.* 8*d.*; 130 pay 10*s.* 10*d.* = 70*l.* 8*s.* 4*d.*; and 34 pay 5*s.* 5*d.* = 9*l.* 4*s.* 2*d.*; making a total of 150*l.* 19*s.* 2*d.*

Intercourse with Candidates for the Lord's Supper.

Dec. 7, 1839—Engaged, as usual, in examining candidates for Baptism, and in marrying. In the afternoon, one of my most constant hearers, during the whole of my ministry here, came to me to "deliver himself"—according to the phrase they generally use when they come to seek admission to the bench of candidates for the Lord's Supper. I had a long and very interesting conversation with him; but I shall mention only two or three points upon which I questioned him. As he was rather a gay and wild young man when I first came, and lived in the manner which has been appropriately termed "the fashion of the country"—was also a person of considerable natural abilities, learning to read fluently in a short time—married at an early period after my coming here—has evinced much zeal, in his attendance on the House of God, in reading the Testament to sick people, in taking a class in the Sunday School, and in giving much manual labour to assist in the erection of the Chapel—and, for his means, has been a liberal subscriber—I asked him how it was he had so long delayed applying for admission among God's People, and what

his feelings had been both before he became a married man and subsequently. He said, "Oh, Minister! me live in bad fashion long time—me like to hear Prayers, but me go home always quite heavy; me consider, me consider upon it much; me consider upon it every time me go home, and me say, 'Oh! me die some time! me live in bad fashion, and that no good for my soul—me feel so heavy, me marry.'" "Did you not think that you had made a great step toward heaven when you became a married man?" "Me no think so; because me feel, after me marry, that me heart no good, no good at all: and so me go on; and me think many times that me go speak to Minister, to come to 'Table,' for me feel me have no strength; and me wish to come closer to my Saviour, to take grace; but me no give the proper time for it. Well! but me Minister tell me, some time back, about three men—Shadrach, Meshach, and Abednego; me hear him tell we how they go into the fire, and no hair off, for him coat not burn at all; but the wicked people, who put the good people into the fire, them burn up at once, and not a piece of them left: and how there was another somebody in the fire along with the three good men; and him favour (resemble) the Son of God: and God took them all out of the fire, and no harm come to them. Oh, Minister! me think long time upon for God, Him great power, how Him kill all them that go against Him; and me decide then that me deliver myself up." He mentioned also the next Lord's-Day afternoon's discourse upon the great power of God, as he termed it, in preserving St. Paul after he had been stoned. I gave him encouragement to *cleave unto God with full purpose of heart.*

Jan. 5, 1841—The accuracy of the parable of our Saviour, which compares the Kingdom of Heaven to a grain of mustard-seed, is often proved in the cases of persons coming to tell me what the Lord has done for their souls. They have heard the Word for some time, it may be: it takes some decided effect: the influence at first is not enough to make them at once declare themselves on the Lord's side; but after much reflection, after the conduct is visibly improved, and the mind stored with Christian principles, they make themselves known to me. Such persons, I observe, are generally very steady and decided, and do honour to the name of disciples. I am rather under the mark than above it, in these observa-

tions, when speaking of a man and his wife, who came to propose themselves as Candidates, and spent nearly two hours with me this morning. The man told me that the Word of God, which he from time to time heard at Siloah, had first made him reflect deeply upon his past life; then it made him afraid of another world; then it made him pray; afterward he felt obliged to marry; then to try to keep all God's commands; and now to deliver himself up to the Church, trusting for his soul's salvation only in the merits of his Saviour.

Feb. 11, 1841—On my return to Siloah this morning from Maggoty Pen, I found a man and his wife waiting to beg admission as Candidates for the Lord's Supper. I was never better satisfied with any person than with the man. He has been under my inspection during the last four years, and has come to Evening Prayers almost regularly from the time we first came to this place. His wife, with whom I have every reason to be well satisfied, gave testimony to the usefulness of Mrs. Dixon's instructions imparted to her class of young females, which she attended until she became married.

Feb. 13—A time of refreshing indeed! A visible manifestation of the outpouring of the Holy Spirit among us! Twenty new Candidates enrolled on our lists this morning! These were selected out of many:—several could not as yet be received. And who are the selected? Mostly those who have attended with us for a considerable time—men and women known with a great degree of accuracy, and well reported of—proposed first by some communicant ready to state his acquaintance with their Christian experience—all examined separately by myself, and required to give a reason for the hope that is in them.

Seven out of this number of Candidates were young females, from sixteen to twenty-one years of age, from Mrs. Dixon's class; and recommended to me by her, from an intimate acquaintance with them of at least a year's standing.—May the Lord preserve these lambs of His flock!—I have, on many occasions of a like nature, wished that some one of our esteemed Committee could take a peep at us, and see how the Lord is honouring their Mission in this part of the world.

Feb. 26—Breakfast was scarcely finished, when a young man called to acquaint me with his religious experience, and

to have his name entered as a candidate for the Lord's Supper. As he was an intelligent person, had attended me from the first day of my coming to the district, appeared at all times solicitous to see and hear and learn all he could—without, I am sorry to say, any great practical effect upon his conduct—I detained him a considerable time in conversation. The chief point on which I wished to talk with him, was, How could he be so long apparently pleased with the means of instruction, and greedy to learn reading, writing, and ciphering—constant in his attendance at church, and at Evening Prayers, with scarcely an omission—and yet remain uninfluenced for a long time in his character? He said he really could not tell;—for he was always very fond of learning the Bible, and fond of Prayers; but he could not do as he wished—leave off all bad practices. I reminded him, that although his temper was so mild, and he so regular in his duties, both in his calling and at the House of God, yet he once lived in a way of which he was now ashamed, and that his father had once brought him to me as a stubborn and refractory boy. "Yes," he said, "he remembered all that well; and felt himself quite low when he remembered it." He then detailed, at some length, his thoughts upon, and his experience of, the deceitfulness of the heart; and avowed, that his feelings and motives were now totally different from what they had been before.

March 5—In the evening, I was cheered by the approach of twelve persons, who had just come from Accompong, according to a previous intimation to me, for the purpose of being examined, with a view to their joining the Church at this place. Of all of them I had some knowledge: of some of them, that knowledge was intimate. Several circumstances made me feel a deep interest in their coming. 1st, They had for so long a time resisted the overtures of the Gospel, when taught them by many Catechists who had laboured in connexion with the Church Missionary Society. Yet, 2dly, They had left off many of their irregularities, and had been married by me two years ago. 3dly, They had been abandoned by the Society on account of the absence of any convincing evidence of conversion among them. 4thly, Every effort had been used to induce them to join another congregation, within three miles of their town. 5thly, The fact of Mr. Gillies' usefulness among

them, who last laboured there, with earnest prayer, with sorrowful disappointments and despondency, and who left them under the impression that when he spoke no man regarded his message. The whole evening was occupied in the delightful exercise of examining their religious sentiments, and hearing from them the manner in which I trust they have been led to God, and the steady determination they hopefully express of continuing in a reformed course of life.

March 6—A full meeting of communicants and candidates for the Lord's Supper. Every Meeting of this kind, lately, has made my heart glad. Forty persons have to-day been recognised as an addition of believers to the Church. In this number were the twelve who came last evening from Accompong, and twenty mentioned on the 13th of last month.

[Rev. H. L. Dixon.]

Instances of the Power of Divine Grace.

October 14, 1840—I rode over to Argyle Estate, to see old Mr. Campbell and his wife, who are both very sick with fever and ague. I found them both in a satisfactory state of mind. How much grace has changed him! The history of Campbell is very interesting. Only three years ago, he was known and dreaded as an Obea man. It is not more than two years ago, since the following dispute occurred between himself and the Bookkeeper. The son of Campbell was the Headman on the property; and through frequent changes of Overseers, he became a little presumptuous, and did not like to yield to the dictates of the Overseer, however well disposed toward the people. The Overseer got him broke—degraded; and sent him into the field, as a common labourer. It was in the apprenticeship time. This degradation wounded the old man's feelings: he took the part of his son; and various other circumstances combining, all the blame was laid on the poor young Bookkeeper. The trick of Obeaism was then resorted to. The old man having one evening many of his friends around him at his house, commenced playing off his pretended secret powers. He made a mark around him on the ground; and then began to dance furiously in the circle, with a long knife in his hand. Then he suddenly stood still, and stared in the most frightful manner on a certain fixed spot. The eyes of all his visitors were directed toward him; and while lost in wonder as to what would be

the result of all this, Campbell thrust his long knife into the ground; and pointing with his hands to the knife in the ground, he exclaimed, with most unnatural shrieks and gestures, "Ah, my fellow! Ah, my boy! I've got you! you cannot escape me any more!" When the Bookkeeper heard of all that had passed, he instantly left the property. No entreaties from the Overseer, to stop, and to fear nothing, were of any use; he thought his life in great danger.

Now, the same old man is a quiet, serious, and spiritually-minded man. He attends Divine Service regularly, when in health; and walks consistently in every respect. When I asked him, after he had informed me of his ailings, as to the state of his mind—whether he still had Christ in view as his righteousness and hope, and whether he experienced His love and grace, as he had sometimes confessed he had—he instantly replied. "Oh yea, Massa! me cannot tell you all me feel: me suffer much in body, but me mind and heart all peace and happy." I then asked him, whether, if the Lord had thought good to call him out of the world, he would have been ready to say, "Come, Lord, take me to thyself." He replied, "Oh, Massa! me should have been glad at this: me long to go to Jesus." I then told him, with all earnestness, that God was holy, and that without holiness no man should see Him; and asked whether he well knew that he was a great sinner, and that he had no claim for Heaven and felicity—whether he was sure he would go to Heaven, and not to Hell, after his death, &c. He answered, that he well knew he was a great sinner, and that he deserved nothing but Hell; but that I had often told him that Jesus had died for his sins, and had by His blood taken them all away, and that he would give him that fitness for Heaven which he required. Then, pointing to his heart, he exclaimed, "Me feel it there Christ love me." Tears rolled down his wrinkled cheeks, when he thus expressed himself. He was anxious to hear whether I could agree with him, and pronounce his faith and hope to be genuine and solid; and with great pleasure I confirmed and strengthened his hope and joy in a crucified Saviour. His wife, though not so intelligent, is adorning the Gospel of the Lord with him. His son is now a candidate, and lives very peaceably. Oh how does the Lord, by His all-sufficient grace,

change a servant of Satan into a Child of God!

[Rev. C. Winkler.

Interesting Case of a Sick Negro.

Oct. 5, 1839—I had one half of my communicants, for the purpose of giving them instruction, and hearing something of their Christian experience. Several of them had been very sick since the last time of meeting. Of this fact I reminded them; and inquired the state of feeling which generally prevailed among them, during the period of illness. The case of one had been for the time very alarming, as well as singular. He is a very strong man; and had been brought apparently to the last extremity, by taking cold after the extraction of two of his teeth. For two days he seemed to be on the point of suffocation, on account of the great inflammation of his throat, mouth, and tongue: his tongue was so swollen, as to hang in a ghastly manner from his mouth. When he began to tell us of his late affliction, and his meditations during that season, his heart was evidently quite full. I asked him whether the severity of his pains, and the sudden manner in which he had been reduced from great bodily strength to mere weakness, had made him think it hard of the Almighty thus to allow him to suffer? "Oh no, no, no, Minister!" he said, in a quick tone; "me can never think that! me can never think hard of my Heavenly Father, who is always so good to me! Me feel too much that me sinner for that; me know that me deserve nothing at all good." I asked him whether, in his distress, he

thought more upon his body or his mind. After telling me that he thought much more about his soul, he said, "Me think much whether me going to live or to die; me think, at the time, to die. Well, but me make up my mind, that if my Saviour good enough to make me live, me keep myself more than ever to church, and praise and serve Him; but if He take me to Himself, well; me believe He died for me, and will take me to heaven."

[Rev. B. L. Dizon.

Avariciousness in a Negro.

Feb. 15, 1840—A man from Bardawie came to me, and complained of the damage done to his ground by my horses:—he evidently expected money. I told him I would go with him to the spot, and examine the road by which the horses entered; feeling convinced, as I knew the situation of his ground, that it was his own fault: two sticks placed across the pathway would have effectually kept them out. He appeared quite ashamed, when I reasoned with him on the subject; and said, "Massa, black man too bad—bad at heart, Massa: dem eye too big (avaricious): dem no care if dem can get plenty of money: dem tief plenty. Massa, black man neber be like buckra*: if black man do one something and you no see him, him go kiss book him no do it. Black man too bad, Massa."—I hope the case is not quite so bad as he represents: it is, however, too visible that the Negroes have very little regard for truth.

[Mr. Cork.

* White man.

FUTURE RELINQUISHMENT OF THE JAMAICA MISSION.

In July 1839, the Committee resolved gradually to relinquish this Mission, by allowing the several Stations, as they attained a regular parochial form, to fall naturally, as it were, into the general Ecclesiastical Establishment of the island. Since that time, they regret to say, that serious difficulties have arisen in the management of the Mission. But the Committee have passed a series of Resolutions, calculated, as they trust, to provide for its future welfare; and, notwithstanding the difficulties which have arisen, they still entertain the hope that the Mission will be successfully carried on, until the Stations shall assume the form of regular Parishes.

Although, owing to the financial difficulties of the Society, they are compelled to relinquish their operations in this island more rapidly than they had intended, they still wish to deliver up each Station a well-cultivated plot in the Missionary Field, thickly set with fair and fruitful trees of righteousness, the planting of the Lord. And they trust that this will even be done, to a considerable extent, in Jamaica; and that at many of the Stations which God has permitted them to form, the Gospel may be preached from generation to generation, until time shall be no more.

Sept. 1841.

3 I

North-American States.

AMERICAN BOARD OF MISSIONS.

THE following Circular was issued at the last Annual Meeting. It may serve to stimulate and encourage our own Societies in their pecuniary difficulties.

Successful Efforts in Relief of the Funds.

Some features in the Financial History of the Board, during the year that has just closed, have been so marked and peculiar, that the Committee have thought it important to make them the subject of a special communication to this Meeting.

It will be recollected, that, previous to the last Meeting of the Board, there had been, for several months, an alarming diminution in the monthly receipts. To this fact, the attention of the Board was then directed, and much feeling was awakened by the discussions growing out of it. Soon after the Meeting, a statement of the condition and prospects of the treasury, and the importance of a speedy increase of receipts, was prepared, and widely circulated among the patrons and friends of the Cause, in conformity with a Resolution of the Board.

The influence exerted by these means, in the city where the Meeting was held, and on individuals who attended it, was great and happy. One of the churches in Troy made its annual contribution soon after the Meeting, amounting to nearly three times the sum which it had been wont to contribute. The aggregate of contributions from that city during the year has been more than double that of the preceding year.

But beyond this local impression, and that which individuals carried with them from the Meeting, it is not known that the impulse given on that occasion was such as to lead to any important results. The deficiency in the receipts continued and increased until it threatened the most serious evils. At the close of the first six months of the financial year, it was so great, in comparison with the previous year, that if it had continued in the same proportion to the end of the year, the pecuniary resources of the Board would have been diminished more than one-third. In successive Numbers of the *Missionary Herald*, the attention of the friends of the Cause was earnestly called to these facts; and to the inevitable disasters and suffering which must fall on the Missions, if their

means of support were thus cut off.

The condition and prospects of the treasury were subjects of frequent and anxious deliberation by the Committee: they adopted, in November, a series of Resolutions, having for their object present relief to the treasury and the permanent and steady enlargement of the receipts: they instructed the Officers and Agents of the Board to enter on a minute and thorough investigation of the organizations, means, and influences for raising funds for its support throughout the country.

It soon became apparent, in the progress of this investigation, that more than one-third of the churches which profess to act on the Unevangelized World through the Board, had given nothing in aid of its Missions during the preceding year; and that a yet larger proportion of individual members of churches from which aid had been received, had borne no part in the contributions made.

It was thus seen, that if the claims of the Cause could be made to reach the multitude of churches and individuals, not unfriendly to Missions, who were doing nothing, because no personal application had been made to them, the number of contributors and the amount of contributions might be greatly increased.

To effect this, no other plan seemed so well adapted as that extensively pursued in New England some years ago, but which had gradually fallen into disuse—of dividing each congregation into districts, and sending out collectors in each district, with instructions to call on all persons, not known to be unfriendly to Missions, for a contribution according to the ability and willingness of each.

In view of the exigency of the case, six churches in Boston and its immediate vicinity were induced to return to this plan. The result was favourable beyond what had been anticipated. With less ability to give than they had the previous year, the contributions of those churches were more than doubled, amounting to 9900 dollars, instead of 4836, the sum then given.

A Circular Letter to Pastors was then prepared, setting forth the condition and wants of the Missions—the ruinous consequences of the curtailment of their means of support, threatened by the falling-off in the receipts—the ascertained facts as to the number of professed friends of the Board, who were doing nothing to sustain it—and the encouraging result of

the experiment which had just been made in Boston; and entreating them to bring the subject before their people without delay, and see what could be done to avert the impending calamity. This Circular was sent in February and March to the Pastors of all Congregational and Presbyterian Churches, known to be willing to co-operate with the Board. About the same time, a Sermon, presenting more at large the same statements and reasonings, was very widely circulated.

It was so ordered, in the good providence of God, that these appeals went forth at a time when the reviving influences of the Holy Spirit were enjoyed very extensively by the churches to which they were addressed: thousands were thus prepared to receive them, as they might not have done in different circumstances. The response was prompt and decisive. Many churches adopted the plan of collection, which had previously been found so successful: others, which had already made their regular annual contributions, repeated them of their own accord: in some churches, where no effort had been made in behalf of the Board for more than a year, the simple reading of the Circular or Sermon called forth at once a spontaneous contribution twice as great as they had ever made before. Many Pastors preached to their people on the subject, some of them more than once.

Through the blessing of God on these efforts, the receipts of the Board in five months, from the first of March to the thirty-first of July, were 123,434 dollars, exceeding those of the corresponding months of the previous year, by 36,849 dollars, nearly making up the deficiency which was so alarming in January: and this, without any public appeal through the newspapers, and, it is believed, without any such extra effort, as will be followed in any case by exhaustion, or be injuri-

ously felt in the subsequent contributions of the churches.

The financial condition of the Board now is nearly as it was twelve months ago. Though all the Missions are cramped and crippled in their operations, as they have been for three years past, through the inadequacy of their pecuniary resources, yet the Committee have been spared the painful necessity of further curtailment, which seemed inevitable a few months since. How far the impulse given to the liberality of the churches, by the crisis through which we have passed, will be steady and permanent, and adequate to the wants of the Missions, remains to be seen. This will, no doubt, depend very much on the activity of Pastors and leading Friends of the Cause in every church, in adopting and executing some plan for their annual collections; by which application for aid shall be made, at a stated time every year, to all who are willing to contribute.

The operations of the Board are now so extensive, and the principles on which they are conducted are such, that, unless we are willing to retire altogether from portions of the wide field which we now occupy, enlarged pecuniary resources are indispensable. It were better that a part of the Missions should be given up, than that all should continue to be stinted and straitened as they now are. These resources must come into the treasury at stated times; and with so much steadiness and regularity, that they may be relied on with confidence, or great perplexity and embarrassment are inevitable. The experience of the last year demonstrates the ability and readiness of the Friends of the Cause to supply such resources: but they cannot be realized, unless the annual application for aid in the churches which sustain the Board can be made systematic, thorough, and at a stated time every year.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

B F Bible Soc.—The following Resolution has been adopted by the Committee:—

That in compliance with the wishes of many of the friends of the Society, some of the Editions of the Society's Books be issued in Roan and Morocco, with gilt edges; it being understood that no allowance thereon be made, by way of privilege, to Subscribers.

In accordance with this Resolution, there are

prepared, Pearl and Ruby Bibles, in Roan, with gilt edges, 1s. 10d.; in Morocco, 2s. 10d.

Baptist Miss. Soc.—With great grief we put on record the *Death of the Rev. John Dyer*, many years Secretary of the Society. In the mysterious Providence of God our Saviour, His Servant was left, in a state of undoubted mental derangement, brought on chiefly by excess of labour, to die by his own hands. This sad event

took place on the 22d of July. We have had for many years a high regard for Mr. Dyer; and pray God to support and console his friends and the Society under this severe affliction. The Committee, at a Meeting held on the 29th of July, expressed their feelings in the following Resolution:—

—That this Committee, in recording on their Minutes the decease of their invaluable Coadjutor and beloved Friend, the Rev. John Dyer, desire, with humility and profound submission to the will of God, to bow to the inscrutable and heart-rending providence by which the Society has been deprived of its Senior Secretary, and his family bereft of an affectionate and revered Parent. They call to mind, with feelings of mournful satisfaction, the numerous and important services which he was enabled to render in the promotion of the Redeemer's Kingdom, both at home and abroad, by the singular abilities and endowments which it had pleased God to confer upon him; and, with devout thankfulness, they reflect upon the Christian Virtues which adorned his blameless life, and on the unimpaired integrity and uniform consistency of his personal character and official conduct down to the period of his deeply-lamented affliction and death. Under the distressing circumstances amidst which that event has taken place, they feel it a duty which they owe to his memory, to his sorrowing widow and family, and to the constituents of the Society, to pay their public and unanimous tribute of respect and Christian love to his moral worth, his dignified and amiable deportment, his entire consecration to God, and to the accuracy, punctuality, and uprightness, which characterized to the last, and through the preceding period of twenty-three years, the performance of the onerous and responsible duties of his office.

Mr. and Mrs. Leslie, with their two children and Mrs. Ellis and family, arrived from Calcutta on the 23d of July—Mr. Tinson and family arrived from Jamaica on the 14th of Aug.—Mr. Gibson has left London for Portsmouth, there to embark for Calcutta in the "Vernon," Captain Gimblet.

Church Miss. Soc.—Mr. and Mrs. Hildner left Syria on the 26th of April, on account of health: having remained a few months on the Continent, they arrived in London on the 22d of August—On the 19th of September, the Bishop of London admitted Mr. Hildner to Deacons' Orders; and Rev. Henry Rhodes (p. 556 of our last Volume), and Rev. Christian Theophilus Frey and Rev. Charles A. Gollmer (p. 310 of this Volume), to Priests' Orders.

London Miss. Soc.—On the 26th of July, Mrs. Beynon, of Belgaum, with seven of her children, and three children of Mr. Taylor of the same Mission, arrived in London—On the 31st, Mrs. Baker, of the Mauritius, arrived also, accompanied by four children—On the 1st of August, Rev. Samuel Dyer embarked, with Mrs. Dyer, in the "Plantagenet," Capt. Domett, for Calcutta, on his return to the Ultra-Ganges Mission.

Jews' Society—Rev. J. C. Reichardt was admitted, by the Bishop of London, to Deacons' Orders, on the 6th of June—On the 10th of August, a young Polish Jew was baptized by the name of Philip Harris, by Rev. H. S. Joseph, in All-Saints' Church, Liverpool: 50 or 60 Jews were present, and from 1200 to 1500 Gentiles.

Home & Col. Inf. Sch. Soc.—A growing disposition is manifested, on the part of Missionaries and Missionary Societies, to avail themselves of this Institution. Two Ladies have

recently been instructed therein, who will, it is believed, go to Syria: and there is at present in the Institution, a Native of Africa, and a young person going to Berberice in the service of the London Missionary Society. Two Teachers have recently been sent to Malta, and have already an Infant School in that Island, of 100 Children. A Teacher, also, has just left for the Missionary School at Walthamstow.

Beecham's "Ashantee & the Gold Coast"—The Rev. John Beecham, one of the Secretaries of the Wesleyan Missionary Society, has published a Volume under this title, which will well repay the attention of all who pray and labour for Africa: it contains "A Sketch of the History, Social State, and Superstitions of the Inhabitants of Ashantee and the Gold Coast; with a Notice of the State and Prospects of Christianity among them." Mr. Beecham states—

This Volume is intended to meet, in part, the inquiry for information respecting Ashantee and the Countries upon the Gold Coast, which has been excited among the friends of Christian Missions, by the Publication of the Journal of the Rev. Thomas B. Freeman's visit to Coomassie in the Spring of 1839; and by the measures which have subsequently been adopted with a view to the establishment of a Wesleyan Mission and of Christian Schools in that capital.

An abstract of the proceedings on this subject has been given at pp. 17—20 of our last Volume, and at pp. 20—22 of the present.

In reference to the Natives, Mr. Beecham has examined the authors who have written on the subject, in company of individuals who are themselves personally acquainted with that part of Africa; and has condensed, in a somewhat systematic form, the information which he has thus gathered. With the aid of Mr. Freeman, and more especially by the aid of Christian Natives of the Gold Coast, with two of whom the Writer is personally acquainted, a full and connected view is furnished of the dark and sanguinary idolatry of the people.

CONTINENT.

United Brethren—At Berthelsdorf, near Herrnhut, departed, on the 13th of December, in the 67th year of his age and the 46th year of his service, Br. Frederick Lewis Kölbinger, Bishop of the Brethren's Church, and President of the Elders' Conference of the Unity, of which Board he had been a faithful and esteemed member since the Synod of 1818. It is stated of him—

Our late Brother took a peculiar interest in all that concerned our Missionary Work, with the details of which he was intimately acquainted. Among other publications which proceeded from his pen, were a "Concise History of the Missions in Greenland and Labrador;" and a "Retrospect of the History of the Brethren's Missions during the First Century of their existence;" neither of which has been hitherto translated into English.

The Jews—A statistical account of the Jews in Russia, lately published at St. Petersburg by the Academician Kopper, states that the number residing by permission in the Seventeen Governments is 1,054,349, including both sexes. In Volhynia, they constitute a fifteenth part of the population: in Poland, the greater number is in Warsaw, of which Jews form one-fourth part of the inhabitants. In both Russia and Poland, they are greatly more numerous in the

towns than in the country places. In 1837, the number of Israelites in Poland was 411,297; of whom 338,667 lived in towns, and 72,630 in the country.

SIERRA LEONE.

Death of the Governor—Sir John Jeremie was seized with fever, while at Port Loko, in the beginning of April; and lingered, under its fatal influence, until the twenty-first day from the commencement of the disease, when he was called to resign his spirit into the hands of God on the 23d of that month. He was an ardent and persevering friend to the Cause of Africa.

Church Miss. Soc.—Mrs. Schmid, wife of Rev. D. H. Schmid, after a very brief course of labour, died at Freetown, on the 7th of June. She arrived only on the 12th of January (see p. 224).—Mrs. Schön, wife of Rev. J. F. Schön, is on her way to England, for the recovery of her health: her husband has embarked, with others, in the Niger Expedition, as it will be seen under that head.

MEDITERRANEAN.

Jews' Society—Rev. John Nicolayson and Mr. Johns (p. 272) having arrived at Malta, Mr. Nicolayson left Mr. Johns there, and proceeded to Constantinople, in order to obtain a firmân from the Turkish Government for building the Hebrew Church at Jerusalem. He landed on the 25th of May. Mr. Johns obtained a passage, about the end of May, in one of H. M. Ships to Beyrout; after having made a contract with a head mason at Malta to follow him, with two men under him, about the end of June. Mr. Nicolayson, having visited Smyrna, was, on the 2d of August, about to return to Constantinople, in order to proceed by the first steamer to Beyrout, and to hasten back to Jerusalem. He writes—

Things are very unsettled in Syria. Lebanon is ripe for revolt; Mesopotamia up in arms; the Turks in Diarbekr massacring the Christians; and, in short, the whole Turkish Empire convulsed throughout. Such is the substance and tenor of the most credible reports here. How much may be exaggeration, I cannot precisely determine—something certainly.

Fire at Smyrna—A Fire broke out in the Bazaar at Smyrna, on the 29th of July, about one o'clock in the morning; which destroyed, according to Returns at the British Consulate,

7284 houses. Mr. Cohen (John Evangelist) writes—

The whole of the Jewish, and a great part of the Turkish and Armenian Quarters, have been reduced to ashes. Half of the town is burnt down: the loss of life is considerable. The Jews have suffered more than any of the other inhabitants. I cannot find sufficient words to express the sorrow of my heart, for the dreadful state in which my Brethren according to the flesh are left at present. Before, they were poor and miserable: now, they are left literally naked, without houses or shops, or clothes, or, in fact, any means of support. The Governor opened the barracks for them: all the different Christian Denominations have opened their hospitals; but still half of the Jews are staying in the middle of the streets. The Christians, the English in particular, are making every effort to relieve them: they are doing honour to their nation and profession.

May the Lord grant that all these afflictions of my Brethren may lead them to repentance, and to the knowledge of their Lord and Messiah, that He may make them rich to eternal salvation!

INDIA WITHIN THE GANGES.

Church Miss. Soc.—Rev. J. S. S. Robertson was admitted to Priests' Orders, by the Bishop of Bombay, at Bombay, on the 5th of June.—Rev. Rob. T. Noble and Rev. Henry W. Fox, with Mrs. Fox, landed at Madras on the 5th of July, on their way (p. 173) to the Telooquo Mission.

London Miss. Soc.—On the 2d of June, Rev. David Gillkison Watt (p. 224) arrived at Calcutta, on his way to Benares.—On the 9th of that month, Rev. George Walton, of Salem, was taken away from his labours, after a short but severe illness. He was a widower, and has left eight children, now destitute orphans. Mr. Lechler, his fellow-labourer, thus speaks of him—

The great number of Natives who surrounded the Mission House during his last hours, and afterward attended his funeral, as well as the attention paid to him by all the European residents of the place, was expressive of the high regard in which he was held. His end was peace. He now rests from his labours, and from the many and severe trials by which the Lord saw fit to prepare him for His heavenly glory.

GUIANA AND WEST INDIES.

Bishop of Barbadoes—The Bishop has retired from his Episcopal Labours in the West Indies. For upward of sixteen years, from the first formation of the Diocese, he has presided over it with exemplary diligence and zeal.

Miscellaneous.

NIGER EXPEDITION.

(WITH AN ENGRAVING.)

THE accompanying Engraving presents a View on the Niger, at Bokwèh, a little above the Delta of the River; with the neighbouring mountains, and the market-canoes which ply on its waters. The Niger flows 2600 miles from the North and North-West; and the Chadda, which falls into the Niger from the East, passes through many hundred miles of the Interior on that side. The simultaneous discovery of the course of these Rivers with that of the application of Steam to the purposes of navigation, marks a singular opening of Providence. Of this, the Niger Expedition has been

sent forth, with many prayers and in a truly Christian spirit, to avail itself if God shall be pleased to prosper the design.

The grounds and object of the Expedition were stated at pp. 13—15, 18 of the Survey; and various notices relative to it occur at pp. 64, 108, 109, 311, and 398. The "Soudan" left Plymouth on the 17th of April, and the "Albert" and "Wilberforce" on the 12th of May. Of the sailing of these last vessels it is said, by the Rev. Thomas Pyne, who was accompanying the Ashantee Princes down the Sound—

Four ships of the line and a gun-brig lay in the Sound. These all, as the Steamers passed, manned their rigging, and gave three cheers—cheers such as I am told none but Britons give, and such as (at least so far as the occasion went) even Britons never gave before.

When shall the time, thrice happy for the world, arrive, when no other than such peaceful sounds shall be heard from their decks, and these majestic fabrics become the harbingers only of good to all places whither they go?

On the 3d of July, the three Steamers, accompanied by the "Harriot" Schooner, left Sierra Leone; and, on the 5th of that month, reached Monteserrado Roads, off the Colony of Liberia.

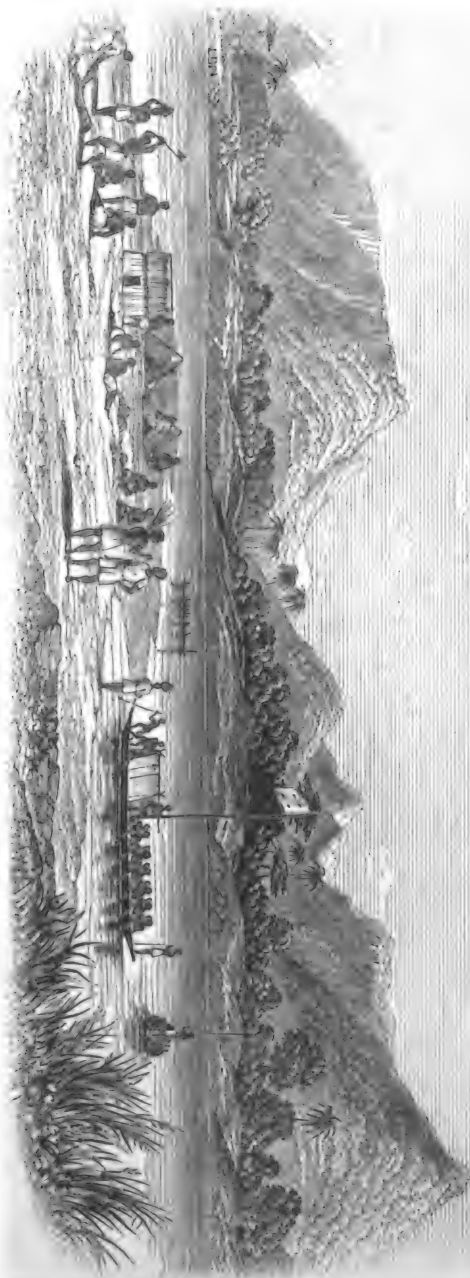
At Sierra Leone, the Rev. J. F. Schön, one of the Church Missionaries, with Samuel Crowther and Thomas King, Native Catechists, were received on board, with others; who accompany the Expedition, in order to see what openings may present themselves (see pp. 108, 109) for Missionary Labour in the very heart of Africa. If it should please God so far to prosper this Expedition, and the efforts made by the Society for the Extinction of the Slave Trade, that it may be safe for the Liberated Africans to return to their own country, we shall see how exceedingly important Missionary Labours in Sierra Leone have been. Multitudes of various tribes, after having been made partakers of the blessings of Christianity in that Colony, will return to their own people, and make known to them the truths in which they have themselves found peace. Mr. Schön remarked of the Liberated Africans, a few months before he left the Colony—

I have had repeated opportunities of observing the love which they feel to their own countries, and their earnest desire to return to them; and have no doubt that hundreds would be ready, in a few days, to embark for their native land—that spot so dear to every heart—could they be protected against Slavery, and have the advantages of Education continued to themselves and their offspring. And may we not trust, that the same Lord who delivered Israel with a mighty hand and a stretched-out arm from bondage in Egypt, will finally hear the cry of long-oppressed and afflicted Africans, and deliver them from their bondage? And if that be once effected, we shall see that Sierra Leone has been the nursery of Teachers for a considerable part of this benighted continent.

The Rev. Frederick Bultmann also observes, in his Report for the Quarter ending Dec. 25, 1840 :—

Not a few of the people are sincere inquirers after Truth. There are others, of established Christian character, who, I can confidently affirm, have imbibed the spirit and exercise the principles of the Gospel; and some few, with unquestionable sincerity, have expressed their ardent desire to go and proclaim the wonders of a Saviour's love to their benighted countrymen. Indeed, one of the Communicants declared to me last night, that, next to seeing and speaking to his own parents, who most probably were not alive, his principal motive for wishing to go back to his country was, to see that man who first tied the chain round his neck, and sold him as a slave; and to tell him that he had not only no malice whatever in his heart against him, but that, for the infinite good which he had by that cruel act unwittingly entailed upon him, he had come to return him his warmest thanks, and would do all in his power to make him enjoy those blessings which had been, through God's mercy, conferred upon himself.

MOUNTAINS, AND MARKET CANOES, NEAR BOMBEH, ON THE NIGER.



Missionary Register.

OCTOBER, 1841.

Biography.

ADDITIONAL NOTICE OF BISHOP HALLBECK.

To the statements at pp. 313—316 relative to this exemplary Bishop of the Brethren's Church, we subjoin an edifying extract from a Letter, written by Br. C. H. Baur, in June, from St. John's, Antigua:—

I perused, with deep and painful interest, the account of the departure of our dear Br. Hallbeck, and the estimate of his character, in the pages of the Periodical Accounts. Will you allow me, however, to express my opinion, that the character hardly does justice to the gifts which he possessed, as a public speaker, and especially as a Preacher of the Gospel? In readiness of thought and of utterance, and in the power of adapting himself to the circumstances of those whom he was called to address, and of delivering his sentiments with fluency and correctness, in the four different languages, which he was required to use in succession—the Swedish, the German, the English, and the Dutch—I think he excelled most whom I have met with.

Having had the favour of his correspondence, as well as of his personal acquaintance, I cannot help quoting some remarks, which he once made to me, on the subject of extempore preaching—to which, as you are aware, he early accustomed himself—in the hope that they may be useful to some who read them. "When preaching," he observed, "be-

comes so easy to me, that I am not obliged to apply to our Saviour with fervent and persevering prayer, and when, as is generally the case at such times, I am disposed to feel satisfied with myself, the faithful Friend of my soul so orders it, that I afterward find some reason or other for being displeased with my performance. On the contrary, when I do not find it so easy a matter, but am necessitated to cry earnestly to our Saviour for His help, and then mount the pulpit in poverty of spirit. He is pleased to grant His blessing to my weak endeavours, and I feel His peace in my heart. Should one or other of my hearers afterward express satisfaction with my discourse, and declare, that it has been blessed to his soul, I feel deeply ashamed of myself, and choose rather to be silent, and to think, 'This does not belong to me, for I could do nothing: our Saviour has helped me: to His Name be all the glory!'" I feel persuaded that many of my Brethren will, with yourself, be able to appreciate the truth and importance of these remarks, as well as the simplicity and candour of the confession on which they are embodied.

MEMOIR OF MRS. YOUNG,

OF THE SIERRA-LEONE MISSION, WHO DIED MARCH 16, 1841.

WE extract the following narrative from Mr. Wm. Young's Journal:—

March 2, 1841 — Mrs. Young was taken seriously ill; and required all the skill and attention I was able to render her, in her severe and dangerous situation. The Lord most mercifully delivered her in the hour of trial; but the remaining symptoms, which continued for several hours without the least abatement, caused me much anxiety and fear for her. I felt

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enabled to commend her to the mercy and grace of God, patiently waiting the issue of His blessed will respecting her. She bears her severe affliction with remarkable Christian patience and fortitude.

March 16 — Up to this day, I have perceived my beloved wife gradually getting weaker under her affliction: all human means proper for her alarming case have

failed to restore her. As she felt a consciousness of her dissolution, she desired that her mind might be wholly taken off from this world, and that the cares of her family might no longer occupy her tender affection. As she had commended her dear children to the protection of her God and Saviour, in whom she believed and whom she loved, she did not desire to see them again in her room: she wished secretly and in spirit to commune with her Redeemer. The most comfortable and refreshing seasons she enjoyed during her illness were in the evenings, about five o'clock, when she always desired me to pray with her. I read to her out of the Psalms and the Gospels, which much refreshed her spirit. Though she never talked much on the subject of Religion when she was in health, yet she was not without the inward spirit of adoption: she was contented with *the ornament of a meek and quiet spirit, which is in the sight of God of great price*: she thought much and deeply on death and eternity, and often used to say to me that she thought she would be taken first.

As I could never get her to talk much on the subject of Religion, even with myself, I, in the morning, affectionately pressed on her mind my desire to know her views of herself, of death, and of a Saviour, as she was passing through *the valley of the shadow of death*. I gathered from her quivering lips, that she had cast herself entirely on the mercy of God through Jesus Christ, and that she had no fear of death—Jesus was with her. I heard distinctly, on putting my ear to her lips, “Lord Jesus, my Saviour, have mercy on me!” I then knelt by her bedside: she stretched out her hand; which I held in mine, while I prayed for her. At three P.M. I plainly observed the symptoms of a speedy dissolution: she became exceedingly restless, and appeared to be suffering much pain: it was nature making the last struggle. The scene was a most painful one to me. I left her with the nurse; and retired, to pray to the Lord to support her, and sustain myself in the moment of her departure. She soon became quiet, fixed in an easy position, and perfectly sensible. I asked her if she had peace. She said, “O yes.”—“Do you feel that the Lord is with you?” She replied, “Yes, Jesus is precious to me: He is gracious to me.”—I said, “Farewell, my dear! you have all then: you need nothing more!” She said, “Yes.”

Brother Flott came at five P.M. from Freetown, to see her. He immediately administered some medicine; but it was too late; death had laid hold on her. I felt most thankful that Brother Flott had just come in time to witness her happy spirit take its flight, from its earthly tabernacle to the mansions of eternal bliss. She died most peacefully in the Lord Jesus, at eight o'clock.—*The Lord gave, and the Lord hath taken away: blessed be the name of the Lord!*

In a Letter dated March 20, Mr. Young adds—

Thus I am bereaved of the dearest earthly object I was permitted to enjoy. In her, I have lost the beloved partner of my trials and cares, who helped me to bear the heat and burden of the day in this parched land of sickness and of death. I desire to bow with entire resignation to the will of my Heavenly Father, under this afflicting dispensation of the adorable Jehovah. I would not dwell on my own loss; but lift my eyes to Heaven, and contemplate her eternal gain. In her, the Church Missionary Society have lost a faithful, persevering, and humble Labourer. Although you seldom saw her name in the *Missionary Journals*, yet she was *instant in season, always abounding in the work of her Lord and Saviour*. She bore her heavy affliction with remarkable Christian patience and fortitude; and I feel fully persuaded, in my own mind, that she died in hope of the resurrection to eternal life through Jesus Christ: she had great peace. I do not “sorrow even as others which have no hope.”

On the 17th of March, the Rev. J. Warburton writes, in his Journal—

This morning, intelligence came of the death of Mrs. Young; and I went to Waterloo to see our afflicted Brother, whom I found supported by the consolations of Religion; sorrowing, but not as they who have no hope. In the evening, I was called to perform the melancholy duty of committing her remains to the silent tomb. The season was solemn; and when the Service was ended, the large concourse of people and children gave audible expression to their sorrow. The late Mrs. Young was possessed of a *meek and quiet spirit*; and by her death the Society has lost one of its most useful servants in the Mission, and the people a most kind friend.

OBITUARY OF DAVID MALCOLM,

A NEGRO BOY, OF CHURCH-HILL SCHOOL, JAMAICA.

IN his Journal, Mr. Taylor gives the following account of the sickness and death of this Boy:—

Feb. 27, 1841—I visited a little boy, one of our day-scholars, who is suffering from dropsy. I could not help contrasting this little boy's knowledge with that of many others who make great professions. His answers to my questions were quite correct: he begged some little books to read, and especially a Watts's Catechism. I suppose he wished for this book that he might more correctly connect question and answer, as he has learnt the Catechism in the school.

March 4—I visited the little boy again, and found him rather better. I was much pleased with his answers: they were much unlike those of an old man to whom I spoke immediately after, and who called himself a member. He had a lame foot. I spoke to him about it, and afterward of his hope in Christ.—“How do you expect to be saved?” I asked. “By doing all good things,” he answered. The little boy said, “Through Jesus Christ.”—“What did Jesus Christ do for you?” I inquired of the man. He replied, “I not know dat, Massa.” The little boy said, “He died on the cross, to save sinners.”—“You are a sinner,” I said to the man, “and sinners cannot go to Heaven: how do you expect to get your sins forgiven?” “Doing good, Massa,” he said: “God merciful.”—I said, “If you depend upon that, you will never get to Heaven.” In answer to a similar question, the little boy answered, from Watts's Catechism, “Christ died for sinners, who have broken the Law of God, and deserved to die themselves.” The old man seemed astonished that I should cut away all his hope. The old people, generally, appear to be religiously inclined, but know very little about Religion. They indeed need *lines upon lines* delivered in CONVERSATION, and applied personally: sermons are of little use to them.

March 19—I visited the little boy, David Malcolm; and found him much

worse, I fear through neglect. I said to him, “Well, David, I am sorry to find you so ill: what do you think of, now you are sick?” “God,” he replied.—I then said, “You are now very sick, and may die soon: have you not been a sinner?” “Yes, Sir.”—“But nothing that is sinful can go into Heaven.” “Jesus Christ died for sinners.”—“Is your heart a good heart, or a bad one?” “A bad one.”—“Well, who can make it a good one, then?” “God the Holy Ghost.”—“Do you pray for this?” “Yes, Sir.”—“Well, let us pray together.” After which, I said, “God has sent this sickness for your good, to draw your heart to Him: you must therefore bear it patiently, and love Him for it.” “Yes, Sir,” he answered.—I then said to the father, “See the doctor; and if a certain medicine,” which I mentioned, “will do him good, and the doctor has none”—as I knew he was short of medicines—“come to me, and I will give you some.” An old man present said, “Ah, Massa! doctor no care for me since free once.” I answered, “You must therefore care for yourselves.” I said this, because the man knew that for a small charge he could have medicine and attendance from a respectable medical man in the neighbourhood.

March 22—This morning I again visited David Malcolm; and found him still worse, and suffering much. He continues to give clear and decided answers to my questions.

March 24—I committed the remains of the little boy, David Malcolm, to their last resting-place on earth. The Service was very interesting. A number of school children met me at the funeral, and we sang two hymns. After I had finished reading the Service, I spoke a few words to the people assembled, of whom there was a goodly number. Several of the Church-Hill people came from the neighbouring property.

BIOGRAPHICAL NOTICES OF MR. THOMAS DAKIN,

FOR MANY YEARS A DISTRIBUTOR OF TRACTS, WHO DIED MAY 1, 1837.

We have repeatedly given abstracts of the Reports made by this faithful Servant of Christ, who sustained, for several years, much self-denying toil in distributing Tracts throughout the most

degraded parts of London and its vicinity. We now quote, from a Report of the Religious-Tract Society and other sources, some account of him and of his closing labours.

Mr. Thomas Dakin served under Sir Ralph Abercrombie in Egypt. Since his return to England, he has been accustomed to visit the most depraved characters residing in London and its vicinity, and, among them, to distribute the publications of the Society.

In the prosecution of this object, his habit was, to go into the recesses of vice and misery, having previously divested himself of every thing valuable: he often felt thieves at work at his pockets, but he was under no concern. Distributing Tracts, on one occasion, to a groupe of that sort, at a little pot-house, he received the contents of one pot in his face: calmly wiping his forehead, he asked the individual why he committed that outrage, since he only intended his good: the man was melted, and the groupe received his Tracts, and promised to read them.

Some years afterward, he attended a Bible Meeting at Deptford; and a man, who sat by his side, entered into conversation with him, and told him that he was one of the company who threw the beer in his face; and added, that he was so struck with his meekness, that he felt there was something in Religion—that he took the Tract—that God blessed it to his soul—that he was now a Sunday-School Teacher—and that he occasionally went into the villages to preach the Truths of the Gospel to his fellow-sinners.

He was a constant visitor in several of the Metropolitan Workhouses, Hospitals, and Prisons. He also attended the execution of criminals, for the purpose of distributing Tracts among the crowds which assemble on such occasions. At the Pleasure Fairs he widely circulated the Society's Publications, which were gratuitously furnished to him for the purpose. He has been known to distribute upward of 150,000 Tracts and Hand-bills within the year. Although he was called to scatter the seed by the way-side, among thorns and in stony places, yet he was frequently cheered in his self-denying labours, by hearing that he had been the means of spiritual good to sinners.

A few months before his death, he writes—

I beg permission respectfully to present the Quarterly Report of my feeble

efforts in some of the benighted and destitute parts of London and its vicinity, where it has been my especial employment, during the last THIRTY-FOUR years, to diffuse Christian Knowledge among those who are loose in their principles, profligate in their lives, and as unconcerned about their souls as the benighted Heathen. This work I am still pursuing, although but faintly; yet: *the Lord giveth power to the faint, and to them that have no might he increaseth strength.*

From daily observation, I find there is still room for the prayerful efforts of Christians, for the outpouring of the Holy Spirit, *to convince of sin, of righteousness, and of judgment*—to quicken, illuminate, and sanctify—*to take of the things of Christ*, and reveal them to thoughtless sinners about this great Metropolis: for there are many parts in it very destitute and immoral. If the Lord please *to breathe on the dry bones, they shall live.* And I am bound to give thanks *always for you, beloved in the Lord*, that He has been pleased to create a disposition to aid me in this important work; and for all other mercies through Jesus Christ, whose Apostle has said: " *whatsoever ye do, do it heartily, as unto the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ.*"

The following extracts from his Reports display his activity and fearlessness in some of the scenes of his labour, with the benevolence and piety of his mind:—

PRISONS—The prisons which I visit, are, the King's Bench, Marshalsea, and Giltspur-street Compter. I have lent many Volumes of Tracts in these prisons, and have distributed a variety of others; at the same time holding conversation with the prisoners. I have left books with those who appear best disposed toward Religion, to lend to the other prisoners, which they have done: some of these books have been returned, though others have not. Those which have been returned, have been accompanied with many thanks; and the others will, no doubt, do good, by their extended circulation. These prisons may well be

termed dry and parched ground ; and, as such, require much watering, before fruit can be expected.

WORKHOUSES—I proceed to the Workhouses, viz. St. George's-in-the-East, Bethnal-Green, Deptford, both Old and New, and Greenwich. My design in visiting these houses is, to read the Scriptures to the aged people in the different wards, which contain from thirty to forty persons each. I mostly accompany it with an exhortation, and always commence and conclude with prayer ; which profitably employs some of their time, and increases their knowledge of Divine things. I have not seen altercation so prevalent among the inmates lately, as formerly it used to be ; for I have commonly found them either reading the Scriptures, or the little Volumes of Tracts to one another, which, no doubt, produces peace, unity, and forbearance among them. In these large establishments, there are many fatherless children and widows : and, as one part of *pure and undefiled religion before God and the Father, is, to visit the fatherless and widows in their affliction*, what can we do better, when we visit them, than to lead them to the Holy Scriptures ? for there they will find that God has taken widows and fatherless children under His especial care and protection. I endeavour to inculcate deeply, on the minds of the children, the importance of knowing the Scriptures ; as that which they learn in their youthful days is not soon forgotten. They seem very grateful for the attention paid to them, and it is encouraging that they are anxious for a continuance of my visits.

AT AN EXECUTION—I attended the Execution of Pegsworth, to distribute Tracts among the spectators—as numerous an assembly as I ever saw. I exhorted as many as my voice could reach, to pray for the unhappy culprit, and for themselves, that God might be merciful to him, and keep them from falling into the commission of similar crimes. This exhortation was listened to with considerable attention ; and checked, in some measure, the

levity of the spectators, who confessed the propriety of my advice. I also besought them to read the Tracts as attentively, as they received them eagerly ; and to mix prayer with the perusal, as they were calculated to do them good. After the drop was removed, I visited the gin-shops, and left Tracts with the proprietors, and the company present : they were generally well received, and I saw only one destroyed. The numerous peace-officers present received them willingly ; and were prompt in affording me every facility in their power, which, I consider, was much to their credit. I distributed, on this mournful occasion, between three and four thousand Tracts.

PLEASURE FAIRS—I beg permission to present my report of the distribution of Tracts at Greenwich Fair. I wept to see the immodesty, lasciviousness, drunkenness, and profaneness, which prevailed : and I considered Tracts well calculated to stem the mighty torrent of iniquity which was overflowing, to instruct the ignorant, and to convert the sinner *from the error of his way* ; and when I saw the great mass of thoughtless visitors, I was led to cry out, *Who is sufficient for these things ?* But faith answered the inquiry, with the cheerful assurance that our sufficiency is of God.—I have visited this fair annually, for TWENTY-SEVEN years. A great deal of the rudeness which formerly existed, in this and other fairs, has subsided.

Mr. Dakin was proceeding to London, from Deptford, the 1st of May 1837, to make arrangements for the circulation of Tracts at an Execution which was to take place on the following day, when, in a moment, he was called into the Eternal World. In his pocket were found a considerable number of the Handbill, “*ARE YOU PREPARED TO DIE ?*”—*Let us work while it is called day, for the night cometh when no man can work.*

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 399.)

FRIENDLY ISLANDS.

Desire of the Islanders for the Scriptures.

ONE morning, a canoe was seen approaching the shores of the islands; and the inhabitants were thrown into considerable trepidation and alarm, by hearing that it was manned by warriors, and that they intended to make war upon them and kill them. When the canoe arrived, it was found that they were professing Christians, in quest of the Word of God: they had sailed on the open Pacific, in a very frail-built canoe, from an island 300 miles distant, to possess themselves of a portion of the Word of God! Several months previous to their visit, others of their countrymen had sailed from their native shores for a similar purpose; and they, having long waited for the return of their countrymen, concluded that they were lost at sea, or gone to some other island: yet so great was their desire to obtain the Scriptures, that they too undertook the voyage.

[Rev. David Cargill—at B F Bible Soc. An.]

FEEJEE ISLANDS.

Notices of the Religion of the Islanders.

Their religion, like every other Heathen Mythology, is absurd, contradictory, and deteriorating in its influence. They believe there is one Supreme Being, who is the father of gods and men. They worship him under the form of a serpent; but they believe that he is totally inactive—utterly regardless of the concerns of this world. He is supposed to govern the world by proxy. They imagine that this deity has a great number of children and grandchildren, and that the number of gods is constantly increasing. They have in their mythology certain evil spirits or genii, which are supposed to go to and fro in the earth, impelled by a malicious propensity, night and day; inflicting disease and pain on the bodies of the people, and sending them into eternity.

But, notwithstanding the great number of their gods, the worshippers know not what deity they can betake themselves to. On the occasion of a storm,

which threatens to spread desolation through the land, or when any of the inhabitants are seized with an apparently dangerous illness, should they wish to present their oblation or prayers to a deity, they know not what deity to betake themselves to: they are sometimes carrying their sacrifices to one, and then to another; impoverishing themselves frequently by presenting their gifts first to one priest, and then to another.

In November 1835, Lakemba was visited with a dreadful hurricane: trees were levelled with the ground: the buildings of the Chiefs rocked under the violence of the blast: the Chiefs, the Priests, the people were alarmed for their temples, their property, and personal safety: one offering after another was presented, first to one god and then to another; but still they were unsuccessful in propitiating the favour of the supposed incensed deity. Then the Priest said, that the god had revealed to them that this storm was raised because they had allowed Christian Missionaries to reside in the island; and that it was the intention of the presiding deity of Lakemba to send ten such storms, either to drift the Missionaries, their wives, and children, by the rain to the sea, or to blow them to it; and that, if by ten such storms they were unsuccessful, it was the intention of the assembled deities to turn the island upside down, and thus crush the Missionaries.

[The Same—at West. Miss. Soc. An.]

Cruelty of the Feejeean Superstitions.

Their religion influences the politics, the morals, and the economy of every family. It inspires them with a spirit of cruelty, and contempt of human life. The aged, the maimed, the sick, and the infirm, are frequently abandoned to their sufferings and to death. They are sometimes buried alive: they are thrown into a river, to be devoured by sharks!

On one occasion, a native of Rewa, the victim of a loathsome cutaneous disease, was abandoned by his relatives; and, in all probability, pain and want would have soon terminated his earthly existence:

but the Missionary interceded with his relatives—"Do not bury him alive: do not abandon him to his sufferings: do not throw him into the river: let me administer medicine to him, and afford him instruction: his life may be prolonged, and he may become a useful member of society." They listened to his intercession: through the Divine Blessing, that individual was restored; and, when I left Rewa, was a creditable member of a religious society.

[The Same—at the Same.

When a Chief of high rank becomes an inhabitant of the world of spirits, one or more of his wives are strangled, in order that they may follow him, and be his companions. In October 1836, Bootvar, the Father of the present King of one of the islands, died; and two beautiful Young Females were strangled, and buried with him, to be his companions: nor had we sufficient influence to dissuade them from this cruelty. We saw the bodies of the two youthful females, stretched, one on either side of the departed Chief.

Nor do the women think such a custom at all unbecoming. There was one who went to her brother, and said, "Have love to me: my husband has taken a journey, and I wish to accompany him." "Very good," he said, "go bathe and dress yourself." She did so; and having perfumed herself with sandal-wood, lay down on a mat, and gave herself up a willing victim. The cord was then placed round her neck; and five or six men, one of whom was her own brother, pulled the murderous instrument till she ceased to breathe!

On another occasion, a Chief died, and seven females were slaughtered to be his companions; one of whom was his own daughter! She pleaded hard for life; and struggled, that the murderous cord might not be put about her neck—but all in vain! Though in other circumstances they would have risked their own lives to save hers, yet on this occasion her cries and her tears were in vain.

A Chief with whom I was intimate, and who had been very kind to me, wished to have a female to nurse an infant of his, that the mother of it, his principal wife, might be able to walk about, and do as she pleased. He found a woman, in one of the lower ranks of Feejeean society, who was the mother of a very young infant, which he commanded her to abandon, and to go and nurse his child.

She appealed to his love to his own child, and reminded him of her love to her infant; and entreating with the greatest respect, she said, "I have a sucking child: if I abandon it, to suckle yours, my child will die." The haughty Chieftain did not choose to have his feelings appealed to: seizing her infant, he dashed it into the river, to be devoured by sharks; and then commanded the bereaved mother to go and give nourishment to his infant.

[The Same—at B F Bible Soc. Ass.

Superstition rebuked.

I would mention a circumstance in relation to a Young Man of great simplicity of heart and soundness of judgment, a native of the Island of Ono. More than 200 of his countrymen professed the Christian Religion, and a Christian Native had been sent to instruct them in the meaning and the importance of the Word of God: but so great was his desire to see the English Missionaries, that he took a journey to Lakemba, 200 miles distant. His fellow-voyagers were Heathens. During the voyage, a bird, supposed to be a deity, alighted on the deck of the canoe: the Heathen prostrated themselves in homage before the sacred bird. The Young Man smiled, and said, "Why do you prostrate yourselves before that? It is only a bird; not a God."—"How do you know that?" they said. "The Missionaries from Britain," said he, "have brought the Sacred Book; and from that book I know that this is but a bird, and that there is one only God. Now, if this be a bird only, I have power to kill it; but if it be a God, he will have power to save himself." Hereupon he killed it, and roasted it, and ate it: and he said to them, "Now, you see this was not a God. Let me entreat you then to leave off worshipping such gods, and to worship the True God." They looked at him with great fear, supposing he would suddenly have died: but, to their amazement, the young Christian lived!—On his arrival at the island, he applied himself vigorously and attentively to the Word of God, which was already prepared, both in manuscript and in print; and he is now returned, as a Native Teacher, to proclaim to his countrymen the great tidings of Salvation.

[The Same—at the Same.

Encouraging Success among the Feejees.

About 554 persons are acknowledged members of our Society in the Feejee District. In the Island of Lakemba there

are more than 200 members. Lakemba is the first Station on which your Missionaries resided. When they were approaching the beach in a boat, they saw between two and three hundred men—some with muskets, others with clubs—some with bayonets, fastened to the end of long sticks or poles—some with their faces blackened; others with their faces reddened; and others with their faces blackened and reddened. When the Missionaries approached, the people receded from them; and on the Missionaries addressing the people, by saying, "My love to you," they looked in amazement, and seemed not to know what to make of their visitors. They were told the King was on the beach, and wished to know who they were, and what they wanted: they told the messenger that they wished to have an interview with the King, and were shewn to his house. After the King was informed of the object which the Missionaries had in view, he replied, clapping his hands, after the custom of his country, "It is well that you have come. I will protect your persons—build houses for you—and give you a portion of land for the Mission Premises. I will not allow the people to molest your persons, or to steal your property."

Under these encouraging prospects, your Missionaries first commenced their operations in the islands of Feejee. They selected what appeared to them a suitable spot for the Mission Premises, which the King granted to them; and, after three days, he had erected two temporary houses for their residence. The King, up to the time of my leaving Feejee, continued friendly to the Missionaries. He has not yet embraced Christianity; but the prospect, with regard to him, is hopeful: a ray of light from the Sun of Righteousness has illuminated his mind; and many of the absurdities of the heathen mythology have been abandoned by him.

[The Same—at West. Miss. Soc. Ann.

Illustration of the Friendly Disposition of the Heathen Natives.

I will mention one circumstance more, illustrative of the friendly disposition of those who are still professed Heathen. When I was about to take leave of the islands, the King, feeling interested in a person who had been residing under his protection a considerable length of time, manifested great concern at my departure. One morning he sent his principal

speaker, who might be called his Prime Minister. As they are very particular about the rules of etiquette, he came in a very formal, respectful way, and seated himself before me; and placing these three reeds, which I now hold in my hand, before me, he clapped his hands, and said, "I have been commanded by the King to visit you, and to present you these, to shew the king's mind toward you, and those connected with you." Then taking up one of the reeds, he said, "This is given, in order to intimate to you that the King is convinced that many of the customs of the Feejeeans are bad; and it is his resolution to abandon those customs." Taking up the second reed, he said, "This is to intimate to you, that the King is convinced that it is bad to kill white men, and to take their property; and it is the resolution of the King to prevent it in future." Taking up the third reed, he said, "This is to intimate to you, that the King is of opinion that the chiefs of vessels trading to Feejee have not loving minds: he believes that they bring bad and small articles of trade to sell to him and his people, and they expect large and good articles in exchange: the King is of opinion, at the same time, that the Missionaries, and those connected with them, are men of loving minds; and that they have brought good articles, and that they trade on fair and equal terms; and it is his intention not to continue to trade with the chiefs of vessels, but to trade with you, the Missionaries." This is strikingly and pleasingly indicative of the change, which has been effected even on the minds of those who are not yet brought over to Christianity.

[The Same—at B F Bible Soc. Ann.

WEST INDIES.

Emancipated Negroes eligible Teachers for Africa.

These men, I doubt not, with proper culture, will be found to shew that they are capable of apprehending the great Truths of our Religion, and of teaching them in a manner to produce powerful effects in their native country. We may not immediately see very profound scholars among them; but if a man's scholarship and refinement have not taught him to discriminate—to discern between things of great importance and of less—to bear with the absence of that which may be the less for the sake of that which is the greater—to place moral excellence

in precedence of intellectual—they have taught him very little that is valuable. Wherever I can find a sound mind, and a heart morally right with God, if there be an aptness to teach, we have the best security that the teaching will be in accordance with the Oracles of God.

My conviction therefore is, that we ought to employ these men; that the best means at our disposal should be brought into action for giving them such culture as we may; and then sending these men—who alone can brave the climate effectually, and who know Africa's modes of thought better than we can do, and how to meet them, and who can adapt themselves to the need which there may be in the teaching of such a people—we may feel confident of success.

In our world's history, the various portions of the globe seem to have had their turns of elevation. If you look to the circle round the Mediterranean Sea—that vast basin—you will find everywhere the ruins of decayed empires: the splendour of antique nations shine forth on the shores of that sea. At present, the whole is like a soil which has been exhausted in all its properties, and seems to be incapable of bearing again; while Europe, to the north of the Alps and the Pyrenees—the outer coast of the barbarian through all the proud period of Ancient History—has now become the abode of the great intellectual power of the world. The despised has become advanced: those which were first have become last, and those who were last have become first.

And is not the turn of Africa to come? Is not that land to have its season, in which its long story of wrong and injury shall be followed by liberty and light, by piety and peace? Oh! I cannot believe that the story of this world of ours is to come to its end, and the history of Africa to remain the dark chapter which it has hitherto been. Light must come; and I pity, from my very soul, the man, the woman, that cannot feel all heart and solicitude to do something for the good of Africa.

[Rev. Dr. Vaughan—at Bognor, Mtes. Soc. Ann.]

CHURCH MISSIONARY SOCIETY.

Disadvantages of Church Unions embracing different Benevolent Objects.

ON this subject, the following Circular has been addressed by the Secretaries of the Society, in the name of the Committee, to the Secretaries Oct. 1841.

NEWFOUNDLAND.

The Ministrations of Children to Adults.

A little Girl had been educated in one of the schools, in a part of the island where there was no Minister of Christ. The father of this little girl had lived in that island for years, and had scarcely ever heard a sermon preached: you may therefore imagine how grievously ignorant he would be of the only method of a sinner's acceptance with God. When on his death-bed, there was no Pastor to visit him. The little child, who had received instruction in the school, was his only Minister; but, through the Tracts of this Society, and the instructions which he had received from the Teacher, that father was taught by them, and by his own little child, how and in what way to obtain pardon and peace as a dying sinner. The Teacher, on one occasion, went to inquire after him, and, on listening at the door, heard the child reading to the father the 53d of Isaiah; and he heard the child ask the father, whether he knew of whom it was that the prophet spoke, when he said, *He was bruised for our iniquities*. The father said, "No": the child then, referring to the Epistle of St. Peter, told him of what Jesus had done, on whom the burden of the world's atonement had been laid, and that it was by His stripes alone that we could be healed.

A little child, about five years and a-half old, was in the habit of taking one of your Tracts, together with the Scriptures, and reading them to a poor blind old woman. This child was taken sick, and, after twelve hours' illness, was summoned to its rest. The poor blind woman came to the child's father, and said, "I have lost my Minister: that darling child was every thing to me. I have been taught, by her, truths which I never knew before. And through her instrumentality, and the reading of these Tracts, which she has daily been in the habit of reading, I have been brought to the knowledge of the Truth."

[Rev. Joseph Haslegrave—at Rel. Tr. Soc. An.]

of its Associations throughout the Country:—

Proposals having been received by the COMMITTEE of the CHURCH MISSIONARY SOCIETY, from several quarters, to admit the Society into a Church Union already formed, or to form a Church Union

including the Society, those Proposals have been taken into serious consideration by the Committee; and the result was, the adoption of the following RESOLUTIONS:—

—That it is essential to the welfare of this Society, that it should prosecute its objects distinct and separate from all other Societies.

—That it is important that all the different Associations of the Church Missionary Society should maintain their independent existence, without merging in any Church Union.

—That the preceding Resolutions be communicated to the Secretaries of the different Associations, and to other influential Friends of the Society; together with a Letter developing the grounds on which they are founded.

These Resolutions refer, as you may perceive, exclusively to those Church Unions which offer to receive the Church Missionary Society into connexion with them.

The Resolutions have no reference to any Sermon which a Clergyman may think it right to preach in aid of the Funds of the Church Missionary Society, and of any other Society conjointly with it. For such assistance, the Committee will always feel grateful; and they fully recognise the right of the Parochial Minister to exercise his own discretion in all such matters. Of course, it will not be expected of the Representatives of the Society, that, while travelling on its behalf, they should preach for, or attend Meetings of, any Joint Fund.

Neither do the Resolutions refer to any Church Union, having simply for its object to receive Subscriptions for the Church Missionary and other Societies in a Parish where the Church Missionary Society may not be in operation, and so constituted as not to interfere with any independent exertions which its Friends may make on its behalf in such locality.

The Church Missionary Society, and the other Societies which it is proposed to combine in Church Unions, all differ from one another, either as to the operations which they undertake, or as to the sphere in which they carry on those operations, or as to both those particulars. They provide Ministers for persons professing Christianity, but not adequately supplied with the Means of Grace: they send forth Missionaries to those who have not yet received the Gospel: they furnish means of Education to the poor; and, as well by the circulation of Religious Publications as by other measures, they seek

to promote Christian Knowledge. Some of these Societies engage in one—others, in another; and some, in more than one of these operations. Several of them carry on their operations in this country alone; one of them, both at home and abroad; another, in the British Settlements and Dependencies; and the Church Missionary Society, among those, wherever found in Foreign Lands, who have not received the Gospel of Christ, or have not been settled into Christian Churches.

Different persons feel a different degree of interest in these different objects; and are disposed, accordingly, to give more liberally, and exert more zeal and energy in influencing others to give, to one Society rather than to another. And it is well that it should be so. In this, as in other cases, division of labour contributes to the success of the whole work.

To call forth and encourage this liberality and zeal, the Church Missionary Society employs an Agency, which brings before the Public its claims for support in a distinct and specific form, with interesting details of its proceedings; and which, in urging those claims, calls on those who have felt their need of a Saviour, and the love of Christ in dying for them, to assist in making known that Saviour and His love, to those who have never heard of His name. Experience has shewn, that such appeals are the most effectual means of stirring up liberality and zeal in aid of Missionary Labours.

To call forth, in any large measure, charitable exertion and Christian liberality, it is not sufficient to propose some general and abstract object, or a groupe consisting of various objects. The constraining love of Christ, indeed, is the one motive to every effort of Christian Love; but to bring this motive into energetic action, some distinct and specific object must be presented to the mind—individual cases, and particular results, detailed—and personal confidence secured. Such appeals are made, and have been effectively made, by the Church Missionary Society, on behalf of its one definite object—the extension of the Redeemer's Kingdom among Heathens and Mahomedans. Similar appeals may be made on behalf of any one of the Societies usually included in a Church Union. On behalf of a Church Union, such an appeal cannot be made. To plead, in any one Sermon, or at any one Public Meeting, the specific claims of five or more Societies—to enter into

detail, and bring forward individual cases as to each Society—is obviously impracticable. The preacher or speaker must restrict himself to abstractions and generalities; or, by dwelling principally on the proceedings of some one of the Societies—his favourite Society perhaps, or the one with whose operations he happens to be best acquainted—he would infringe the principle of the Union, create jealousy and discord, and incur the censure of those who viewed with more favour some other of the combined Societies.

It follows, from these observations, that A MUCH LESS SUM WOULD BE COLLECTED within the same district, by a Church Union including the Church Missionary Society, than by a Church Union consisting of the other Societies and by a Church Missionary Association acting independently of each other. If, then, regard be had only to the sum total collected, it is essential to maintain the agency of the Church Missionary Society in independent operation.

This would be the result, on whatever plan the Church Union might be constituted, even if it simply solicited and received subscriptions for its different Societies; the contributor specifying the Society or Societies to which he subscribed. The Church Missionary Society, while included in such an Union, could scarcely solicit subscriptions by a distinct agency, or maintain a Church Missionary Association, within the same parish or district; and if it could, it is not apparent for what purpose it should be connected with the Union. The Union and the Association would embarrass each other's proceedings.

But if the Union should collect for a general fund, as well as for the several Societies, the difference in the total amount collected would be still greater. Many would give a single subscription, of a Guinea for example, to the general fund of a Church Union including the Church Missionary Society, who, if canvassed separately by a Church Missionary Association, and by a Church Union comprising the other Societies, would give a Guinea to each. Many, who would promote with zeal and energy the operations of a Church Missionary Association, would not make the same exertions in favour of, though they might subscribe to, a Church Union including the Church Missionary Society.

Still greater would be the defalcation in the sum total collected, if the plan of

the Church Union should be to receive contributions only to the general fund of the Union, to be afterward allotted to the different Societies. In such a case, all the general causes of defalcation would be brought into full play, and other causes would come into operation. Not only do some prefer one Society to another; but some object altogether to this, and others altogether to that Society. Many would withhold their contributions, rather than subscribe to a Union including any one Society of which they disapproved. Any such scheme would run counter to a deep-seated principle of human nature—a legitimate principle as regards charitable donations—that to him who gives, it belongs to determine how his gift shall be applied. No scheme opposed to this principle can permanently, and to any large extent, call forth the liberality of the public. Men will not give—at least they will not give with open hands, and year after year—unless the money which they contribute is to be applied for some distinct and specific object selected by themselves, and according to some definite plan of which they approve.

The Committee, in these observations, have restricted themselves to the FINANCIAL LOSS WHICH THE CHURCH MISSIONARY SOCIETY WOULD SUSTAIN, BY HAVING ITS INDEPENDENT EXERTIONS MERGED IN THOSE OF A CHURCH UNION. They have, neither in their Resolutions, nor in these observations, expressed any opinion on the general principle of Church Unions, or on their probable effect as regards the income of any other Society. There is, however, one consideration connected with those Unions, which the Committee could not overlook. Church Unions are recommended as promoting unity in the Church. The Committee feel it due to themselves to say, that they have not overlooked this consideration, or undervalued its importance. But THEY ARE BY NO MEANS PERSUADED, that any plan of soliciting jointly SUBSCRIPTIONS FOR SEVERAL SOCIETIES, in which different individuals feel different degrees of interest, and as to which different opinions are entertained, has a tendency to promote harmony among its members, whether managers or contributors; while THEY ARE CONVINCED, that any scheme for raising a JOINT FUND, to be subsequently apportioned among several Societies, is more likely to sow discord and strife, than to promote real and substantial union.

The Committee cannot conclude without adding, that, at this present moment, the Church Missionary Society greatly needs an increase of income; and that any diminution of its resources would necessarily lead to the contraction of its operations in one or more of its flourishing Missions. At this very time, the Committee are engaged in an anxious inquiry into the financial situation of the Society. Let not, then, the Friends of the Society relax in their exertions to sustain and augment its resources, or deprive the Society of the full benefit of those exertions, by combining them with their efforts in favour of other Societies.

The Committee would in no way discourage exertions for other Societies; but, on behalf of the Church Missionary Society, they urge their Friends, on financial grounds, to solicit and collect for it, separately from, and independently of, any Church Union. The Committee earnestly desire that the Divine Blessing may rest, not only on the Church Missionary Society, but on every other Society having for its object the extension of the Redeemer's Kingdom, or the edification of His Church, whether in this country or abroad—whether among those who profess, or among those who have not yet received, the Gospel of Christ. But they deprecate the injury which the income of the Church Missionary Society would sustain, should its independent agency for collecting funds be merged in any Church union; while they see no ground to anticipate that such Unions will promote—and are not without apprehension, that, if they go beyond the simple operation of receiving distinct subscriptions for the different Societies, they may disturb—the harmony of our Church.

By Order of the Committee,

RICHARD DAVIES, }
DANDESON COATES, } Secretaries.

Church Missionary House,
October 5, 1841.

CHURCH OF SCOTLAND.

*Five Committees of the General Assembly
for distinct Religious Objects.*

THE following Circular has been lately issued:—

At Edinburgh, 31st May, 1841.

THE GENERAL ASSEMBLY of the CHURCH of SCOTLAND, considering the obligation which lies on this Church, to promote, to the utmost extent of the means with which

God hath entrusted them, the progress of the Gospel of Christ among their own people, their Brethren in the Colonies, and the Heathen throughout the world; and considering further how greatly their efforts have been impeded from a want of due arrangements for properly collecting the contributions of their several congregations—and confiding in their liberality and Christian zeal, were fit occasions regularly presented to them for contributing to the advancement of the Five great Schemes now prosecuted by the Church—earnestly recommend to all the Ministers of this Church to make Collections every year on behalf of these objects; viz. 1. EDUCATION; 2. FOREIGN MISSIONS; 3. CHURCH EXTENSION; 4. COLONIAL CHURCHES; 5. CONVERSION OF THE JEWS: and the General Assembly appoint for the said Collections, in this current year, the following Sabbaths; viz. the fourth Sabbath of June, for Church Extension; the fourth Sabbath of August, for Colonial Churches; the fourth Sabbath of October, for Conversion of the Jews; the fourth Sabbath of December, for Education; and the fourth Sabbath of February, for Foreign Missions: and, in future years, in the same order, but commencing on the fourth Sabbath of April in each year, and with the scheme next in order to that with which the Collections had commenced in the year preceding; as, for instance, in the year 1842, with Colonial Churches, and so on through the year, and from year to year: provided always, that whenever the celebration of the Sacrament of the Lord's Supper happens to fall on any of the said Sabbaths, the Collection shall be made on the Sabbath immediately preceding.

And the Assembly direct that the Committees of Assembly for the several Schemes shall make up a joint state of the whole Collections of the several Presbyteries, for each of the said objects, up to the 15th day of April in each year, and that each Committee shall publish the same in an Appendix to their Annual Reports. And the Assembly appoint every Minister, on the Sabbath immediately preceding that on which each Collection is to be made, to give due intimation thereof from the pulpit, accompanied with such information on the object of the Collection as he may deem fitting.

Further, the General Assembly strongly recommend, that, in all parishes, but

especially in those in which circumstances may render a separate Collection for each of the five objects inexpedient, Parochial Subscriptions, by means of parochial associations or otherwise, be promoted and encouraged: the funds collected to be appropriated to the several objects, in such proportions as the contributors shall appoint; and, failing any appointment by them, as shall be directed by the Minister and Session: and that all Presbyteries of the Church adopt the measure already beneficially carried into execution in several parts of the country, and of which the Assembly highly approve, of appointing a Yearly Meeting of Presbytery, of which due intimation shall be given in all the Parish Churches within its bounds, and which the public shall be invited to attend; in order to afford to every Minister of the Presbytery an opportunity of stating what has been done within his parish in furtherance of the said objects, and to give to the persons present, by means of addresses by one or two of the members specially appointed for that purpose, such information, as to the progress of Christianity at home and abroad, as may be best calculated to rouse the benevolence of the Christian Public, and to maintain their interest in the prosperity of the said objects: and particularly, the General Assembly appoint the several Presbyteries to require an account of the diligence of all the Ministers within their bounds in this matter, and to record the report of every Minister in their Presbytery Books; and likewise ordain the several Synods to take a particular account of the diligence of their respective Presbyteries, and to record it in their Synod Books. And the Assembly earnestly urge on their faithful people, seriously to consider the duty of contributing liberally toward the advancement of Christ's Cause, according to the ability wherewith God has blessed them.

Extracted from the Records of the
General Assembly of the Church
of Scotland, by

JOHN LEE, *Cl. Eccl. Scot.*

LONDON MISSIONARY SOCIETY.

*Sunday-School Efforts in behalf of the
Society.*

THE Directors are turning their attention to Sunday Schools, as affording the means of greatly enlarg-

ing the interest taken in the Society. It is stated—

The Directors have much pleasure in acknowledging the lively and growing interest, which is exhibited by their Sunday-School Friends, on behalf of the great object to which the Society is devoted; and it affords them unmingled satisfaction to hail, thus publicly, the co-operation of so united and efficient a body of Christian Labourers. The Cause of Missions will derive signal advantage from such an accession to the number of its supporters; and they earnestly hope that these active and devoted friends will bring forth all their resources toward sustaining and enlarging the means now in operation for the conversion of the world unto Christ. In connexion with this subject, the Directors have been peculiarly gratified by the report of the Anniversary Meeting of Sunday-School Teachers and Children lately held at Thaxted, in Essex; when the following Resolution was unanimously adopted:—

—That the Sabbath-School Teachers connected with this Union assure the Directors of the London Missionary Society that they most cheerfully respond to the request of the General Assembly of the Society's Friends, in the Second Resolution passed at their recent Anniversary held in Exeter Hall—"That the Missionary Ardour of the Young, especially of those in Sabbath Schools, should be encouraged and directed"—and that this Meeting deem it not only their duty, but their privilege, to concentrate their best energies in the hallowed work of instrumentally accelerating the restoration of a world, which, in the Nineteenth Century of the Christian Era, is yet but partially blessed with the light of life; and, not only for themselves, but on all other Sabbath-School Unions and Sabbath Schools throughout the Empire, would they press on all their members the cultivation and diffusion of that spirit of zeal and sympathy, which the limited resources of our Missionary Institutions render so indispensable for the mighty work in which it is an honour to be engaged.

It was reported at the above Meeting that the children of the Union had, within a few months, subscribed the sum of 36*l.* toward the funds of the Society; and one of the speakers stated, that if our Sabbath Schools throughout the Kingdom contributed in the same proportion, the aggregate would amount to 68,000*l.*

The Directors also rejoice to perceive that an extensive movement in favour of the Society has been commenced in the Sunday

Schools connected with the Congregational Churches in Hull and the vicinity. Circulars have been addressed to the Superintendents and Teachers, earnestly inviting their co-operation; and suggesting, among other means suited to advance the object, the formation of Juvenile Missionary Associations in their respective Schools.

The Directors are persuaded that the statement of these facts will exercise a powerful influence on the minds of their Sunday-School Friends throughout the kingdom; and, in conjunction with higher motives and considerations, stimulate them to the adoption of such measures as they may deem best calculated to promote the labours of the Society.

This subject well deserves the prompt and assiduous care of all Missionary Societies. The pence of the Children of Families and Schools, interested by intelligence and appeals suited to their age and feelings, and collected with systematic diligence, would not only furnish large supplies to the funds, but would perpetuate and increase them as the love thus early kindled grew with their maturer years.

WESLEYAN MISSIONARY SOCIETY.

WE subjoin a Circular lately issued in reference to the

Financial State and Prospects of the Society.

The Committee of Review of the Wesleyan Missionary Society, which assembled in Manchester, in connexion with the recent Annual Conference, was numerously attended by Ministers and Gentlemen, many of whom have rarely an opportunity of attending the Meetings of the General Committee in London.

The Financial Proceedings of the Society, during the past year, were submitted to the Meeting: the most lively interest in the general prosperity of the Missions, and in their successful prosecution, at least to their present full extent, was manifested. As might have been expected, many valuable suggestions for the augmentation of the Society's Income, and the liquidation of the Debt, were offered; and the practicability of some of them was happily demonstrated.

The Committee listened with the deepest

solicitude to the Statement of the Financial Affairs of the Society, which forms part of the Annual Report recently published, and which has been printed in the form of a separate pamphlet for more general distribution.

It would be greatly to the advantage of the Society if the attention of our friends, and the friends of Missions generally, could be directed to this clear statement * of the Society's affairs. Were the immediate exigencies of the Missions better understood, and the impending failure, or injurious contraction, of some important parts of the work, now becoming almost unavoidable, placed clearly before the Christian Public, we are persuaded that an enlarged effort would be excited in behalf of the Missions; the advantage of which would be felt in many distant parts of the world, and among some portions of our race, who are in great danger, otherwise, of perishing for lack of that knowledge which the Ministry of the Gospel is designed to communicate.

We place on record some of the suggestions which were submitted to the Committee of Review, in full confidence that some of them, perhaps all, will be deemed worthy of practical adoption.

It was suggested—

1. That it should be recommended to the Annual Subscribers generally, of One Pound or upward, to follow the example of several Subscribers in London and elsewhere, by doubling, or otherwise largely augmenting, their stated Annual Subscriptions; and thus to increase that PERMANENT ANNUAL INCOME of the Society on which the Committee can most safely rely.

2. That the present Subscribers should be requested, in addition to their own subscriptions, to subscribe for each member of their families, especially FOR THEIR CHILDREN, so as to secure the insertion of their names in the Annual Report: and thus give to the Young a deeper interest in the great work of Christian Missions; with the hope that, in due time, they will feel themselves bound to the support of this noble Cause by the strongest ties of habit as well as of principle. This suggestion was adopted by several Gentlemen who were present at the Meeting.

3. That as there are many persons in religious communion with the Wesleyan Body, who have never REGULARLY contributed to the support of our Foreign Missions, notwithstanding the activity of the self-denying and laborious

* See the substance of this Statement at p. 363 of our Number for August.—*Eds.*

Collectors of the Society, means should be devised in every Circuit to bring the circumstances of those Missions, and the wants of the Heathen World, more fully under the view of our **WHOLE** community, so that every Member may feel it to be one of his imperative duties to furnish his stated and continuous quota of help to our Mission Fund.

4. That were suitable exertions made, considerable aid might be obtained for the Missions from Wesleyan Boarding-Schools, after the truly noble example of the Wesleyan Proprietary-School in Sheffield; which, in the course of a few weeks, raised several hundred pounds toward the Special Fund for the Mission to Ashantee and the Gold Coast.

5. That a regular system of collecting for the Missions, and specially for the Mission Schools, might, with propriety and advantage, be introduced into Wesleyan Sunday-Schools throughout Great Britain; and that a more general system of collecting in Wesleyan Families might be adopted with good effect. A friend of the Society has been so deeply impressed with the importance of enlisting the children of our Families and Sunday Schools in this service, that he has placed at the disposal of the Committee several hundreds of collecting-books for children, which have been prepared at his own expense, and which will be sent to the order of the Officers of Branch Societies, or of the Superintendants of Sunday Schools.

In conclusion, the general opinion of the Meeting was, that on no account ought the Missions of the Society to be discontinued in any country where they have been commenced; and that they should not be suffered to fall into a state of weakness and inefficiency, from the want of a supply for such vacancies as may occur. But, at the same time, it was acknowledged and resolved, that no reasons could justify the Society in long continuing its Annual Expenditure to its present extent, unless, by the prompt adoption of some or all of the measures now suggested, there should be a general and successful effort for the augmentation of its Income to the required amount.

The Committee have now done their duty in submitting the state of the Society to their friends and the Christian Public; and though not without anxiety, yet, with good confidence, they commend the whole into the hands of God, whose cause and glory they seek to promote, and to the enlightened benevolence of those, who, being themselves the disciples of Christ, have learned to consider it as a solemn and paramount duty of the Church of God, to cause the Gospel of Salvation to be preached to every creature under heaven.

UNITED BRETHREN.

THE Association in London in aid of the Brethren's Missions, has collected, for several years, considerable sums annually, from various Denominations of Christians. These sums are paid to the General Fund in Germany, through the Brethren's "Society for the Furtherance of the Gospel among the Heathen." This Society, formed in this country many years since, was renewed in the year 1768: it has lately circulated the following Notice of the

Fiftieth Anniversary of the Publication of the Periodical Accounts.

A period of Half a Century having elapsed since the publication of the first number of the Periodical Accounts, the following particulars relative to the origin and progress of that Journal may not be unacceptable to those who at the present day favour it with a perusal.

Among the especial objects which the Brethren's "Society for the Furtherance of the Gospel" had in view, on its renewal in the year 1768, was the spread of information respecting the Brethren's Missions. For the first twenty years, an attempt was made to secure this object by the circulation of Missionary Accounts, in manuscript, among the friends and benefactors of the Society.

The number of the benefactors increasing, and the interest excited by the intelligence imparted appearing to call for a more regular and convenient medium of communication, the Secretary of the Society, our late Br. C. I. Latrobe, was led to suggest the issue of an occasional printed paper. A majority of the Members approved of this proposal; which was referred for consideration to the General Synod of the Brethren's Unity, held at Herrnhut, in the year 1789. The synodal sanction having been obtained, the Secretary was commissioned to prepare for the press the First Number of a Missionary Journal, to be issued by the Society under the title of "Periodical Accounts, relating to the Missions of the Church of the United Brethren established among the Heathen." At the Meeting of the Committee held on the 2d of March 1790, the draft of the proposed Publication was laid on the table; and a Resolution was passed, that

300 copies should be immediately printed for distribution among the members and friends of the Society.

The demand for the First Number of this earliest Missionary Journal being found to be greater than was expected, the Committee authorised the issue of 500 copies of the second and every succeeding Number. During the fifty years which have since elapsed, the circulation has been gradually raised from 500 to 3000 copies; and, at the present time, the Periodical Accounts are the means of conveying intelligence respecting the Brethren's Missions, not only to the Members of the Brethren's Unity throughout the world, but also to many Friends and Servants of Jesus in other Churches, both in Christendom and in Heathen Lands.

For the first thirty years there was no fixed time of publication, nor any prescribed quantity of matter which each Number should contain. The issue was about three Numbers in the course of a year, each containing on an average thirty-six pages. With the year 1821 commenced a regular Quarterly Publication, and the contents of each Number were extended to forty-eight pages. In 1831, a further enlargement of the Journal took place, accompanied with alterations in the type, and in the arrangement of the matter, to which a bare allusion is sufficient. Since the year 1818, the annual statements of the Mission Fund have been inserted in the Periodical Accounts; and, in 1817, commenced the public acknowledgment of the contributions received from friends in Great Britain and its Dependencies toward the support of the Brethren's Missions.

The "Society for the Furtherance of the Gospel" desire to thank the Lord for having thus far enabled them to defray the considerable and increasing expense connected with the printing and almost gratuitous circulation of the Periodical Accounts; and to acknowledge, with humble gratitude, the blessing which He has laid upon the perusal of a work, whose only object is to make known what He has been pleased to effect by the preaching of His Gospel among some of the most barbarous and debased tribes of the human race.

Financial Deficit of the Missions.

There is a Deficit in the Funds of the Brethren's Missions, in reference to which the Committee of the London

Association make an Appeal, from which we subjoin some extracts:—

The calls for additional Stations and Church-room in the British Islands, numerous as they were sixteen years ago, increased as the emancipation of the Negro Slaves approached, and have been still more numerous since; besides which, the existing congregations were so largely augmented after that event, that more Chapels and Schools became indispensable. The necessity of constructing buildings which will resist the hurricane, and the expensiveness of such undertakings in those islands, compel a larger expenditure there than elsewhere. The resources for these purposes were sometimes, indeed, abundant, but they fluctuated greatly; and their actual amount, in any one year, could not be known by the Missionaries till about twelve months after its expiration, so that the expenditure could not be regulated by the income.

It is now needful to complete the buildings begun and engaged for: but the Directors of the Missions pledge themselves that no more will be undertaken until the cost of these is defrayed; nor even then, unless the additional cost of any others is, in a great measure, provided on the spot. It is gratifying to learn that the Emancipated Negroes are now contributing freely of their substance for these purposes; and this will henceforth operate greatly to alleviate the burden of the West-India Mission.

In 1824, 35 Stations in the various Missions of the Brethren were served by 175 Missionaries, and the congregations consisted of about 35,000 persons: the Missions were then maintained at an average expense of 8298*l.* per annum. In 1839, the Stations had increased to 52, the Missionaries to 245, and the congregations (including 16,690 communicants) to 55,000 persons: the expenses had risen to an average of 11,852*l.* per annum, being an increase of 3554*l.*, arising under the head of repairs, journeys, and passage of Missionaries, and support of retired Missionaries, widows, and children, the last being an item of heavy but unavoidable charge.

May it not, then, be said that there is the strongest ground to look to the Friends of the Gospel and of Missions for sympathy and for succour, whether the greatness of the work committed to these dear Brethren is considered—the blessing which

has rested upon it—or the wisdom and frugality, with which the funds committed to their charge are administered? Asking only the food and raiment indispensably required, and the buildings which are needful to shelter themselves and their congregations and to receive the Negro Children for instruction, shall they be left to struggle with embarrassment and painful anxiety in procuring these supplies? Will not the hand of Christian and brotherly love be stretched out liberally to relieve them; and to protect them from the pressure of obligations incurred from necessity, and not from choice; and to rescue them from the want of those few necessities and comforts, which, as they receive no salary, they cannot procure, and without the supply of which they must withdraw from some of those interesting fields of labour, which have been so efficiently, and, under the blessing of the Most High, so successfully cultivated?

Continent.

RELIGIOUS-TRACT SOCIETY.

PROCEEDINGS OF THE RELIGIOUS-TRACT SOCIETIES OF LONDON AND THE CONTINENT.

THE following notices are collected from the Forty-second Report of the Society.

France.

After mature consideration, the Committee have determined not to proceed with the preparation of a Commentary on the Holy Scriptures, in French. Several pious Ministers are translating a German Commentary on the New Testament, by Gerlach, with occasional additions from other sources; and hope to proceed with the Old Testament, when the German Edition is published: to prevent clashing with this work, the Committee have come to the conclusion which they have announced. The "Commentary on the Epistle to the Romans," by Prof. Hodge, having been translated into French, by the Rev. Horace Monod, the Committee have purchased 100 copies, for circulation among French Pastors and Evangelists.

The Committee have made grants of small Libraries, or Religious Tracts, amounting, in value, to nearly 40*l*. A large selection from the Society's Works has been presented to the Library of the College of Montauban.

Oct. 1841.

The Paris Religious-Tract Society, during the year, issued 650,000 publications; being 150,000 beyond the preceding year. The expenditure was 32,541 francs; being 8844 beyond the amount of subscriptions and sales.

The Paris Friends, in appealing for additional support, write—

We hope that our Society will be considered as requiring a special share of interest and aid. Never was [Roman] Catholicism so active: never were the minds of men so open to information: never have our Christian Friends felt so strongly the necessity for exertion and sacrifice, or more painfully the feebleness of their resources. There is, however, a desire to go forward; and comparing France of 1841 with France of 1821, the change is marvellous.

The Paris Committee having determined, if practicable, to double its circulation, appealed to this Society to assist them. The funds of the Institution prevented the Committee from making a liberal grant: they have, however, paid to the Paris Tract Society 100*l*. to be expended in Tracts for the Evangelical Society of France; for distribution among the military; and for the work-people connected with the large manufactories in Paris. To encourage the preparation of New Works, a grant of 50*l*. has been made; and the sum of 24*l*. to promote the circulation of the Third Volume of "The History of the Church of Christ," which has lately left the press.

The Committee have assisted the labours of the pious colporteurs. The blessing of God has abundantly rested on the exertions of these humble Labourers: and the Lord is adding, through them, daily to the Church such as shall be saved.

The Toulouse Society has, by its active efforts, excited the attention of the enemies of the Truth. A Popish Journal has been established, to attack its publications: the wrath of the Priests is very great, and their opposition is every day more violent: still the work goes on. One of the Society's Correspondents remarks—

In one of the most fanatical departments in the South, a Christian Colporteur has been abundantly blessed: he has sold many Bibles and New Testaments, and a great many controversial Tracts. In such places, where the enemy is so powerful and so awake, milk-and-water books will not do. Strong appeals, vigorous images of the gross and unscriptural practices of Popery, must be brought forward. The Priests forbid the people buying the Scriptures: the authority therefore of the Priest, and the

reality of the system, must be at once put in question.

The Report states, that 86,000 copies of various Works have been published; several of which are additions to the Society's Catalogue.

The Toulouse Committee have established 25 additional Libraries, in different districts. The Receipts amounted to 18,079 francs, and the Expenditure to 17,024. The Committee have granted to the Toulouse Society 35*l*.

Switzerland.

The Evangelical Society of Geneva continues, through its colporteurs, to circulate Tracts in France and Switzerland. The Rev. Prof. Pilet Joily has detailed the successful labours of these devoted men. The last Report states—

An opportunity was afforded, last October, of sending out 48 persons into the neighbouring provinces of France; so many, on whose sincerity and piety confidence could be placed, having offered their services! Those humble men, travelling on foot, have carried Copies of the Scriptures into a great number of towns and villages; and great blessings have attended their footsteps. The colporteurs are, for the most part, uneducated men; but their minds are deeply impressed with the truths of the Gospel, and the necessity of making them known to their ignorant fellow-countrymen.

The number of colporteurs has been increased to sixty. A recent Letter from the President of the Society states—

There is scarcely a country in which the usefulness of Tracts is more striking and evident than in France. Experience convinces us every day, that we are not giving sufficient attention to this means of spreading the light of the Gospel: we ought to inundate that country with Tracts. They are companions of the Holy Scriptures, which would not be so usefully distributed without their assistance: here is, among many others, a very striking instance of the fact:—In two communes of the Department of Drôme, the colporteurs had, in 1840, distributed a great number of Testaments; in one, accompanying them with Tracts in great abundance. When our colporteurs returned this year, they found that in the commune where they had not distributed Tracts, the Testaments had almost completely disappeared, having been taken and burned by Roman Priests; while in the neighbouring commune, where Tracts had taught the inhabitants to appreciate the Word of God, they had all kept their Testaments, in spite of the Priests. The Papist Clergy have a dread of Tracts: is not this a proof that they are more wanted? Our

Committee have, therefore, resolved to increase to a large extent, the number of Tracts which we are yearly distributing in France: we consider your generous grant as a new and strong appeal from God, to go on boldly, though the expenses will be great.

The Committee have granted 30*l*. in French Tracts, for the use of the colporteurs; and 12 Libraries, value 36*l*. on reduced terms: also to the Library of the Theological Institution at Geneva, a suitable selection from the Society's larger Works.

In reference to the Berne Society's operations, the Secretary writes—

Our stock of Tracts has been very much reduced, by distributions in our mountain country. We have sent these Messengers of Mercy to the most retired hamlets of our Alps. Those isolated people are generally very eager for Tracts, and make better use of them than the population in the plains: and many have read with tears the dear little books.

The Basle Society has published several new Tracts, which have had a considerable circulation. Its limited funds impede the Local Committee from any extensive effort.

The Chur Society has completed the translation of "Old Sarah," in the Engadine Dialect. The Committee have authorised the publication of 2000 copies, in Italian, of "Neff's Conversations on Sin and Salvation;" and have placed 50 copies of "The Evidence of Prophecy," in the same language, with their friends at Chur, who have numerous opportunities of circulating such works in the northern parts of Italy.

A Library has been voted to the British Chaplain at Interlachen, on reduced terms, for the use of the numerous English who visit that place.

Belgium.

The Committee have granted the sum of 40*l*. to the Belgian Society, to promote the circulation of Tracts; and the Rev. Dr. Scheler, of Ghent, has received 3700 German and English Tracts, for circulation in different places in Belgium. Upward of 23,000 Tracts have been put, during the year, into circulation, principally through a colporteur. A new plan has been adopted for the distribution of the Society's Tracts. The Secretary remarks—

Seeing so large a number of the population spend the winter days in the public-houses, a friend advised our making, of wood, a number of holders, into which a Tract might be

inserted, for the tables of these houses, in the same way in which the public papers are left. In a few days, the Tract, which has been read, is taken out, and another put in. Several very interesting conversations, on religious subjects, have taken place, by means of this novel kind of reading. This plan has the following advantage—In most instances, when the colporteurs and our friends go from house to house to distribute Tracts, they find only the wife and children at home, who say immediately, either, "We do not know how to read," or, "We dare not receive them." But when the fathers or husbands have read these Tracts at the public-house, they not only relate their contents, but advise their wives or children to buy Tracts on the first opportunity.

Holland.

The Works of the Netherlands Society have an extensive circulation, not only in the parent country, but in its distant colonies.

Spain.

The opposition of the Roman-Catholic Priests to the circulation of Scriptural Truth continues in this unhappy country. Every opportunity has been taken to promote the circulation of Religious Tracts and Books; and yet only 5300 Spanish Works have been issued from the depository, and these have been principally sent to Gibraltar. The Committee have granted the sum of 30*l.* for the publication, in Spain, of 2000 copies of "The Scripture Help," abridged, by the Rev. Edward Bickersteth; it being impracticable to introduce into the country the edition already printed in England.

The Committee availed themselves of the temporary sojourn of some of the troops of Don Carlos in France, for the circulation of Tracts among the men. A Correspondent wrote, in reference to them—"The Spaniards are very anxious about religious subjects: they rejoice to possess the Book of God; and Tracts, if given to them, would be blessed to many souls, and they would take them back to their own land." The same Correspondent remarks—"Our colporteur went among the Spaniards, and was surrounded by them, begging for the New Testament. He was compelled to fall on his basket, to prevent the books being taken. They much desired 'little books'; but the colporteur had none then to give. A great many of the men can read." About 2500 Tracts were sent for these men, which were received with many thanks.

A Correspondent has reported his efforts

to circulate religious works in Spain, until compelled, by the Spanish Authorities, to retire from that country. He writes—

The Tracts which you sent me are nearly all distributed. In the great majority of instances, any attempt of this kind to interest the gross and sensual minds of this unhappy people is little better than pouring water upon the seashore. In the midst, however, of infidelity and rejection of the Saviour, there is one feature in the fore-ground of this dark and gloomy picture, which is calculated to raise our hopes of a brighter prospect for the future; which is, that the Spaniards are beginning to take a little more interest, than they were wont to do, in the important concerns of eternity. They like to have the Scriptures read to them; and are decidedly less prejudiced.

I was allowed to remain sufficient time to distribute the whole, or nearly so, of my stock of Tracts and Testaments; and, whenever they have been forcibly taken from me, they have invariably found their way into the channel to which I had no other means of access—among the magistrates, their friends and families: for these publications are no longer held in the same disesteem and neglect which they were wont to be in times past. I doubt whether they ever burn or destroy them now. Even the Priests themselves have occasionally been heard to approve of some of the Scriptural Tracts which have fallen into their hands; but others deal forth the most bitter invectives against every class of religious publications of a Protestant character.

I am lately returned from a Spanish Penal Settlement on the coast of Africa; but there, as everywhere else, I had to encounter the furious opposition of the Priests. I was, however, very successful with the military, and some of the principal inhabitants; who received, with the greatest avidity, every thing which I offered them in the shape of religious information.

Portugal.

The Committee have heard from the friends at Oporto, that the publications which have been prepared are again freely bought, and have a considerable gratuitous circulation.

Italy.

The "Foreign-Aid Society" has secured the services of a Minister residing in the Italian States; who has undertaken to distribute Bibles and Tracts, and to render such further services in the cause of Christianity among the Natives as opportunity may present.

Germany and Prussia.

The labours of the Christian Church for the benefit of this portion of the Continent appear to have been productive of much good. The Rev. Dr. Pinkerton furnishes the following encouraging statement:—

I had many pleasing proofs of the increasing call for Religious Books and Tracts. Not only is the number of Tract Societies and Tract Distributors increased, but, in many of our principal towns, we have dépôts, or shops, for the exclusive sale of Religious Tracts and Books: twenty years ago, not one of these dépôts of pious books was in existence. The same may be stated respecting our Religious Periodicals: from thirty-five to forty of these decidedly Christian Journals and Magazines are published in different parts of Germany and Switzerland; of which, twenty years ago, there was not one in existence. These facts prove that there is a growing desire for religious edification; and, taken in connexion with the constantly-increasing demand for the Holy Scriptures, and full attendance in all the churches where the Gospel is preached in its purity and power, tend to confirm the truth of what I have formerly stated—that the Cause of Evangelical Religion is gaining ground in Germany, against all the various Systems of Infidelity and Error with which this country has been so long overrun.

Hamburg—The Lower-Saxony Society has printed 247,000 Tracts: the distributions amount to 347,386; making the total circulation, since the establishment of the Society, to be 3,979,019.

The grants made to the Hamburg Society amount to 80*l.*, including a supply of 17,500 Tracts, for circulation among the English residing in that city. A grant of 2800 Tracts has been made, for circulation among the sailors visiting the port.

Dantzic — The Rev. J. C. Moritz has extensively circulated the Tracts addressed to the Jews, which were published at Hamburg, at the Society's expense. He is greatly assisted in his work by two pious females.

The Stutgardt Evangelical Society has received about 78,000 Tracts into its depository; most of which have either been sold at a low rate, or gratuitously distributed. A Loan Library has been established in the town, for public use, which contains nearly 1000 Volumes.

Wallachia.

The Rev. Dr. Keith has brought before the Committee the destitute state of

Wallachia, and the neighbouring countries where the Wallachian Language is used, as it respects all Religious Books. The population of these countries is estimated at more than TEN MILLIONS; a large portion of which belong to the Romish Church. Dr. Keith, while detained in that country, conversed with several influential persons, who appear disposed to co-operate with the Society in promoting the translation and circulation of Religious Publications.

The Committee have voted to a friend, at Bucharest, a variety of works, from which to select six Tracts and six Books, to be published in Wallachian, in Editions of not less than 2000 each: they have appropriated the sum of 100*l.* in aid of this object.

Moldavia.

A supply of about 2000 German Tracts has been granted for circulation in the Protestant Colony of Jassy.

Hungary.

The Rev. G. A. Wimer, of Oberschutz, has made several applications to the Committee, during the year, on behalf of this long-neglected land. Dr. Keith, also, on his return from the East, strongly urged the Committee to direct special attention to its spiritual wants. A Correspondent remarks—

It would be difficult to find any country, since the time of Mohammed, where Protestantism has suffered such severe attacks. The extension of the pernicious principles of rationalism has been much more rapid and destructive in this country than in many others. The Gospel has disappeared from nearly all the Pulpits; and has become altogether unknown, both among the higher and lower classes.

The entire destitution of Religious Books in the country has led the Committee to grant 50*l.* for the publication of the "Bible Histories," by Dr. Barth; and Neff's "Conversations on Sin and Salvation," in the Hungarian and Bohemian tongues; and Baxter's "Saints' Everlasting Rest," in Bohemian. The "Bible Histories" have been completed, and 4000 copies circulated in different parts of the country: 10,000 copies of the same work, in German, have also been distributed.

An important fact has been communicated to the Committee; namely, that the "Bible Histories" have received official sanction to be used, as a School Book, throughout the Austrian Dominions. On

this account, the demand for the work is likely to be greatly increased; and the Committee have granted 15*l.* in aid of its being stereotyped. Numerous casts of wood-cuts, amounting in value to 20*l.*, and a selection of English Books, have been sent to Mr. Wimer, to assist him in future publications. A grant of German and French Tracts has been placed at the disposal of the Countess of Brunswick, on her return to Hungary. The total grants to Hungary, during the year, amount to 9*l.*

Sweden.

The Stockholm Agency for the Publication of Religious Works has zealously prosecuted the Society's objects. The translation of Doddridge's "Rise and Progress" has been completed. The Committee have granted 20*l.* in aid of printing a good Translation of the "Anxious Inquirer after Salvation directed." "Anxious inquirers," remarks the Rev. George Scott, "are rapidly on the increase in many parts of the country."

With the Society's former grant of 50*l.* 80,000 Tracts have been published: about 100,000 copies of handbills have been printed, and, together with the Tracts, have been widely circulated.

A further grant of 20*l.* has been made to the Stockholm Agency, for the publication of Swedish Tracts. The Rev. George Scott writes—

Having just returned from a Missionary and Temperance Tour to the North of Sweden, during which several thousand Tracts have been gratuitously issued, I can bear testimony to the eagerness and gratitude with which they are everywhere received. During this tour, I visited a parish, the Clergyman of which informed me, that, in 1809, when he was a boy, his mother came running into the cottage greatly excited, and her eyes suffused with tears, exhibiting a Tract which had been thrown to her from a travelling carriage; saying, "Oh, what times have I lived to see!—times, when the Lord rains his Word upon us, like the dew from heaven!" It was Dr. Paterson and his co-adjutors who were then sowing the good seed.

Iceland.

The Committee has received from Pastor Jonson copies of his Translation into Icelandic, of the "Rise and Progress of Religion in the Soul," by Dr. Doddridge; in aid of which the Society has already paid the sum of 50*l.* The venerable Minister, at the age of eighty, writes—

As it gives me great pain to think that, on

my decease, whenever, by the will of God, it may take place, the publication of Religious Tracts for the people of this Island might cease, of which I have the greatest reason to be apprehensive if no fixed or settled fund exist, the annual interest of which might be appropriated to the printing and distribution of such Tracts, I have announced, on the last page of my Translation of Doddridge, my desire to raise, if possible, such a fund, from the moneys which may be obtained for the copies sold of that work. About 100*l.* sterling would be sufficient to furnish three sheets annually, consisting of a thousand copies each. The labouring poor being fonder of small treatises of this size than of larger books, we may hope that the reading of them will, by the blessing of God, be the means of leading many to reflection. If God is pleased still to prolong my days in this world, I will cheerfully contribute 10*l.* toward this object.

The appropriation of the proceeds of the sale of Doddridge's Work for the object stated by Mr. Jonson, has been approved by the Committee. The Moravian Missionaries at Copenhagen have been requested to receive the funds, and to examine, on behalf of the Committee, the publications which may hereafter be prepared for circulation. "The offer of the worthy Pastor Jonson," remarks a friend, "to give, in his circumstances, the amount of nearly a whole year's salary toward the object, is a fact which ought to be published throughout the land."

Russia.

During the year, 50 different Works have been published, in Russian, Swedish, Finnish, and Esthonian. The total number of Tracts and Books published is 322,750, being considerably less than the preceding year. The publications issued were 297,723: of these, 76,519 were sold at the depository: the remainder were distributed gratuitously, chiefly by benevolent individuals. The total issues from the St. Petersburg Depository, in 14 different Languages, amount to 2,189,892. About 52 Works are now in course of publication; including several in Armenian, formerly published by the Missionaries in Georgia.

The receipts amount to silver roubles 10,918.44; nearly the whole of which has been expended. Included in the receipts, is a donation of 2000 dollars from the American-Tract Society, and 300*l.* from the Religious-Tract Society.

Western Africa.

Sierra Leone.

CHURCH MISSIONARY SOCIETY.

FREETOWN.

This Station was under the charge of the Rev. J. F. Schön until the end of December; when it was transferred to the care of the Rev. E. Jones, in order that Mr. Schön might be at liberty to join the Niger Expedition. They were assisted by Mr. T. Peyton.

Congregation.

In his Report for the quarter ending Dec. 25, Mr. Schön remarks—

It afforded us all no small cause for thankfulness to observe the number of attendants on the Means of Grace much increasing through the quarter, and the behaviour of the congregation to be becoming and devout.

Schools.

The following Extracts are from Mr. Peyton's Journal—

Oct. 4, 1840: *Lord's Day*—Our Sunday School becomes more and more interesting. I admitted twenty-four males and females to-day: some of them were forty and fifty years of age. Every Lord's Day the people of the Sunday School are catechized from the Second Lesson of the following Lord's Day, for half-an-hour; and the answers given by some of the higher classes to the questions proposed are truly gratifying, and often stimulate me to more perseverance in the work of the Lord.

Nov. 29 — Our Sunday School to-day formed a most pleasing sight. The body of the church, as well as the galleries, were very much crowded with scholars; and I felt peculiar pleasure in catechizing them from the usual lesson. About 300 were present, and twenty-nine were admitted. I am sure the hearts of British Christians would rejoice, could they just look in upon our Sunday School, and see so many Africans assembled to learn to read the Word of God, and to be taught the principles of our Holy Religion.

March 23, 1841—In reporting of our Day School, I am happy to say that it is in a prosperous condition: 164 of the children are reading the Scriptures—a larger number than in any preceding quarter, since my residence in Freetown. The larger boys, also, who are more under my imme-

diately care, have much advanced in Scripture History, Geography, and Arithmetic.

Relative to our Sunday School, I would briefly say, that I can look on it with grateful satisfaction: since the commencement of the year, thirty-eight adults have been added to the number of those who are reading the Scriptures. They are also very regular in their attendance. I only add my sincere prayer to God to bless our Day Schools, our Sunday Schools, and every other Missionary endeavour; and to make them subservient to bring about the period predicted in Isaiah xi.

We add, from the same Journal, a few Extracts bearing on the general state of the Mission in Freetown.

Beneficial Results of Visiting the People in their own Houses.

Feb. 15 — This evening I went out to a retired part of the town, to see a few people whom I knew to be very wicked, living in total neglect of their immortal souls. Having entered one house, I found five persons present; and being furnished by them with a country-seat, we entered into conversation. The subject of my discourse was, the obligation under which God has placed mankind to love and serve Him in the manner described in the Bible. In order to impress on their minds suitable apprehensions of the great importance of the subject, and that under the blessing of God their minds might be open to a full conviction of the awful state in which they were then living, I endeavoured, in as plain a manner as possible, to point out to them the value and dignity of the human soul. While dwelling on this subject, one of the persons said to me, "Master, we should be glad if you would tell us how it is that the souls of men are worth so much." "Think," I replied, "what it is to live for ever—never to die, never to cease to be, never to decay; but, after millions of years have passed away, the soul will be as far from the time of its dissolution as it is at this very time, while we are sitting in this house. This is one reason why our souls are worth so much." All present answered, "Master, what you say is good."—"Think again," I continued, "that, as our souls must live for ever, after death they will go either to the good place or to the bad place. In the former place there is happiness and joy: in the latter, misery and pain."—Another man interrupted me, and said, "Master, how is it that white men

know these things?" I said, "Because God has told us these things in His holy Word, which is called the Bible."—A boy about twelve years old was present; and being a scholar of my school, I requested him to get his Testament, and read to his father, Matt. xvi. 26: *What is a man profited, if he gain the whole world, and lose his own soul?* This passage being explained to him, seemed to make a good impression on his mind; and he promised that he would come to our church, and begin to seek the salvation of his soul. He also appeared highly pleased that his boy could read the Word of God.—"Again," I said, to satisfy the other persons present, "we can only form a proper notion of the value of any thing by the cost with which it is bought. Now," I continued, "the price which was laid down for the salvation of poor sinners was the life of the Son of God." Here again I caused the boy, mentioned above, to read to the company Rom. viii. 32: *He spared not his own Son &c.* The conversation ended, the people thanked me for what I had said to them; saying, "God bless you! God bless you!" On the following Thursday, two of the persons came to our Evening Service for the first time.

Feb. 27, 1841—To-day I saw many of my neighbours; and begged them to attend those Means of Grace which God had so graciously provided for them. Their argument, by way of apology for the neglect of the Lord's Day and the concerns of their souls, was their extreme poverty, and the cares of the world. "The poor-ness of our apparel," said they, "keeps us from the House of God on the Lord's Day, and our constant labour engages our time in the week; so we find no time for these things." I shewed them how insufficient these excuses were in the sight of God, and told them that the most humble garment was not too poor to go to the House of God in, on Lord's Days. After some further conversation on the subject, they promised to come to our Church and Sunday School.

Remaining Ignorance and Superstition.

Feb. 1: *Lord's Day*—This day I saw a poor man, whose house was next to my own. I found him in a dying state, and said to him, "John, I perceive that you will soon die: how stand matters between God and your soul? Remember," I continued, "you have been a very wicked man: not one time in your life, as you have told me, have you gone to the House

of God: but, although you have been so great a sinner, if you can by faith look unto the Saviour, He is able and willing to forgive you all your sins." The wretched man, who was fully conscious of his approaching dissolution, said to me, "Master, me thank you for coming to see me; but me no so bad as you say: me no kill any body, me no fight, me no steal. How is it me so wicked?" I endeavoured fully to expose the extreme folly and danger of this error; shewing him that he was sheltering himself under a delusion, which I feared had ruined thousands.—He died about eleven o'clock the same night, without giving the least hope of his having gone to a better world. He being our neighbour, both Mrs. Peyton and myself often went to him and his professed wife, begging them to go to the House of God, and seek the salvation of their souls; but could not prevail on them to do so.

In visiting the sick and death-beds, I find, that one of the most powerful deceptions by which ungodly men are generally blinded in seeking the salvation of their souls, arises from the notion that a supposed harmless behaviour is all that is required in life, and, if our conduct be not injurious to men, there is nothing more required in our conduct toward God. Hundreds there are who are living and dying in the vanity of their mind; and, like the idolatrous Israelite mentioned by Moses, comfort themselves in this confidence: *I shall have peace, though I walk in the imagination of my heart.*

March 2—I went to see four families this morning, in company with the Society's Visitor. The bodies of some of these persons were covered with sores, and their houses were truly the abodes of wretchedness and woe. They were all, moreover, gross idolaters. In the first house to which I went, I found eight idols, of different forms; in the second, four; in the third, five; in the fourth, two. In one of the cottages, I found the master of the house in the very act of presenting some palm-oil, ground-nuts, and rice, to his supposed deity. I shewed him the extreme folly of presenting sacrifices, or offerings of any kind, to a piece of wood and dirt, of which his idols were made. He replied: "Master, me like you for coming to see me; but me like my country fashion, as taught me in my country by my father; and me live in this country fourteen years, and nobody tell me better;

before this."— I think I may affirm, that although Missionary labours have been attended with special blessings, and their results have been such as to stir up great cause for thankfulness, yet what remains to be done is not of less magnitude; for hundreds are living in the retired parts of this town, who follow their "country fashion," as they call it, as much as when residing in their native country. And although the pure light of the Gospel shines with such lustre in this Colony, yet many may be said, to use the language of Scripture, to sit in darkness and the shadow of death.

Visits to such haunts of wretchedness, and the extension of the friendly hand to characters so needing pity, by blending Religion with humanity, are often blessed of God to the spiritual good of this benighted people.

KISSEY AND WELLINGTON — These two Stations have been for some time under the ministerial charge of the Rev. C. F. Schlenker, assisted in Kissey by Mr. N. Denton, and in Wellington by John Attarra. On the 20th of October, Mr. Schlenker and Mr. Denton, having been appointed to the Timmanee Mission, left for Port Loco; and, in January, their places were supplied by the Rev. D. H. Schmid, one of the newly-arrived Missionaries, and Mr. I. Smith.

Baptisms.

Mr. Schlenker writes, in his Report for the Quarter ending Dec. 25, 1840—

Since my last return to this country, I have regularly met one class of candidates from Wellington; and, since Mr. Kissling left, also one from Kissey. Those of Wellington have come to me to Kissey every week, sometimes under heavy rain. During this time, I had an opportunity to observe their conduct, and also singly to examine them; and as I, at the commencement of this quarter, expected shortly to leave the Colony, I wished to admit, by the solemn ordinance of Baptism, into the outward Church of Christ, those whom I thought fit for it.

Accordingly, on the 18th of October, after the Second Lesson, I baptized, in Kissey, 17 men and 25 women; and, after the Sermon, administered the Sacra-

ment. Nearly 300 were present. It was a day of joy and gratitude, to see so goodly a number admitted into the visible Church. Events of this kind encourage us to go on in our work without fainting. These persons, but a few years ago, bowed down to wood and stone; and now they bow their knees to Jesus, into whose service they have publicly entered.

On the 1st of November I went to Wellington; and, after the Second Lesson, baptized 12 men and 30 women. Such days are days of harvest, on which, as it were, the sheaves are put up, to shew forth the love of a Saviour, until they are gathered into the heavenly barn. Though we may scarcely entertain this confident hope respecting all, yet we may cherish the belief that at least some of them will be called to join the triumphant Church above.

Congregation.

Mr. Schmid, in his Report for the Quarter ending March 1841, gives the following interesting account of the first Lord's Day which he spent at this Station:—

The first Lord's Day I spent here made an impression upon me which I shall never forget: it was the first time I had seen such a large congregation of Christian Negroes, being nearly 1000 or 1100 in number, attending the church where the Rev. E. Jones was preaching and administering the Lord's Supper. Now, when I saw these black Christians, hungry for the tidings of Salvation, and about 300 of them coming to the Lord's Table, I could not but give joyful thanks to Almighty God for the great mercy and grace with which He had blessed the labours of my dear predecessors.

At the same time, Mr. Smith reports—

The attendance at Divine Service is very pleasing, both on the Lord's Day and in the week: many, we know, hail the opportunity, and to them the word spoken is as the genial showers which water the earth. May they be enabled to continue in well-doing, shining as lights in the world, walking according to the Gospel, and adorning the doctrine of Christ their Saviour in all things!

Schools.

Mr. Smith observes, in his Report for the Quarter ending March 25, 1841—

The Day School here is the largest we have in the Colony, as it regards numbers; and, though it has not reached the point of improvement attained by others where the constant attention and superintendence of European Missionaries have been given, yet we would humbly hope that much good has been done. I opened school, at the commencement of this quarter, with 426 children, being 11 more than the preceding quarter: since that time, 42 have been admitted; making the total at present on the list 468, being an increase of 53 during the quarter.

I cannot speak so favourably of our Sunday School as I could wish. It requires particular attention: the poor attendance, and the indifference manifested by so many of the scholars, have often grieved me; and I feel persuaded that the Sunday School cannot be carried on with benefit to the people, and satisfaction to the Society, if it be not constantly attended by the European Missionary, and the people visited in their houses during the week.

Mr. Schmid gives the following—

Detail of his Missionary Labours.

Besides the Lord's-Day and weekly sermons, I, twice in the week, spend two hours in giving instruction in the Holy Scriptures to 300 male and female communicants: in this, Mr. I. Smith, who has now left me, assisted. Once in the week I meet 80 Candidates for Baptism; whom I endeavour to class, after having examined them for some time. Three times in the week I meet the Monitors of the School, 26 in number; giving them instruction in Reading, Writing, and Arithmetic; and explaining the Holy Scriptures. To Wellington I used to go every fortnight, to preach; and sometimes in the week, to baptize, marry, and settle other matters. Besides this, and the School, which I attend as often as possible, Mr. Schön has commenced giving me lessons in the Haussa Language, as a preparation for the Niger Station.

From the Journal of John Attarra we select the following Extracts:—

Dec. 3, 1840—I have been out to-night, to speak to a party who were dancing. As soon as I came to them, I begged them to stop. I told them that such a practice was offensive to God, who made them; and that, as He had been so good as to bring them to this country, they ought to shew their love and gratitude to Him, who had

done so much for them already. I then told them that I was going to leave them: if it seemed good to them to continue dancing, I had no power to prevent them. However, I did not hear any more of their drumming and dancing afterward.

Dec. 11—This morning I sent thirteen persons, who had applied to be admitted as candidates for instruction, to Mr. Schlenker, at Kisseey. Although the Lord has caused us to rejoice in that He carries on His work of conviction among the people here, and that here and there one and another from time to time are brought to see the evil of sin and the deceitfulness of their own hearts, yet we still have to lament the sad state of a multitude, who are living in ignorance and darkness, and without a concern about their present and future happiness. But we must bear them upon our minds at the Throne of Grace; and then wait in hope that God will, in His own good time, make even those, who are now hardened, willing, in the day of His power, to embrace His blessed Gospel.

Feb. 17, 1841—This afternoon, James Decker, the Visitor, accompanied me to Allen Town; where I held a Meeting, with twelve men and women, besides a few children. I read, and explained to them, Matt. xi. 28—30. They appeared very attentive to what was said to them. At the close of the Meeting, I told them, that, by the help of God, I would pay them a visit once a fortnight, and that the Visitor would come once a-week. They were very glad of it.

Feb. 18—A house was burnt to-day, very near to the one in which I live. My house was in very great danger indeed; but, through the activity of the people, it was saved from burning. It was very pleasing to see the women and children turning out to bring water, and the men mounting up the roof and throwing much water upon the shingles, on which account it was preserved.

March 12—The Rev. D. H. Schmid has been here to-day, to settle some cases between Church-people. I am sorry to state, that he was obliged to suspend three communicants, for immoral conduct. He also received seventeen persons, who had applied for religious instruction. Of this number, fifteen came from Allen Town, and two belong to this place. The whole number of persons who have applied for instruction, throughout the quarter, is fifty-one.

Oct. 1841.

HASTINGS—This Station continued under the charge of the Rev. E. Collins until January; when, on account of the state of his health, it was thought desirable that he should remove to Kent. He continued, however, to grow weaker; and in March, it was found absolutely necessary that he should return, with as little delay as possible, to England.

In his Report for the Quarter ending Dec. 25, 1840, he gives the following account of

Communicants, Candidates, and Schools.

Our number of communicants remains as at the close of the last quarter; and I am happy to say, that nothing of an unsatisfactory nature has come to my notice, respecting any of them, during the last three months. I am truly rejoiced to find among them a growing relish for the Means of Grace; which they evidence by a more regular attendance upon them, and by their expressions of regret when deprived of them.

It is with pleasure that I am enabled to report, that our class of candidates continues steadily to increase: we have now 103 in attendance for instruction, preparatory to baptism. It is an encouraging fact connected with our candidates, that the majority of them attend our Sunday School. A vigilant inspection is kept over them by our District Visitor; who makes frequent calls at their houses, and reports to me any thing improper that he may discover in their conduct.

Our Day School for colony-born children remains in much the same state as last quarter. I have been endeavouring lately, when the people of this village have been applying for recommendations for apprentices, to impress upon those of them who have large families growing up, the absolute necessity of their training them up to habits of industry; and, in some cases, where there were grown boys in the families of those applying, I felt it to be my duty to refuse their application: since, however numerous and able the children may be, the parents will not suffer them to labour, so long as an apprentice can be procured.

The Sunday School has improved during the last quarter; we have now nearly 300 Liberated Africans in attendance, many of whom are young Apprentice children. A large number of Liberated-

African children were recently apprenticed out in this village; when his Excellency the Governor was pleased to give apprentices to those persons only who could be recommended as being of good character, and whom we could depend upon as likely to see their apprentices properly instructed. My only regret is, that, being alone at this Station, I am prevented from paying that attention to this interesting and truly-important branch of our Missionary labour which I could wish.

WATERLOO—We regret to say that Mr. W. Young, who continues to occupy this Station, has been called to endure deep affliction. Besides suffering the loss of his beloved wife, his own health has been very weak.

The following extracts from Mr. Young's Journal will illustrate the progress of the Gospel at the Station itself, and the openings which present themselves in the neighbouring district:—

Oct. 4, 1840—I kept the Morning and Evening Services, and attended the Sunday School in the morning. As our congregation on the Lord's-Day Morning is gradually increasing, I begin to think the School-house will soon prove too small. The Sunday School is growing in importance; and there is, in a few, an earnest desire to read and understand.

Oct. 30—It would be very advisable to establish a school at one of the hamlets in this district. A village of 400 souls and upward is without the means of instruction. The people generally spend their evenings, and sometimes whole nights, in their country-dances. In fact, all the hamlets within five miles of Waterloo, comprising nearly 3000 souls, are very imperfectly supplied with the means of Christian instruction. Whenever I visit these hamlets, I am always kindly received by the people, and listened to. I have sometimes observed jealousy manifested by one and another, lest I should meddle with their idols and other superstitious things; but I tell them I do not come to seek them, but them.

Nov. 25—It is gratifying to observe the gradual progress of the children in our school. A few of the elder boys have made considerable advancement in Arithmetic, of which they are particularly fond: their knowledge of English Gram-

mar, Geography, &c., is as good as can be expected. The girls have also made satisfactory progress in their learning, especially in needle-work. Many of the elder girls, whom Mrs. Young takes under her instruction, have given her peculiar satisfaction; but I cannot speak favourably of their increase in divine knowledge. The Bible is the class-book for ninety-seven boys and girls, who are able to read it tolerably well; but their minds do not seem to be influenced by its divine precepts and promises. We need continually to renew our applications to the Throne of Grace, for an outpouring of the dew of the Holy Spirit, to make the precious seed spring up in the hearts of the rising generation, and become fruitful in the obedience of their will to the Lord Jesus Christ.

Nov. 29, 1840—The School-house was filled in the morning by a large congregation, and the attention of the people was encouraging. Though the place was crowded, and very warm, yet the congregation were patient and orderly during the whole time of the Services. The Sunday School has increased to 321: 65 read the Holy Scriptures, and many of them are very desirous of divine knowledge. It is often a source of regret to me, that I have not qualified Teachers for them, as a means of meeting their fervent desire: I can devote but a very small portion of my time to their instruction, as I must be about the school, to maintain order and encourage attention.

Dec. 11—The communicants continue to walk circumspectly. They have Prayer Meetings among themselves, once a week, when the candidates for Baptism assemble with them. I meet the whole, once a week, for reading the Scriptures and catechizing. A few of the candidates are very dull, and do not make that effort for the attainment of Christian Knowledge which I could wish. I have admitted on trial one man, who was convinced of the folly of idolatry: he came to the Sunday School and to church for some time. Last month he brought two idols and other superstitious things to me, as an evidence of his sincere desire to join God's people. He had served the idols, he said, for ten years; but as he had not realised what he believed they were able to bestow, he suspected their power; and was led to discover his own delusion by the Word of God, which he heard both in the Sunday School and at church. *The entrance of Thy words*

giveth light; it giveth understanding unto the simple. He continues steadfast in His purpose to serve the Living God, who hath in mercy turned him *from darkness to light, and from the power of Satan unto God.* It is pleasing to observe the simplicity of spirit of this converted heathen; and, which is also encouraging, he is very attentive to the Means of Grace.

GLOUCESTER AND LEICESTER—The Rev. J. Warburton has been labouring at these Stations since his return to the Colony in December. He has also superintended the Stations of Bathurst and Charlotte. He thus describes his

Ministerial Duties.

March 31, 1841—During the quarter, I have been enabled to attend in some measure to the Stations under my superintendence. Divine Service has been regularly kept, twice every Lord's Day, and once during the week; and other duties have been attended to. The Lord's Supper has been administered every two months, at each Station; and Marriages and Baptisms have been performed. Mrs. Warburton has also been diligently employed in her sphere of labour; yet we feel ourselves unprofitable servants. Having been but a short time in my present charge, I will not now say any thing more respecting it.

BATHURST AND CHARLOTTE—The progress of the Missionary work at these Stations will be illustrated by the following extracts from the Journal of Mr. J. Beal.

Baptisms.

Nov. 10, 1840: *Lord's Day*—Sixteen adults were admitted into the Church at this place; fourteen by Baptism, and two who had been baptized before, concerning whom we hope we have satisfactory evidence that they have not only been baptized with water, but with the Holy Spirit also. They have been under a long course of instruction, and were fully impressed with the importance of the vows they were to take upon them. They have all manifested great perseverance in attending the Sunday School, to learn to read the Word of God, in which they have succeeded well; for only one, out of a class of twenty-four persons, was not able to take part in reading the portion of

Scripture from which they were to be instructed every time they met.

Contribution by a poor Negro Candidate.

Dec. 6, 1840—I held the Monthly Missionary Prayer Meeting this evening; and, in my address, compared the Gospel to a ship; which, though it might meet with a few contrary winds, yet would eventually reach every shore, it being destined to bless the world. I then represented each contribution as furnishing to this ship a rope, or plank, or sail, larger or smaller, according to their liberality; and told them of the glory which would follow, when this ship should reach the end of its voyage: but I added, that they—and they only—would participate in this glory who used means to assist the ship; and that it would progress whether they had the glory of it or not. After the Meeting was over, a poor man, a candidate of our Church, came to my house, and accosted me in the usual way—"Good evening, Sir." "Good evening," I said. He stood for a while without speaking; when I called him by his name. He said: "Please, Sir, I come to you about that word you speak to-night; and bring this, Sir"—a shilling—"to tie to the ship, to help her to sail good." Thinking that he could not afford so much, I said, "God does not require more than we are able to perform: I am afraid you are not able to give so much at once." He, however, insisted upon helping the ship to sail fast: and I therefore took the shilling, reminding him, that his prayers would be a means by which God would put wind into the sails. These, he said, he would give also.

Happy State of a Sick Communicant.

Feb. 8, 1841—In visiting, I was much pleased with one of our communicants, who has been sick for a long time, and is now dangerously ill. On several occasions I have visited her, pointing out, from the Bible, God's way of justifying sinners; and urging her to give herself up to be saved in this way; assuring her, from many passages of Scripture, that God would receive her: but there has always appeared to be something in the way—some cloud of darkness, which prevented her from entering into the glorious liberty of a Child of God. When I approached the house to-day, however, with her countenance beaming with heavenly joy, she said, "Oh my Massa! praise God for me to-day!" and taking

me by the hand, she said, "Jesus done pardon my sin: He done wash me with His blood." Passing her hand over her body, she said, "He wash me every bit: I no fear for die no more." Then, seizing the hand of my wife, she said, in as great an ecstasy as her sinking frame would allow, "Thank you, Missis, thank you for all that medicine! The Father will bless you for it. I shall soon go now; my Father call me: I no fear for die: first time me no know, but God shew me this time He done take away my sin. Praise the Lord for me!" She added much more, which I do not remember. After reading some Scripture for her consolation, I prayed, and left her with a heart deeply impressed with a sense of the goodness of God. "Here," I said to my wife, as we left the house, "is a brand plucked from the burning—a poor heathen, once afar off, brought nigh by the blood of the Lamb, looking forward to eternity with a joyful hope, not fearing death and the grave. Here we are amply rewarded for all our toils and sacrifices in this unhealthy climate."

Awakening of an Idolater.

March 4—While attending to the wants of the sick, a well-known idolater of this town came, with a countenance full of despair, saying that he had been to church to seek for me, or the Schoolmaster or one of the Helpers, without success: "So," he said, "I come to you."—As on two occasions, when I had seen him, he had in some measure withstood me—once in the case of a person who was seized with a sudden illness, and at another time when country-fashion was practised to find some cloth that was lost, and as on both occasions he could not practise his arts because I was present—I could not think what he could want. However, I said, "What do you want?" His answer was, to my astonishment, "Please, Sir, I want you to say prayer to me."—"Indeed!" I said, "you want me to pray for you!" He said, "Please, Sir, last month three white men speak to me in my farm, and tell me say that farm no do for me and the family; and that I to go church for pray to Father. I go home and tell my wife; but me heart no let me sit down: I get trouble too much. And this morning I go farm; and something tell me say that can't do, me to come to you and hear some word. For three months I been get up first fowl-crow, and I go cut one leaf on Kisse Road,

but he no do for me: I try best, but God no give me power."—I was so much surprised, that I left him for a moment, to ask my servants, who belong to our church, if he was not deranged: but they both said he had good sense; and one of them added, "Perhaps he feels something in his heart." On returning to him, he told me, that he had been in the greatest trouble of mind, and had not known what to do for more than three months: he said he had done what he could, but his heart was no better. He had a rope tied round his waist, with which, he said, he had that morning intended to take away his life: he had tied it upon three different trees in his farm; but when going to hang himself, he said he thought some white men told him, "That no do for you; and this morning I took road and come home, and take one fowl, strike its head off, make big fire, and burn all every bit, but he no do; my heart no better."—I read to him, and explained, that all these journeys and sacrifices could not take away sin, but that the blood of Christ could. When I knelt down to pray, he threw himself flat upon his face. When going away, I called him, and said, "You had better leave that rope here: perhaps you will do yourself some harm." "Oh no, Massa!" he replied, "I get away from the devil to-day: no fear, God give me power." In the evening he attended church, with nothing but a country-cloth thrown over him, to the surprise of all the congregation.

I have seen him several times since, and have read and explained the Word of God to him; when he always tells me, in these simple but forcible words, how he gets on—"My heart live upon God as more;" meaning, God is the meditation of my heart always. This instance of the mighty power of the Spirit reminds me of the passage, *I will work, and none shall hinder.*

Four new Candidates for the Lord's Supper.

March 22, 1841.—I had four applications from Charlotte for admission into the Candidates' class, and do not remember having four such intelligent young people since my residence in Sierra Leone. They all appeared so humble, so teachable, and so meek, that I felt a real pleasure in conversing with them. I found that three of them were young men just free from their apprenticeship to some of our communicants, who had taken care to instruct them, and to see that they went to school on

Lord's Day. And this is the fruit: as soon as they are free, with one accord they come and join themselves to the Lord.

REGENT—This important and interesting Station continued under the charge of the Rev. J. W. Weeks until the middle of March, when he was compelled by ill health to return for a season to England. Mr. Weeks was joined on the 21st of January by the Rev. N. C. Haastrop, under whose sole care the Station is now placed.

Mr. Weeks, in his Report for the Quarter ending March 1841, gives the following account of the

Congregation, Schools, and Candidates.

I rejoice to state that our new church is nearly completed. Our congregations on Lord's Days are very encouraging, as are also our Day and Sunday Schools.

During the past year, my health suffered more severely than in any one year before; yet God has, I trust, blessed my feeble endeavours more abundantly. In Regent alone, 112 persons applied to me for Christian instruction: upward of 70 were candidates for Baptism, five for the Lord's Supper, and the remainder were backsliders. It is true that many of the candidates are very ignorant of the first principles of our Holy Religion; yet there is a great desire to know and to be instructed in them. Of the sincerity of the desire in many to flee from the wrath to come, and to obtain eternal salvation by Christ, I have no doubt. Several who were formerly communicants, and were suspended for various offences, have returned to the Church, professing great grief for their past conduct; and I trust also, with a godly sorrow, exercising faith in Him whom their sins have pierced.

Mr. Weeks thus describes the

Feelings of the People at his Departure.

I felt the parting with my people very much. On Lord's Day, the 14th of March, I preached my farewell sermon; and the next morning, both the children and people came in great numbers to give me their parting good wishes, and promised they would pray to God every day for us. It was truly affecting to hear some of them relate the particulars of Mr. Johnson's leaving them; and their receiving a Letter from the Society, in which, they said, it was stated, that they

should continue in the ways of the Gospel; and that, though their Minister was removed from them, God was not. These particulars were quite new to me, and were very encouraging: it convinced me how long suitable advice might be retained, and what benefit is sometimes conferred by giving a word in season.

KENT—The Rev. F. Bultmann, in his Report for the Quarter ending December 1840, thus describes the satisfactory state of the congregation; and the desire of the Christian Liberated Africans to be instrumental in conveying the blessings of the Gospel to their countrymen:—

I have pleasure in being able to state, that the congregation is continually increasing in numbers, and growing in importance. Not a few of the people are sincere inquirers after truth; and there are others, of established Christian character, who, I can confidently affirm, have imbibed the spirit and exercise the principles of the Gospel. Some few, with unquestionable sincerity, have expressed their ardent desire to proclaim the wonders of a Saviour's love to their benighted countrymen. Indeed, one of the communicants declared to me, last night, that, next to seeing and speaking to his own parents, who most probably were not alive, his principal motive for wishing to go back to his country was to see the man who first tied the chain round his neck, and sold him as a slave; and to tell him, that he had not only no malice whatever in his heart against him, but that for the infinite good which he had, by that cruel act, unwittingly entailed upon him, he had come to return him his warmest thanks, and would do all in his power to make him enjoy those blessings which had been, through God's mercy, conferred upon himself. After depicting, with the utmost calmness and moderation, the really cruel circumstances connected with his first capture—how his young limbs (for he was then a boy) were fettered with chains, which were tied not only round his neck and waist, but on his feet and hands likewise; and how, after that, he was violently torn away from the last of his little sisters, whom he ardently loved—he declared, and his declaration I believe to be quite true, that now his pity for that man who had thus cruelly treated him was so great, and his desire for his

salvation so ardent, that sometimes, when occupied with these thoughts, he could not sleep for whole nights; but being unable to do more, he felt constrained to make his requests known to God, by interceding for the man in prayer.

What can this be, but the influence of His love, who, in His dying moments, under the most excruciating pains on the cross, exclaimed, *Father, forgive them! for they know not what they do.*?—May His forgiving love, which is able to remove an ocean of guilt and sin, be soon proclaimed and felt in the remotest corners of this vast country and the world itself!

Arrival of the Niger Expedition at Sierra Leone.

In a Letter dated July 20, 1841, the Rev. J. Warburton writes—

The "Prince Albert" Steamer arrived at Sierra Leone on the 24th of June, and the "Wilberforce" and "Soudan" shortly afterward. Captain Trotter has engaged, and taken with him, a number of persons, as interpreters, &c. Though he was much occupied, he visited our School in Freetown, and the Village of Gloucester. It was after school-hours when he arrived at Gloucester; but, at his request, such of the children as were in the village were assembled; and he heard them read the 53d chapter of Isaiah, and sing part of a hymn. He was accompanied by His Honour the Acting Governor; his Brother, who is the person intended to conduct the Model Farm on the Niger; Captains Allen and Bird Allen, and Commissioner Cook. The Officers of the Expedition also attended Divine Service at St. George's Church, on the morning of the 28th of June; when an excellent and suitable sermon was delivered by the Rev. D. F. Morgan, from the text, *Who hath despised the day of small things?*—a sermon which, I think, would benefit the Cause of Missions, if it were published. A very attentive congregation of at least 1500 Africans attended on that occasion. In the afternoon of the same day, a Prayer Meeting was held; when Captains Trotter and Allen, Commissioner Cook, and the Rev. Messrs. Schön and Dove, addressed the persons present. The Meeting was interesting and profitable. We never had so memorable a day in Sierra Leone before. It would have given more energy to the prayers and praises of our Christian friends in England

could they have been present at these Religious Services.

Liberia.

BEXLEY.

Proposed Establishment of an Episcopal Theological Seminary.

It is stated, at p. 24 of the last Survey, that Lord Bexley has liberally promoted the formation of this Village; and the following notices have been circulated in reference to the proposed Seminary:—

It is proposed to establish at Bexley, a Village on the River St. John, and founded with special reference to that object, an Institution, to train from among the African Youth a body of intelligent and pious Clergy, to meet the wants of the various Colonies on that continent and in the West Indies, and to supply the many urgent calls of the Native Population. Bexley is happily placed in the very centre of the Bassas and Kroomen—tribes of great intelligence, and most anxious for instruction—midway between Sierra Leone and Cape Palmas.

Nor should it be forgotten, that, while the various bodies have planted with signal success their Missions along that coast and in the interior, there is no Episcopal Church between those points—a distance of 500 miles; though there have been strenuous efforts made by the colonists scattered along that extensive tract, to secure the aid of the Church in building up Episcopal Institutions among them. A few pious and well-educated persons at Monrovia formed themselves, some years since, into a Church; but, after unavailing efforts to procure a Missionary, they were merged into the existing Denominations: and the Rev. G. V. Cæsar, a coloured Clergyman of great worth, raised up a congregation of 100 members at another village; but after his death, they also, for want of fostering care, were dissolved, and absorbed by other Denominations. If a Church were planted at Bexley, and a School attached to it, many of the Natives would flock thither; as several of their Young Men have already gone to America, to obtain the instruction which they in vain sought at home. One of these Youths (Prince Peter Harris) is now engaged in teaching his future subjects; and another, a grandson of the King of Ashantee, is about to receive Ordination at the hands of Bishop Brownell, of Connecticut, in

order to fit him for returning to Africa as a Missionary.

We lay before our Readers the earnest

Appeal, on this Subject, of the Bishop of Kentucky.

It is dated from Lexington, in Kentucky, Nov. 10, 1840.

To the Bishops and Clergy of the Church-of-England.

FATHERS AND BRETHREN IN CHRIST—

My position and sacred duties have long brought me into close relation to many of the unfortunate sons of Africa sojourning in these United States, and inspired me with a lively interest in whatever concerns their unhappy race or their benighted country. The philanthropic efforts of my fast friend, Elliott Cresson, Esq., in their behalf, have long since commanded my cordial admiration. Into none of these have I entered with livelier enthusiasm, than into his wishes with regard to the establishment of a LITERARY AND THEOLOGICAL INSTITUTION of a high order on the Coast of Africa, for the purpose of training her own sable sons to fill, with usefulness and distinction, the various learned professions and eminent stations which are fast opening among her prosperous Colonies. I have long rather wished than hoped, that it might be in the power of Episcopalians in this country cordially to respond to the noble proposal of your own illustrious statesman, Lord Bexley, to lay the foundations of such an Institution. Nor will I affect to deny that the numbers and wealth of Episcopalians in the United States are such, that they certainly could, without detriment to any other good work, carry this enterprise to a successful issue. But then it is equally true that their surplus wealth is not great, and that the calls upon them for nearer and more pressing objects are exceedingly numerous and urgent. And it is respectfully submitted to your benevolence, whether the most noble and worthy motives may not animate us, whilst we reverently refer this great enterprise back again to the generous sympathies and abounding beneficence of those who first gave it a favourable ear.

And of this we are well assured, that we have only to satisfy you of the practicability of the project, and of the benign results which must flow to injured Africa, in order to secure in its behalf the most ample endowments; since we are at a

loss which most to admire, the beneficent Providence which has constituted the small island of Great Britain the golden treasury of the earth, or the abounding grace which of late has disposed so many Christian Hearts to inscribe *Holiness to the Lord* on their vast possessions.

The success of the Coloured American Colonies on the Western Coast of Africa is no longer matter of conjecture. Agriculture and commerce are so far established, that a retrograde movement is little to be feared. If not, the onward progress must be in a ratio of incalculable progression. Already, interest begins to sustain this benevolent movement; and the establishment of a line of regular packets, manned by coloured people, opens the door for that voluntary and thrifty emigration, without which a Colony never yet became a great Nation.

At this point, the foundation of Institutions to bless future, unborn, unnumbered thousands, is loudly called for; and every year's delay is fruitful of difficulties. These Colonies already have their Common and Grammar Schools. In a very few years, they will need their Colleges. The sentiment would be nearly universal, that in no hands would it be more sure of popularity and success, than in the hands of Episcopalians. For the remark of your own Most Reverend Archbishop Secker, nearly a hundred years ago, "that all the various Denominations like the Episcopal Church next best to their own," is as emphatically true now, in America and Africa, as it could possibly have been in England when first uttered.

In a word, the hopes of Africa, and the prospects of the Redeemer's Kingdom, would brighten in that day which saw the hearts of Christians in Great Britain kindling with holy fervour for the establishment of a Literary and Theological Institution in Liberia, worthy of the patronage of her own illustrious sons.

B. B. SMITH,

Bishop of the Episcopal Church in the State of Kentucky, and Superintendent of Public Instruction for that Commonwealth.

Inland Seas.

Abbyssinia.

CHURCH MISSIONARY SOCIETY.

THE REV. J. L. Krapff thus speaks,

in February, under date of Ankobar, of the

Eager Desire for the Amharic and Ethiopic Scriptures.

I repeat my strongest wish that you may be able to furnish me with a rich quantity of Amharic, and, still more, of Ethiopic Scriptures. I got about 200 copies from Cairo; but after a day and a half they were all given away: the people, having heard of their arrival, came from all quarters, begging for books: from the morning till evening they besieged my house; and only the sticks of my servants were able to prevent them from breaking the door of my house open: even the strongest rain could not determine them to go home. I have never seen so great a desire for books in Abyssinia; and I cannot conceive what are their real motives. Respecting a great number of them, I cannot but think that they are led by a real and interior want of the Word of God. I can tell you, in a verbal sense of the word, that the whole scholarship of all the five Churches of Ankobar asked for Bibles, and I was not able to comply with their desire. You may think that this made a distressing impression on my mind, as well as on the people. I may be allowed to mention only one instance:—

Three days ago, the son of a concubine of the King came to me, accompanied by another boy, the son of the Prime Minister of Shoa. Both boys begged earnestly for a copy of the Holy Bible. I examined them whether they were able to read, and had the pleasure to find that the son of the concubine was well acquainted with reading. I therefore gave him what he asked for; but I refused to give the other boy, as he could not read very well. But he fell down at my feet, and cried aloud, saying, "O, father! give me a book." I said to him, "You must first learn reading, and then I will give you a book." He replied, "I shall learn it; but give me only a book at present." I said that I had given them all away; but he cried still more, until I took a book from my boys, and gave it to him. He then arose, being exceedingly glad at having got the treasure which he came to seek for. He ran away, saying, "I shall learn the whole by heart."

It is a pity that the transport from Tadjurra to Shoa is so expensive—the camel's load per seventeen dollars; else I

would beg you to send several thousands of copies, if you are able to do so: at least, I might beg for 500 Ethiopic and 500 Amharic Scriptures. I shall beg the King to send a copy to every Church of his kingdom: he will not refuse this petition, if only the Amharic Scriptures are accompanied with Ethiopic. This circumstance will certainly contribute to the increase of our influence on this Church, and present a good antidote against the Roman Catholics, supposing they should come to Shoa. Besides, this step might lead to the formation of a Bible Society in Shoa, if the learned of the country have got what they always require—Ethiopic Bibles. I humbly pray that the Lord may enable you, not only to send Scriptures, but also some Brethren endued with a great measure of compassionate love, and of a heavenly, wise, and placable spirit, as well as of an intrepid faith.

A considerable supply of the Amharic and Ethiopic Scriptures has been forwarded by the B F Bible Society.

China.

LONDON MISSIONARY SOCIETY.

Medical and Religious Labours in Chusan.

DR. LOCKHART writes from Chusan—

Nov. 5, 1840—I have been endeavouring to carry on my work, as Medical Missionary, as extensively as possible, by attending to the relief of the numerous patients afflicted with various diseases, who have resorted to my house from every district of this island—from Pooto, and the neighbouring islands—from Chin-hae, Ning-po, and the other portions of the coast near this place; to the amount, as by my register, of more than 3000 different persons—thus affording me an opportunity, by the distribution of books and other means, of spreading, over a wide extent, the knowledge of the Truth.

Besides my daily attendance on those who come to my house, I have traversed on foot nearly the whole of this island; affording relief, as far as I could, to the sick whom I met with in the various villages, and distributing, far and wide, portions of the Scriptures, Books, and Tracts, to all who could read, and urging them to attend to the instructions contained therein. Almost daily I have gone alone, or with Mr. Gutzlaff, to the villages and

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hamlets within a circuit of some miles round the city, speaking to the people, and giving them books. Through these various channels, several religious books of different sizes have been placed in the hands of the people; and, in all instances, they have been well received, and generally with promises to read and attend to them.

Mr. Gutzlaff preaches in my house, in English, every Sabbath Morning; and I have an Evening Service, and also a Prayer Meeting on Thursday Evening, when some of the officers, soldiers, and others attend. The number who join us at the Lord's Table is but small; and though we are of various Denominations, we are all one in Christ, and form a little band of brothers, joining heartily together, in this extreme corner of the earth, in commemorating the dying love of our Lord and Saviour.

Mr. Gutzlaff has not yet been able to collect a general Chinese Congregation; but we each have private Services among the people, in our own houses. During the time that sickness prevailed so fearfully among the troops, I did what I could in affording instruction to the patients in the Hospitals: many turned a deaf ear to my entreaties; but to some I trust the Lord enabled me to administer comfort in their dying hour, by directing them to the Cross of Christ, as the only means of salvation and acceptance in the sight of God.

In consequence of the evacuation of Chusan by the British Government, Dr. Lockhart left the island on the 24th of February, and arrived at Macao on the 16th of March. Under this date, he makes the following

Remarks on the State of China.

Hong Kong is now under the British Flag; but so far as I know, no definite steps have been yet taken for its government; and whether or not it will prove a good Missionary Station, remains to be seen: we shall communicate with you on the subject, as soon as present commotions have subsided in this neighbourhood.

While we are thus in the midst of changes, and the excitement consequent on them, our part, and also our delight, is to rest alone on the Arm of Strength which can never fail; for while earthly dignities totter and fall, and every day produces fresh events, He, who ruleth

over all by His own will, is ever the same. He changeth not His purposes of mercy; and at the time we deplore the ravages caused by war and discord, we can approach the Throne of Grace, and beseech Him who sitteth thereon to pity the Nations of the earth, and so affect their minds, as to bring them all, of whatever name, under His gentle sway.

The present state of this land especially, is one that calls loudly for the earnest and persevering prayers of all who trust in God—that calamity may be averted—that lasting peace may be established—that the Gospel may have *free course and be glorified*—that the Spirit of the Lord may descend in His rich effusions on this people, enlightening their minds, causing them to renounce idolatry, superstition, and sin, leading them to the Cross of Christ as the only source of joy. Still greater changes are at hand. China will not long be shut; and we, who are in the field, must labour hard for perfect fitness to engage in our Master's service. We are all called on to have our *loins girded and our lamps burning*, and be as *men waiting for their Lord*, lest he come suddenly, the door be opened, and we found not fully ready to follow Him.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

BURDWAN.

REV. J. J. Weitbrecht and Rev. J. T. Linké furnish the following

Report for the Year 1840.

Congregation and Baptisms.

The conduct of the native congregation is, upon the whole, satisfactory. The Readers and Catechists are diligent in preaching and superintending schools, and appear to be faithful and sincere characters.

Two actual conversions have occurred. One adult convert from heathenism, a respectable man of the Kaystho Caste, has been lately received, whose examination previous to his baptism was very satisfactory. His age, abilities, and diligence, constitute him a useful addition; and give promise of his becoming a valuable Labourer in future, if he be preserved steadfast in his profession, by the grace of God. Several families in a neighbouring village, with a Brahmin at their head, and a young landholder brought up in the English School, have determined to embrace Chris-

tianity, and will, it is hoped, shortly be baptized.

Besides the above, four orphan girls, three infants, and one adult, the latter giving encouraging evidence of a change of heart, with fourteen orphan boys in Mr. Linké's School, have been baptized. The remaining baptisms, with the exception of one married woman, have been only the infants born in the Native Christian Congregation.

Preaching among the Heathen has been regularly continued; and the attendance, especially in the Bazaar Chapel, has been satisfactory, though very little fruit has become apparent. But of thousands who have listened, we cannot doubt that some will eventually be saved. A deep impression has often been made upon a crowded assembly; and surely the power of God has been manifested in some hearts, though we have not been privileged to observe its influence! We wait for *the latter rain*; and believe, that after sowing long and patiently, the in-gathering will at length arrive.

Schools.

English School.—Two Teachers are engaged in this department, under the superintendence of Mr. Linké. It numbered above 100 scholars in the earlier part of the year; but of late, a spirit of rivalry has been created. Two Schools, under the patronage of the Rajah of Burdwan, where books are supplied gratis, and in some cases a monthly allowance granted, and one Private Institution, which has for its motto "No Religion," have drawn off a considerable number of the pupils, though, it is hoped, but for a time: indeed, some have already returned.

Bengalee Schools.—Five have been continued under the direction of Christian Teachers. We long for the day when these Village Schools shall be filled with the children of sincere Christian converts. The present race of Hindoo Boys have long heard and known the way of salvation through Christ Jesus; but, with few exceptions, to little effect.

The Institutions for Orphan Boys and Girls continue as usual: they contain about sixty children. Some of the boys, who receive an English education, give promise of becoming useful as Catechists; and others learn different trades and occupations, as tailors, carpenters, &c. Several of the elder girls have married during the year, and their places have been filled up by little-ones. These

institutions are very encouraging, giving progressive promise of permanent good effect.

The Infant School for the Native Christian children and the younger orphans, in connexion with the above establishments, continues as usual; and has an effective Teacher, who does credit to her work. It is intended that the essential parts of the lessons, hymns, &c., should be translated into Bengalee, that the little children may enter more fully into the meaning of what they delight to learn, through the engaging method in which it is communicated.

It is a pleasing fact, and should be known, that the above Schools, though necessarily involving great expense, are almost wholly supported by the liberality of Christian friends in India and in England; but chiefly in this country. The exception is merely the comparatively small sum gained by the profits on the children's work.

We extract the following passages of Mr. Weitbrecht's Journal. They occur under various dates.

Encouragements and Discouragements.

—I have met with some encouragement from several young men, who really seem desirous to hear the Word of God. On returning home one evening, one ran after my conveyance a long way, beseeching me to erect a Place of Worship in the village: he assured me that there were several persons in the place who were desirous of knowing the way of salvation by Christ. I have no doubt they are sincere in their wishes at the moment when they are uttered: often are the people affected by the truths they hear; but, alas! the enemy catcheth away these seed-corns of life from their hearts. So it appeared here: the following week, when I visited the place again, I found the same Youth sitting in a row with others, repeating muntras and offering flowers before a Shib Temple, previous to the Churruck Poojah, or Swinging Festival. I looked on him with sorrow; and said, "Are you also among them?" He answered: "What can I do?"—meaning, While I mingle with dogs, I must bark with them.

—Peharee, a promising intelligent Youth of the Kaystho Caste, whom I baptized on Easter-day, left the Mission Premises without notice. I instructed him in English: he appeared happy; learned with diligence; and I had great

hopes of his becoming pious, and useful in our work. I am afraid, love to his heathen relatives revived in his heart, and he yielded to the Tempter in the hour of weakness. Oh, how disappointments of this kind grieve my heart! In this, and many other ways, our faith and patience are exercised among the Hindoos.

Dangerous Method of Crossing a River.

—I went to Purulia. The hills in these western regions of Bengal are seen to great advantage in the rainy season. Porsonath, the highest of them, 4300 feet above the level of the sea, presents a splendid appearance. The summit of the Ragpati hill, which is twelve miles from the Station, was encircled by a cloud: this the Natives consider as a sure pre-
 sage of rain. This remarkable barometer proved correct, for in the evening we had a heavy shower.

—I preached in the Bazaar of Purulia; and visited the English School, which is kept up by the excellent presiding Officer at the Station. In the evening, we started on our return to Bancoorah. The night was a rainy one: twice we lost our way in the thickest of the jungle. We had to put down the palanquins under the dripping trees, and send some bearers, with a torch, in search of some one to lead us on the right way. At nine in the morning we reached the Dalkissor: the river was swelled to an unusual height; and how to cross, upon a small, half-rotten bundle of sola-reeds, was a serious consideration. However, we tried; and after two hours' hard labour, succeeded in reaching the opposite shore. It was fearful, to see how the bundle of reeds was carried down the stream several hundred yards, when we had got a few feet from the place whence we launched. When I had nearly reached the landing-place, the frail conveyance actually went to pieces, being strung together with creeping plants from the forest—a poor substitute for ropes. At three P.M. we safely reached Bancoorah, thankful for the gracious protection we had experienced through this wild country.

—The grace of the Lord appears to be at work in several individuals. At times, I begin to entertain hopes of conversions, from the earnest inquiry of a few Natives. On the 3d inst., after delivering a solemn sermon in the bazaar, the numerous hearers left the place with a silence and feeling of reverence expressed in their countenance, which led

me to cherish the thought, that the Word, with some, had proved like *a nail fastened in a sure place*. A respectable Hindoo addressed me after the discourse, in the street, in the following manner:—"Sir, I feel you have spoken the truth, and desire, with your permission, to see you in your own house." He came two days afterward, and offered to remain with us at once. I begged him to come as often as he could, for instruction; and, after some time, we might be able to judge of his fitness for receiving Baptism. He promised to do so.

Conversations with Kurta Bhojahs.

—This morning I met with some Kurta Bhojahs, i.e. worshippers of one God: they expressed a desire to have a conversation with me; and I promised to meet them in the evening. I found fifteen men, assembled in a brick building at the western end of Burdwan: some were Brahmins. The leader of them gave me an exposition of his religious views. To see an eloquent Hindoo speaking, with the graceful attitude and gestures which they use, is an interesting sight. Love and benevolence appear to be a prominent part of the tenets of the sect. They reject idol worship, but nevertheless read different works, and quote largely from any Shasters which favour their views: they receive all classes of people, of all castes, into their brotherhood: but although they assert that love unites all the body, yet the outward badges of distinction—for instance, the Brahminical string—are not dismissed by them. The Kurta Bhojahs have peculiar ideas of the divine presence. While they acknowledge it to pervade even the universe, they believe, at the same time, that there is a divine incarnation continued in the world; one particular person being the representative of God. The leader of the sect is considered as being that exalted character. He resides in a village near the Hooghly River, called Khosbara. The Kurta Bhojahs were, however, much pleased with the fundamental doctrines of Christianity, which I propounded to them. They gladly accepted my promise to visit them again shortly.

On my way home, I was overtaken by a thunder-storm: it was pitch dark; and I might have been run over by a conveyance, but for a flash of lightning, which made objects visible to me. Thus what is often an instrument of death, was sent,

in mercy, to preserve my life from destruction!

—I had a return visit this evening from some Kurta Bhojahs, and conversed an hour with them. All went on in a very friendly manner: they certainly appear to be more free from prejudice, and more prepared for embracing the Gospel, than any other sect among the Hindoos. I promised to commit to paper a number of questions respecting their religious tenets, which the principal leader gladly engaged to answer. He told me that the whole sect amounted to above 200,000 individuals: they live dispersed in towns and villages, among other castes; and are found from Calcutta to Benares, and in a southerly direction, along the coast of Juggernaut.

—In the evening, I visited the Kurta Bhojahs; and found them less open than when I saw them last—probably because some Brahmins were present who did not belong to their sect. A discussion arose on the subject of God's revealing himself to man. One said, that "God could manifest himself in whatever manner he pleased: he might appear in the form of a boar, a lion, a dwarf, a giant, a king, or a beggar." I said: "God is certainly a sovereign Ruler, and no created being has a right to ask Him for an account of His actions; but he cannot act inconsistently with His attributes, they being all perfect and harmonious with each other. When, therefore, I discover such inconsistencies as affect the divine moral character, I must reject their claims to divinity: such is the case with your Avatars" (divine incarnations).—I was now requested to state what I meant by the word "sin": in answer to which, I related the Scriptural history of the Fall. The latter part of the conversation was pleasing, and seemed to make a good impression on them.

—Last Lord's Day, the leader of the Kurta Bhojahs at Burdwan came to attend Divine Service in our Bengalee Chapel, but was a little too late. I had a long conversation with him: he was exceedingly pleased to hear that Christ was to appear a second time, and that all true believers in Him wait for His advent. He assured me, on leaving, that nearly every doubt respecting the divine origin of Christianity was removed from his mind. I said: "May God give you grace to take the last step, and confess Christ as your Saviour, before the world!"

Visits among the Villages, and Conversations with Brahmins.

May 11, 1840—This morning I went on an excursion to the village of Barui. After ten o'clock, the palanquin became much heated, and my watch stopped in consequence. The school-room at the village afforded me, on my arrival, a safe spot for retiring, though there was no means of keeping out the heated air. In the afternoon, I received visits from some Brahmins: they were dripping with perspiration, as much as myself. I urged upon them, that it was high time for them to awake from the sleep of sin, and return to God; the Gospel having so graciously been offered to them before their very doors. They said, "It is true. Let Bhagobad," a Brahmin who will shortly be baptized, "come over to you, and we shall follow him soon."

After sunset, I preached in the middle of the village. A relation of Bhagobad made objections, and said, "We know all this; we find it in our own shasters:" but he gradually became milder, and heard and approved some parts. Many are convinced of the truths we preach; but they love darkness rather than light, because their deeds are evil.

When it was dark, I visited three Brahmins. Two weaver families also sat down before the cottage; and an aged father, with four sons and a daughter, were, among others, present. I endeavoured to shew them what a happy family they would be, if, instead of being ignorant idolaters, they would pray to the True God, to enjoy forgiveness of sins and peace of heart through faith in the Saviour; and, in addition, the privilege of addressing God as a Father, to whom they might come in every trouble. They heard with silence, and occasionally a word of approbation dropped from their lips.

The Brahmins are usually in possession of the choicest spot in the village, and have the most comfortable dwellings: they certainly turn their religious character to some advantage. I was struck with the neat cottages to which I received introduction: one or two large stores of rice are generally found in the court-yard: a little door leads to a second division of the large enclosure; and here are the stables, with a number of cattle, and piles of provender for them. Another separate department contains the women's dwelling. The wife of one of the Brahmins was lying in a room with her head close to a large fire. This is always done, after child-birth, with the mother and infant, in order, as

they say, to draw the water out of the head. "What a torture," said I, "for the poor creature, in a state of weakness, on such a broiling hot evening, to be placed literally between two fires."

May 12—At day-break, I went four miles, to Chota Belun, a fine village. An old venerable-looking Gooroo was sitting in a verandah surrounded by some of his disciples. On the other side of the door, a barber was shaving the Brahmins, previous to their bathing and morning devotions. I had a small supply of medicines with me; which soon afforded me an entrance among them, though at first they cast a suspicious eye on me. A young man showed me his stiff arm with a bad sore; saying, "Sir, I cannot eat, and cannot sleep, from pain: can you do any thing for me?" I applied a plaster, and bound it up; and gave him also a supply for to-morrow. Then there came a woman with an ulcer on her foot, which I took under treatment likewise. By this time, every face became friendly: the little attention given to these poor sufferers drew a great multitude together, and I began to address them. Two insolent Brahmins, nevertheless, shewed a disposition to cavil; and the hackneyed subject, of 'The cause and origin of sin, and the responsibility of man,' was discussed with great passion. I begged them to learn a lesson from the case of the patients with their wounds. "When I arrived, I did not hear them arguing as to the cause and origin of their sores, but, in hope of relief, they came and begged of me some medicine. You are sinners—morally diseased—guilty—condemned by your conscience, and in the sight of God; and therefore unhappy. Are you not acting like fools, if, instead of seeking for a remedy to cure your hearts' disease, you continue, by ascribing the primitive cause of sin to God, to ward off the necessity of repentance, and add the horrid crime of blasphemy to your many others?" I afterward dwelt largely on the subject of Christ's character, as the true and only Physician of souls. The argument came home to them; and I trust a wholesome impression was left upon a good number. Before parting, I distributed a great many Tracts and Gospels among them.

Visit to a Landholder.

May 13—I early proceeded to Amurah. A respectable landholder received me into his house.

All day I had visitors of every description. Some Brahmins read long passages

from the Ramayun, to prove to me that their ideas of God and ours are pretty nearly the same. There are certainly some beautiful ideas interspersed in their sacred books, but mixed with absurd and contradictory statements: they remind one forcibly, that their ancestors had originally the same knowledge of a God which ours possessed, and that the pure stream was gradually corrupted by depraved man. It is not very difficult for the Missionary to convince a Brahmin, who is willing to argue fairly and intelligently, of the folly and baseness of idol worship; but it is apparently impossible to prompt him to renounce it. "We believe it is a good religion for us: we like it: our fathers worshipped in this manner: it is a dangerous thing to forsake the old way:"—these are too often their sayings, in lieu of a conclusive argument, when the Missionary is ready to hope that he has overturned the system of error in the idolater's mind.

Application from Seven Families for Instruction.

May 13, 1840—I received a Letter from Patcoom, near Purulia, from seven Hindoo families, mostly Brahmins, expressive of their desire to receive Christian instruction. Nephor, one of our Catechists, whose native place is in that neighbourhood, lately stopped two months at Patcoom, preaching to the Natives; and appears to have made some impression upon the minds of many. Nephor was formerly a Coolin Brahmin; and being tolerably well versed in Sanscrit, he is, for both reasons, listened to with much deference by his old companions and brethren in priestcraft. He has the valuable ability of shewing the futility of every system of Hindooism, by passages from their own Shasters.

CHURCH-OF-SCOTLAND MISSIONS.

Brahminical Proclamation at Bombay.

ALARM has extended generally among the Native Community, in consequence of the conversion of the two Parsee Youths, of which our Readers have been informed. Among other evidences of this alarm, the following Proclamation has been issued by a Native named Moro Bhutt Dandekur, said to be "the greatest and holiest" among the Brahmins of that quarter.

SHREE—A WARNING.

Be propitious, O Gunesh! The Padrees have hitherto much perverted the faith of Hindoos and others; and the Parsees, now residing in Bombay, being more united than any other caste, having heard that two boys have been converted, have become alarmed. The religion of the Padrees is gradually gaining ground among us: we therefore earnestly entreat all the people not to send their boys to the Padrees' Institution, because the two boys converted by the Padrees have been in the habit of attending the Padrees' Institution; and the Padrees were in the habit of teaching them the religion of Jesus Christ every day; and, by coaxing these weak-minded children, they got them to embrace their religion; and thus the Padrees coax those boys who attend their school: and such will be the condition of those Youths attending their Institution, who have not yet acquired a knowledge of their own religion.

Let all take care and place their boys in a school in which they may learn wisdom and their own religion; so that the boys, having obtained a clear knowledge of their own religion, such an overwhelming calamity may never again befall us.

Haply some may object, that their means will not allow them to give their children an education. We answer, that there are many Government Schools, in several places, for English, Marathé, Gujurathé, Parsee, &c., founded for the education of the poorer classes: let them send their children thither, but never to the Padrees' School. For this we can give a very weighty reason; viz. that parents desire their children to be educated, that they may obtain employment, and support them in their old age, so that they may end their days with joy: but if a parent should, in this hope, send his son to a Padrees' School, and be disappointed, and his son go away from him, then of what advantage will the boy's education be to his father? Again, should the convert have a young wife, with what grief will her father and mother-in-law look upon her! She will be a widow all her life, and will be obliged to continue in that state: how grievous is this!

After all these painful considerations, a stone itself would sweat. The Padrees' Schools are the causes of all these calamities: therefore we warn the people with one mind not to send their children to the Padrees' School.

(Signed) MORO BHUTT DANDEKUR.

Now residing at Bombay.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—On the 15th of October, the Instructions of the Committee were delivered, on occasion of their departure to their respective Stations, to the Rev. John U. Graf and Mrs. Graf, the Rev. Henry Rhodes and Mrs. Rhodes, the Rev. Christian T. Frey and Mrs. Frey, the Rev. Charles A. Gollmer and Mrs. Gollmer, Mr. John Reynolds and Mrs. Reynolds, proceeding to Sierra Leone; to the Rev. Charles P. Farrar and Mrs. Farrar, returning to Bombay; and to the Rev. William Charles Dudley, proceeding to New Zealand. After an affectionate Address to them by the Rev. Dr. Marsh, they were commended to God in prayer by the Principal—Some change has taken place in the *Secretaryship of the Society*. Consequent on the resignation of the Rev. Wm. Jowett (p. 326), the Rev. Richard Davies, previously acting as Association Secretary for the Eastern District, was appointed as his successor on the 12th of July. The Rev. Thomas Vores, having accepted the Incumbency of St. Mary's Chapel, Hastings, relinquished his office as one of the Secretaries; and his place will be supplied at present by the Rev. Henry Venn, under limitations thus spoken of by the Committee:—

While the Committee thus deeply regret Mr. Vores' retirement, it affords them peculiar satisfaction to state, that they have been enabled to make an arrangement with the Rev. Henry Venn, by which his services have been gained to the Society, as one of its Clerical Secretaries. The state of Mr. Venn's health, though much improved, compelled him to restrain his offer to a limited portion of his time, and a limited amount of official duty. Mr. Venn also declined to enter into more than a temporary engagement. Under these circumstances, Mr. Venn will be designated "Honorary Clerical Secretary, *pro tempore*." This offer, under the circumstances of the case, the Committee have gratefully accepted.

Church Pastoral-Aid Soc.—The following statement has just appeared:—

Since the formation of the Society in February 1836, to 347 Incumbents there have been made 465 grants; 367 for Clerical Aid and 69 for Lay Assistance, with 29 toward additional Places of Worship. Of these grants, 255, being 219 for Clerical Aid and 36 for Lay Assistance, are now in operation. The number of Incumbents thus aided is 253, each with an average population of 7454, and with an average income of 163*l*. The charge to the Society is 19,417*l*. The additional Services thereby gained are 373 on the Lord's Day, 175 on week-days, and 202 Cottage Lectures. When all the grants shall be occupied, the charge to the Society will be 25,165*l*.

Com. of Council on Educ.—The Council have determined to grant one-third of the whole expense toward building School Rooms and Houses for Schoolmasters, instead of allowing according to the number of children for which provision is made. The object of this alteration is not only to give an increased stimulus to Education, but also to encourage the erection of more commodious and substantial buildings.

New Churches—The Twentieth Report of Her Majesty's Commissioners for building New

Churches states, that 258 Churches and Chapels had been completed, in which accommodation has been provided for 328,253 persons, including 182,470 free seats. The Twenty-first Report adds, that 23 Churches have since been finished, and accommodation provided for 21,636 persons, including 10,933 free seats. Thus 281 Churches and Chapels have been completed, and provision made for 349,889 persons, including 193,412 free seats. Sixteen Churches are in course of erection: plans for eleven have been approved: six are under consideration: a great number of conditional grants, in aid of building Churches and Chapels, have been made: many Districts have been consolidated; and district Chapelries assigned.

Augmented Benefices—The Gazette of Oct. 22 contains an Order in Council, giving effect to a recommendation of the Ecclesiastical Commissioners, to make Grants for the Augmentation of Ninety-one Benefices, being those which combine the largest population with the smallest endowment. The whole amount granted is equivalent to the sum of 126,800*l*. in Three-per-cent Stock; and has been appropriated in additions of annual income, varying from 6*l*. to 126*l*. each.

Jews' Society—Mr. Berghheim, who has already acted as a Medical Assistant in the Jerusalem Mission, after spending some time in England, left London on his return, on the 31st of August. During his short stay, he has had an opportunity for preparing himself for the more effectual discharge of his duties.—On Sunday, September 12th, the Rev. C. W. H. Pauli was admitted to the Order of a Deacon by the Bishop of London. Mr. Pauli, with his family, left London, Sept. 18, for Berlin, his appointed Station.

London Miss. Soc.—On the 2d of September, Mr. George Pettigrew and his Wife embarked in the "Margaret," Capt. Robertson, for Berbice.—On the 12th of October, Mrs. Johns, and the four Malagasy Refugees, Joseph, James, David, and Mary, embarked at Gravesend on board the "Thomas Snook," Capt. Stacey, for Port Louis, Mauritius.

CONTINENT.

United Brethren—Died at Neusalz, on the 23d of May, in his 63d year, Br. John Lehman, who had lately retired from an active service of thirty-five years in Greenland.

WESTERN AFRICA.

Wesleyan Miss. Soc.—Rev. Wm. Thackwray, who had been but a few months in Africa, having landed (p. 351) on the 2d of February, died at Annamaboe, after an illness of about eight days, on the 4th of June. Mr. Freeman writes—

Possessing a meek, quiet, and child-like spirit, deeply conscientious, enjoying much intercourse with his Maker, zealous for the glory of God, and the spiritual and temporal welfare of his fellow creatures, he has left behind him an example worthy of imitation.

Niger Expedition—The "Soudan" arrived at Cape-Coast Castle on the 15th of July, the "Albert" on the 19th, and the "Wilberforce" on the 24th.

AFRICAN ISLANDS.

London Miss. Soc.—On the 1st of May, Rev. David Jones, one of the oldest surviving members of the Madagascar Mission, died at Port Louis, in the island of Mauritius.

INLAND SEAS.

American Board—On the 2d of March, Rev. Messrs. Hinsdale and Mitchell, with Mr. Hurter and their Wives, see p. 312, arrived at Smyrna. Mr. Hurter would be detained a few days at that place; but his companions proceeded, on the 4th, in the steamer for Beyrout, in their way to Mosul: they left Beyrout, in company of Rev. Elias R. Beadle (p. 88) and Mrs. Beadle, on the 22d of April—Dr. Grant (p. 89) embarked at Boston, on the 1st of April, on returning to the Nestorian Mission by way of England. He reached Constantinople in May, and left on the 4th of June: at the last dates, he had reached Trebisond. Dr. Grant left in England, for publication, a valuable Volume on the subject of the Nestorians—Rev. Eli Smith, Rev. Henry H. Homes, and Rev. Josiah Peabody, with their Wives, sailed from Boston, on the 27th of April, in the "Catherine," Capt. Gardiner, and arrived at Smyrna on the 17th of June. Mr. Smith and Mr. Homes are returning again to their respective fields of labour at Beyrout and Constantinople. Mr. Peabody is expected to proceed to Erzeroom, in Armenia, to join the Mission.

CHINA.

American Board—Rev. Joseph S. Travelli, of the Mission at Singapore, and Dr. W. B. Diver, of the Mission to China, left Singapore on the 4th of March, on board the "St. Paul," Capt. Pierce; a voyage to the United States having been rendered necessary for the restoration of their health.

INDIA WITHIN THE GANGES.

London Miss. Soc.—Mrs. Flower, wife of Rev. Wm. Flower, of the Surat Mission, departed to her Rest, at Poonah, on the 10th of August, after a long and severe illness.

Wesleyan Miss. Soc.—The Rev. Wm. Scott Fox embarked at Madras, on the 18th of March, to return home, for the recovery of his health; but expired on the fourth day after his embarkation. He was a young Minister of great promise.

Calcutta Dioc. Ch. Build. Fund—This Fund was established in 1834, for collecting one rupee per month from each subscriber. The amount collected is stated, in the Fourth Report, to be 3900*l*. Twenty-five Churches are enumerated; which have been erected, in whole or in part, by the aid of this Fund. There are Seventy Places of Worship in the Diocese connected with the Church-of-England, besides various small Native Chapels in the Missions.

Idolatry in India—We may congratulate our Readers on the near approximation which is made to the settling of this great question. In a Debate at the India House on the 23d of

September, the Chairman said, that peremptory orders had been sent out, to have an end put, at once and for ever, to any part of the Company's Officers, Troops, or Servants being connected with the processions or other religious ceremonies of the Natives.

Famine in Orissa—The Rev. Charles Lacey writes, in June—

The distress among the people is really awful. We had a famine last year, and it had been preceded by several years of scarcity, so that the people are brought to the last extremity. Whole villages in the country toward the coast are depopulated: the inhabitants are dead. Near Khunditta, a village is gone: many of the people had died of cholera, and others of starvation; and the poor children who remained wandered away to other places, to linger out a miserable existence. The food is very dear, far beyond the reach of the poor, and they are therefore living on leaves, roots, herbs, &c., but are dying very fast. The distress is greatly increased by the influx of pilgrims, who, by purchasing the rice in the market, increase the scarcity.

CEYLON.

Church Miss. Soc.—Rev. C. Greenwood and Mrs. Greenwood (p. 173) arrived at Colombo on the 18th of July—Rev. Wm. Adley and Mrs. Adley, who embarked at Falmouth on board the steamer on the 31st of June, for Alexandria, on his return to Ceylon, arrived at Colombo on the 16th of August.

POLYNESIA.

American Board—Mrs. Castle, of the Sandwich Islands, after a protracted, and at last a distressing illness, departed this life on the 5th of March.

She was supported in her last moments by the gracious Saviour, whose Name was precious to her; and the last articulation of her lips was, "Precious! precious!" as uttered in relation to Him.

WEST INDIES.

Baptist Miss. Soc.—Mr. and Mrs. Littlewood and Mr. Bontems (p. 351) arrived at Nassau on the 16th of July. Mr. and Mrs. Littlewood, having escaped the perils of the voyage to New Providence, were shipwrecked in proceeding from thence toward Turk's Island: nearly every thing which they took with them from England was lost—Mr. and Mrs. Lloyd (p. 351) arrived at Montego Bay on the 22d of July.

Wesleyan Miss. Soc.—On the 15th of July, the Rev. Wm. Redfern, and on the 18th of July Mrs. Armstrong, both of the Jamaica Mission, departed to their Rest.

UNITED STATES.

Board of Missions—Mrs. Pease, widow of the late Rev. L. W. Pease, of the Mission to Cyprus, with her two daughters, and Mr. and Mrs. Powers, of Broosa, arrived at Boston in the "Kazan," April 25th, having left Smyrna on the 4th of March—Rev. Ira Tracy and his Wife, of the Singapore Mission, with Miss Brown of the Mission to Ceylon, arrived at New York, in the "Washington," from Madras, August 9th, being obliged by ill health to relinquish their Missionary Labours.

NORTH-WEST AMERICA.

Church Miss. Soc.—Rev. A. Cowley, Mrs. Cowley, and Mr. J. Roberts (p. 310), arrived at York Fort on the 21st of August.

Missionary Register.

NOVEMBER, 1841.

Biography.

MEMOIR OF ASIRVADAM PILLEY,

NATIVE HEAD-INSPECTING CATECHIST IN THE TINNEVELLY MISSION.

THE following Memoir of the late Asirvadham Pilley is extracted from the Report of the Tinnevelly Widows' Fund.

In March last, at the early age of thirty-eight years, died our well-known friend, Asirvadham Pilley. Born at Tanjore, and educated in the School connected with that Mission, when almost a child he came under the care of the Rev. H. Baker, now in the Travancore Mission, and won his good esteem by his meek and amiable disposition. He was attentive to instruction, but seems not to have given evidence of a decided change of heart: indeed, his conduct, as confessed afterward by himself, proved the contrary.

Several years after, he left Mr. Baker's care, from dislike to the Travancore Country, to which Mr. Baker had removed; and joined the Church Missionary Society's Mission in Tinnevelly, then in charge of the Rev. C. T. E. Rhenius and the Rev. B. Schmid. Here he seems to have become deeply conscious of his sins, and to have suffered great distress of mind; and at that time voluntarily confessed to Mr. Schmid a great wrong which he had done to Mr. Baker, in stealing some of his books. Mr. Baker, who communicated the preceding account, is of opinion that the loss which he sustained was very trifling; and probably he pilfered the books to gratify his great desire for knowledge. Mr. Schmid regarded his repentance as deep and sincere; and from that period, it would seem, he became acquainted with his own heart and the grace of Christ.

In a report made to the Corresponding Committee by the Tinnevelly Missionaries in 1825, it appears he was at that time Superintendent of the Boys' Seminary; and the following statement is made of his character:—"He is a truly enlightened young man, and has peculiar abilities to conduct Youth, though sometimes he is too severe. His conduct is very strict."

Afterward, he went to the Rev. Mr. Mead at Combaconum, and remained in his employ for about a year; at the end of which time he returned to Tinnevelly with Mr. Rhenius, who had been on a visit to Madras.

When this Mission was divided into separate districts, he became Inspecting Catechist of the first district; but was chiefly employed with the Missionaries at Palamcottah, and in attending to the affairs of the Native Philanthropic Society generally throughout the Mission. In this situation he remained, till the changes which took place in the Mission in 1835 advanced him to the situation of Head Catechist.

It is not desirable, nor is it necessary, to speak of the part which he took in the unhappy divisions which commenced in the year 1835, in which, by the nature of his office, he necessarily appeared prominent: it is our happiness, in the return of peace and mutual love, to forget those days. It is, however, gratifying to be able to say, that the disturbed state of affairs, and the part which he was often obliged to take in them, were not congenial to his spirit, and were a heavy burden upon his mind long after those troubles subsided, and after he had removed from the scenes where they had occurred. That he felt deep regard and sincere affection for the Missionaries under whose care he had been brought up, and truly grateful for the many advantages which he had derived from them, is well known.

He took an active part in the establish-

ment of all the Societies in this Mission, and liberally contributed to their support: indeed, from July 1835, the chief care of those Societies, under the direction of the Missionaries, devolved upon him; especially the affairs of the Native Philanthropic Society, which he as diligently attended to and managed as though it had been his own private and individual concern.

He had long set his heart upon obtaining a superior education, and for this purpose he wished to go to Madras; and though several times dissuaded from it, when greater quietness in the Mission and the reduction of the business of the Native Philanthropic Society rendered it less difficult for him to leave Tinnevely, he again pressed his point; and having also obtained the consent of the Rev. J. Tucker, and the Corresponding Committee, to enter the Church Missionary Institution in Madras, under the Rev. J. H. Gray, in February 1839 he left Tinnevely for Madras.

Close study, in a climate somewhat different from that to which he had been accustomed, and at the age of thirty-seven, quickly made inroads upon his health; and he was soon obliged to leave the Institution, and reside at Vepery. There he continued to grow worse, till his removal to Tanjore was recommended. This removal, also, was too late: his disease increased daily, till it extinguished the last spark of his life, on the 29th day of March in the present year.

One of the Catechists, with whom he had been acquainted in Tinnevely, called to see him while he lay very ill at Madras. He found him so reduced by sickness as to be scarcely able to recognise him, and suffering very severely, yet in a heavenly state of mind. He was surprised and rejoiced to find, that though Asirvadam manifested great fear of death during the ravages of the cholera in 1837, by which several of our Catechists were carried off, he was now altogether free from fear and dismay, and able to look with composure in the face of the steadily-advancing foe. This humble confidence he seems to have maintained to the last; as will appear from the account of his latter days, extracted from Letters from the Rev. T. Brotherton, and from his own brother.

The Rev. T. Brotherton writes—"He appeared to exhibit deep humility, a firm unshaken faith in the Redeemer, and an entire acquiescence in the Divine will;

and it certainly appeared to me that he was a partaker of that *peace which passeth all understanding*."

His brother writes, in Tamil:—"On the night of Saturday the 28th, his pain and distress increasing, as also the coldness of his body, he perceived his end to have drawn near; and, earnestly preparing himself, made ready for death. Till the night of the 29th, filled with heavenly meditations, he thoroughly felt himself to be a sinner, and frequently entreated the forgiveness of sin: then, in confidential repose on the Saviour, he finished this life's course."

In another Letter he says:—"On the night of his death, about eleven o'clock, he said he wanted to wash and cleanse himself, and directed them to bring him some water for that purpose. When they had brought it, he cleansed his teeth, washed his face, hands and feet; and after having cleansed his finger-nails, he put on clean garments, and began to address an exhortation to us; but the phlegm was so exceedingly troublesome, that we could only catch a few detached words: afterwards, he clasped his hands, and remained gazing up toward Heaven. Shortly after, opening his eyes, he exclaimed, 'Behold, the great ones are coming! I must pay my respects to them: bring me two limes*.' Two limes were given to him. He took them into his hand; and again looking up to Heaven, he began to pray; after which he told us to lay him down. He then lay down for the last time. He remained courageous, without dread of death, till the moment of his departure."

This absence of the fear of death, to which his brother here testifies, did not, in his case, arise from his not looking through the passage which death opens from this world into eternity. Asirvadam was a man too much accustomed to serious reflection to be content to place his hopes in ignorance, or upon any thing uncertain. Nor did it arise from self-righteousness, or any other kind of self-dependence; for he had always an humble sense of his own unworthiness; and sometimes was so conscious of his sinfulness, as to deny himself the privileges of the Gospel: nor did he, to the last, manifest any other dependence

* It is customary with the Natives, on paying their respects to their superiors, to present limes or fruit of some kind. The word which he used for "great ones," signifies princes or nobles; but is often used for superiors of lesser rank. It is difficult to say precisely in what sense he used it.

than that of a guilty sinner relying upon the mercy of a gracious Saviour.

Although we cannot say that he entirely abandoned all the distinctions of caste, yet it is certain that he neither, in any degree, prided himself on his caste, nor, as far as we know, ever allowed it to interfere with the discharge of his duty: he admitted to his friendship and instruction Catechists of a pious disposition, whatever might be their castes. He often used to appear last at the table when the Lord's Supper was administered, as though he felt himself the most unworthy of all the communicants.

He understood English better than most of the Natives who speak it; and he peculiarly excelled, as an interpreter, in the accuracy and perspicuity with which he rendered the speaker's meaning into Tamil: and this knowledge he employed for the benefit of others; for he used to assemble Catechists, who were not acquainted with English, and translate to them portions of Commentaries on the Scriptures and other English Books. Delight in the Word of God, and a desire to obtain still greater knowledge of it, were remarkable features in his character; and this led him not only to study such Commentaries and other books in English as were available to him, but also to use the opportunities afforded him of making inquiries of his superiors respecting various passages of Holy Writ.

He was remarkable for his hatred of bribery, and every thing in any degree savouring of it,—for his benevolence, and for his uprightness. Of this, we shall mention two instances. In 1830, he went to Tanjore; and as he was returning, with his younger brother and others, he alighted at the town of Tiroomangalam. His brother, who had been to the tank, returned with three rupees and an earring, which some one had forgotten, and left there. On showing them, Asirvadam, suspecting him of having obtained them dishonestly, delayed his journey for three days, to inquire for the owner of the property: as no one claimed it, he brought it to Tinnevely, and gave it to one of the local Societies of the Mission. The second instance is this: When he conducted the marriage of his younger brother, about two years ago, he positively refused to

receive from friends, as is customary among the Natives, what is called the *mowi-money**, although urged by them to take it, alleging that it was unbecoming the situation which he held in the Mission.

We cannot refrain from adducing a beautiful instance, which has come to light, of his hatred of the vain customs of Heathenism. Ten days before his death, he called to him his mother and his wife's brother, and thus inquired of them:—"You know that it is customary, on taking off the wife's *tahlei*"—the pledge of marriage answering to the ring among us—"after the husband's death, to put on her the turmeric marks, to adorn her with her jewels and other things, and then to utter lamentations during four watches, previous to taking off the *tahlei*. Do you mean to do so in my case?" He then not only begged of them not to do so, but made them positively promise that they would omit these ceremonies, if his sickness should terminate in death.

We cannot therefore but mourn, that one, from whose future labours much benefit to the Mission had been anticipated, has been prematurely removed from our brotherhood: we cannot but feel a pang of grief, when we reflect that the voice we have so often heard now lies silent in the grave, to be heard no more among us: but, at the same time, we may not forget to offer our grateful thanks to Almighty God, who permitted so bright an example to shine among us so long, and to maintain its gentle brilliancy to the last. May we all now live to the Lord! that at last *the voice from heaven* may sound over us, as we hope it does over our brother Asirvadam, and many others who have departed from among us, *Blessed are the dead that die in the Lord! even so saith the Spirit; for they rest from their labours, and their works do follow them.*

Palamcottah, Aug. 22, 1840.

* The *mowi-money* is that which the friends who attend the marriage contribute toward the expense; and which, when their turn to marry arrives, they receive back. This custom, which is not unknown in England also, has nothing improper in it; but Asirvadam, being Head Catechist in the Mission, justly deemed that it would afford too great a temptation to the Catechists to seek his favour, by contributing money too largely, or money which he could not, in the same way, return. Such an act, therefore, reflects as much honour upon his intelligence as his honesty.

MARTYRDOM OF NINE CHRISTIANS AT MADAGASCAR.

THIS narrative is extracted from the "Missionary Sketches" for October.

When the Rev. David Jones arrived at Tananarivo, the capital of Madagascar, in July 1840, he was told that there were, on the eastern side of the town, near Ifaliarivo, Sixteen of the Native Christians in bonds, waiting their trial. Having succeeded in hiding themselves from their persecutors for nearly two years, they made up their minds, some months before, to escape from the island, if possible, and take refuge in the Mauritius; but after they had proceeded safely within three or four days' journey of Tamatave, on the eastern coast, they were caught, bound, and carried back to the capital. It is said that two of them, a man and a woman, made their escape in the night, while the guards were asleep, and have not been retaken. The others were brought to trial, and examined, each apart from the rest; but all stood firm. Of the fourteen, NINE WERE CONDEMNED TO DEATH, and the 9th of July was fixed on as the day for their execution.

On the morning of that day, the preparations for the dreadful scene were commenced by a tremendous roar of cannon, and thousands of soldiers appeared marching toward the parade-ground. About noon, the first officers went forth to deliver the kabary respecting the Sixteen Christians who had been taken in attempting to flee to the Mauritius, and to make proclamation that the Queen had ordered nine of them to be put to death in the afternoon. The firing of cannon was kept up at intervals all day, but the meaning of this ceremony was not generally understood. Between three and four o'clock, the Christians—each tied to a pole, and quite naked—were borne by men, along the western side of the town, to Ambohipotasy, the place of execution. After a short interval, a cannon was fired as a signal—the executioners approached—the nine were instantly speared to death—and their spirits fled to eternal glory.

Paul and his wife, Joshua and his wife, and Flora or Raminahy, were of the number of these martyrs. The names of the others I have not yet been able to ascertain. The head of Paul, and that of another man, were cut off, and fixed on poles. The cannon which was fired as

a signal to the executioners burst into pieces at the moment, and the gunner was seriously burnt by the explosion. I do not yet know correctly how the other four have been disposed of.

Thus it was proved that the spirit of persecution against the Christians continued to rage with unabated rancour and malignity; and that the hostility manifested by the Queen and her counsellors to the Gospel and the Work of Missions precluded the least hope of the door being opened for the resumption of Missionary Labour in this country, until some great change take place in the present system.

"When leaving Mauritius," says Mr. Jones, "I little thought that such a number of eminent Christians would suffer martyrdom during my stay at the capital. The event has made a deep impression on my mind. Oh that God would arise and plead His own cause, and deliver His people from the hands of the oppressor!"

The Confession of the Martyrs.

A deeply interesting circumstance transpired as the Christians were on their way to the capital, after being apprehended. On reaching the town of Befehona, a guard was set upon them. They were told that their manner of travelling was suspicious, and not like that of other people, having lanterns at night, and striking into unusual paths. Three days, successively, they underwent examination; and, on the third, they resolved to witness the good confession, and therefore made the following declaration, through Andriamanana, one of their number, whom they had appointed as their spokesman:—"Since you ask us again and again, we will tell you. We are not banditti nor murderers: we are impiavavak [praying people]; and if this make us guilty in the kingdom of the Queen, then, whatever the Queen does, we submit to suffer."—"Is this, then," said the interrogator, "your final reply, whether for life or for death?" "It is our final reply," they said, "whether for life or death."—"Who," asked the examiner, "sent you from Tananarivo?" "No one," they replied: "we went forth of our own free will."

After the Christians made these declarations, it is said that they felt inexpressible peace and joy. They had prayed: they had confessed Christ: and now that concealment was at an end, and they could freely open their overburdened

hearts, they said to one another, "Now we are in the situation of Christian and Faithful, when they were led to the city of Vanity Fair." And so it proved, when a majority of them underwent the martyr's death, after the example of Faithful.

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 441.)

We limit ourselves, on this occasion, to extracts from Addresses delivered by the Hon. and Rev. B. W. Noel, at the Meetings of several Societies.

No Authoritative Interpreter of the Scriptures.

By directing the attention of men to the Bible alone, we lead them, as our Protestant Forefathers did, to claim it as a right, and to fulfil it as a duty, that they should peruse and judge of the Word of God for themselves. Authoritative interpretations of Scripture, to which men's minds must implicitly bow, seem to be a dishonour done to the Word of God itself; and for this reason—there is not, and there never was, any set of men, recognised by Protestants at least, who even set up a claim to infallibility. The Fathers of the Christian Church, who lived in its childhood, and partook of its feebleness—the Reformers of the Christian Church, who shewed the vigorous manhood of intellect and of faith, who were nevertheless cradled in Romanism, and could not wholly release themselves from its influence—never professed infallibility: nor, since their time, has any other body risen which could establish a claim to set up an authoritative—it must still have been a fallible—interpretation of the Word of God. If an interpreter be fallible, his interpretation may be erroneous: and if I am bound to accept it, I may take error instead of truth. And I know not what can exonerate me from guilt in the sight of my Heavenly Father, if, when He has given me a record of His Will, and it appears plain to my judgment, I prefer some authoritative interpretation of man, which may prove erroneous. Therefore I say, that an authoritative interpretation forced on men's minds is a dishonour done to the Word of God. And this, the practice of

our Society tends to dissipate; not by controversy, but by encouraging us to make use of, read, and meditate on the Bible; by putting it into every man's hands, and shewing that God has given it for our guide; by acting on the belief, that, in all momentous points, God has made His Word plain enough for us; and that where it is obscure, it is His Will that His people should not at present understand its purport, but doubt still.

[At B F Bible Soc. Am.]

Many Openings, but Few Missionaries.

There is one point for consideration, of an afflicting and humiliating character. While the opportunities for Missionary Labour are already great, and still growing, the means for supporting that labour are inadequate: in short, while the harvest is ready for the sickle, so few Labourers are willing to go forth, that they are quite unequal to the task of gathering it. We have heard of 10,000,000 in the Telooogo Country, to whom we have sent only two Missionaries.

Let me add another specimen of destitution. I have recently received a Letter from a young friend, who spoke of the joy which he felt at the prospects opening to him at the Station to which he had been appointed, at Agurpara, within a few miles of Calcutta. Although no part of the Society's funds had been employed there, he found a Missionary Church erected, a House provided for him, a School containing 140 orphans, of whom he became the pastor; and another School with 100 Brahmin Boys, all receiving an English Education. He found also three Native Schools, conducted by Brahmin Masters, in all of which the

children were well acquainted with both English and Roman History: and the Masters had assured his young friend, in private, of their readiness to become Christians, if they could obtain the means of sustenance for themselves and families. At the house of a Baboo he entered into amicable discussion with fourteen Brahmins. There were 40 Native Christians in the Congregation, and 7 candidates for baptism. But while he was rejoicing at the prospects of usefulness presented to him, orders were sent out, by the Committee, for him to leave that scene of labours, in which he had just acquired a knowledge of the language, and to go to Gorruckpore, where he would have to learn another language before he could teach the people. He was not removed for any inefficiency, but because an older and more important Mission had been suspended by the sickness of the Rev. M. Wilkinson. My young friend has thus been compelled to leave a place in which he had acquired the confidence of the Natives—to leave the Schools and Native Converts, who would no longer be under the care of a Christian Pastor, and the Brahmín Inquirers, who would have no one to satisfy their doubts, simply because there are no Clergy in this country willing to devote themselves to this work.

New Zealand presents a still more urgent case of need. In the year 1838, Mr. Wm. Williams visited a Station, on the eastern coast of that beautiful island, called Poverty Bay. In that neighbourhood there are now 8000 Natives under Christian Instruction, scattered over a district 150 miles in length: single classes in the schools number hundreds of scholars, and yet there is but one solitary Missionary among them. If at any moment New Zealand has demanded the paternal regard of this Society, such a moment is the present: this is the time in which, if we would not have the people of New Zealand debased by vice in conjunction with power, this Society ought to act, by strengthening the Missionaries established there, and giving them competent instructors—competent both in numbers and education.

Besides these, other countries will soon require many Teachers. The Expedition to the Niger will come into contact with trading communities occupying a district of 500 miles in extent. That Expedition may extend civilization and knowledge,

and succeed in the destruction of the Slave Trade: but it would be melancholy to reflect, that, while extending to the Natives inferior blessings, we had withheld the best.

China, too, will soon offer an inviting field. As Singapore, once a small mud island, occupied only by fishermen, has now a flourishing town, peopled by thousands of Heathens and many English Merchants; so probably Hong Kong will become, in a short time, another Singapore: its Chinese settlers, under British protection, will be open to all the influence of Christianity. There this Society may have a Missionary Institution, whence you may send among the Chinese, men of their own country, possessing a knowledge of their language, through whose intervention and means may be introduced, into that vast empire, the Gospel of Christ.

Still comes the question, Who is ready to go out, to instruct either the New Zealander or the Chinese? Year after year this demand has been made; and we are brought back to the humiliating conclusion, that nobody is ready to undertake this sacred task. Are not these facts to be deplored? And yet, at the same time, there are encouragements. A few years ago, such a Meeting as the present would never have been thought of; and having seen the growth of our strength, we ought not to despair of seeing better things. Let those who hear me, pray that their hearts may be inspired with better feelings.

[At Church After. Soc. An.]

Missionaries exposed to Detraction.

The Meeting must have rejoiced in the interesting details, which have been given by the Report for the present year. Nor is that satisfaction materially lessened by the consideration, that, at home and abroad, the Missionaries are still exposed to detraction. Let me remind you, that not once, but one hundred times, have similar allegations to those to which I allude, been urged against other distinguished Missionaries.

If ever there lived a man superior to all suspicion, or who devoted his heart and soul, his property and his life, to the work of the Lord, that man was Mr. Brainerd; and yet, because he came into collision with the vices of individuals of the neighbourhood in which he was stationed, he was charged with being engaged in a Popish Plot, and endeavouring to seduce the Indian Population from their friendly feeling toward the English Nation.

Again, if ever there existed a successful Missionary, that Missionary was Schwartz; and yet it will be in the recollection of many Gentlemen now present, that he did not escape from similar accusations. In the year 1793, when the question of the renewal of the East-India Charter came before Parliament, Mr. Wilberforce moved the insertion of a clause in the Bill favourable to Missionaries: that clause was defeated by the efforts of Mr. Montgomery Campbell, who had been Private Secretary to the Governor of Madras, and consequently was believed to be familiar with the state of things in that Presidency. In the course of the debate, Mr. Campbell said:—

It is true, Missionaries have made proselytes of the Pariahs; but they are the lowest order of people, and even degrade the Religion which they profess to embrace: Mr. Schwartz cannot have any reason to boast of the purity of his followers: they are proverbial for their profligacy. An instance occurs to my recollection, perfectly in point. He had been preaching for many hours to this caste of proselytes on the heinousness of theft, and in the heat of his discourse had taken off his stock; when that, and his gold buckle, were stolen by one of his virtuous and enlightened congregation. On such a description of Natives do the doctrines of the Missionaries operate. Men of high caste would spurn the idea of changing the religion of their ancestors.

On these grounds he opposed the clause: his statement was believed, and the clause was lost. Mr. Schwartz, on receiving information of these charges, made this simple statement—That between Trichinopoly and Tanjore, he passed through a small village notorious for the thievish character of its inhabitants, to whom he had never preached: there, his stock, which he had taken off, was stolen by some thievish boys. But such was the esteem in which he was held, that the boys were brought to him by the people; who begged him to inflict upon them such punishment as he chose, for the act which they had committed. On the other hand, had Mr. Campbell ever visited one of his congregations, he could easily have seen, that instead of its being composed, as asserted, entirely of Pariahs, more than two-thirds were of the higher caste; that is, of those who, it had been alleged, would have spurned the idea of abandoning the religion of their ancestors. Upon this reply, Mr. Montgomery Campbell apologized. In the mean time, however, his

allegations produced their effect; and it was only when better times arrived that the same good man, Mr. Wilberforce, in his place in Parliament, was able to lay the foundation of those Missionary Operations in which this Society has since taken part.

This opposition I do not doubt will be renewed, and continued, until the great promised outpouring of the Spirit of God shall silence all calumny. Till that day, it must be expected that those who have little care for their own souls, will be equally regardless of the souls of the millions of Heathens, and will look with an unfriendly eye at the efforts made to bring them to the knowledge of Divine Truth. But the progress which the Society has made, is, in truth, the best answer to the many ephemeral charges from day to day made, and made only to be forgotten.

[At the Same.

Symptoms and Remedy of Decline in Missionary Zeal.

While sharing somewhat in the glow of satisfaction which the encouraging prospects presented to us this day have diffused through the Meeting, I cannot conceal from myself that there are various considerations of an opposite character, on which my mind is compelled to rest. We may bless God, that, since the beginning of this century, there has been a growth of Missionary Feeling which could not have been anticipated. Yet it may become every one who looks at the promises which God has given to His Church, or measures the obligations under which he personally lies to the Redeemer, to ask whether the state of the Church of Christ at this day is all that we could desire. I would ask whether the triumphs of the Gospel of Christ, after eighteen centuries, have been such as the early Church might have anticipated. I would ask whether there is not now a spiritual death around us—a mass of those ignorant of the Gospel of Christ presented to our view in the world, which is altogether appalling to those who think that, for eighteen centuries, the Church of Christ has had a commission to preach the Gospel to every creature, and during that period has been under the watchful care of its Founder and its Head.

There was one point also in the Report which furnished to my mind painful topics of reflection. Why is it, that the state of the Older Missions in the South Seas, which is the very triumph of Modern

Missions, is now under declension? Why is it, that you hear more of the spiritual health of the Barotongan and Samoan Groups than of the Tahitian and their neighbours? It shows us that we may anticipate circumstances to arise in the progress of each Mission, tempting its members to declension. When we reflect on the history of the early Churches, we have reason, I think, to anticipate such declension in these Churches gathered among the Heathen: and ought we not, with the utmost solicitude and care, to guard against its progress?

But it is not declension abroad which alone is to be apprehended. We have to ask ourselves, as those who fear God and desire the progress of His Cause, whether we have not grounds to fear declension at home. The warning of the Apostle sounds in my ear, and reaches my heart, when he says, *Be ye not high-minded, but fear*. For although there be a promise given to the Church of Christ that that Church shall never fall, there is no such promise given to us as a part of it: that is, there is no security whatever that any particular Churches may not decline in piety, and even have their candlesticks removed. Everywhere the Church of Christ is exposed to declension; and if there be a period when it is specially exposed to it, it is when persecution ceases; it is in those days when secondary objects may take unjust possession of the mind, and dispel the higher and more important, on which our spiritual welfare depends: it is in days like these that we have to ask ourselves most solemnly, Is there nothing to apprehend from declension in the Church of Christ?

The very terms in which we have heard our cause advocated this day remind me that there may be declension and defeat. We have heard it repeated, and it is repeated elsewhere, that the gates of hell shall not prevail against the Church of Christ—a promise given to it by the Great Lord of the Church in a period of sorrow—a promise given to it to animate His feeble followers, when few and persecuted. But is that the only language which the Church of Christ ought to be able to employ now, when it is said in the Prophetic Word that her glory is to attract all nations to flow to it—when it is a community which is to be established above the mountains and the hills—when we are told that it is the stone cut out without hands, which, after striking every anti-

christian institution, is to grow to a mountain, and fill the whole earth? It is not enough to speak of triumph, because we have not been overwhelmed—to be like a beleaguered city, from which the garrison make no sally. We may be too much rejoicing in the various accidents of our position, while we are not asking, Is the Spirit of the Living God among us? Are our own hearts the habitations of peace? Are we living ornaments to the power of the Gospel? Perhaps unseen, unfelt, unnoticed, even while we indulge in our joy, the opposite qualities may be stealing into our hearts—the same formality on the one hand, and unbelief on the other. Worldliness may be penetrating the secret recesses of our hearts; and the very circumstance that we meet in these annual triumphs may nourish that false self-complacency, against which my Rev. Brother so properly guarded us, and against which we ought unceasingly to watch.

Under these circumstances, our refuge is indeed in that blessed spiritual influence, the recognition of which is the object of the present Motion. Just in proportion as we feel it deeply that the Spirit of God must animate every part of this great work, we may hope for His blessing.

But, in connexion with this feeling, there must be another. To what is it owing that the Spirit of God has not been more largely poured out, when there have been so many thousands of prayers presented at a Throne of Grace? Is it not because there is something in our own spirit that belies the prayers which we utter, and because we are not making those sacrifices of faith and love which might prove our prayers to be sincere? We want, as it seems to me, a deep persuasion of the ruined state of our fellow-creatures—a thorough consciousness that the mercy of God has saved us from it. We want to feel that we are the favoured inheritors of the kingdom of heaven, through the blood of the Redeemer; that God the Spirit has made our humble hearts the temples of His presence; and then to look down, as the last speaker said, from the heights of truth, upon a world lying in wickedness and sorrow, that we may feel our hearts yearning over their miseries and longing to save them. There must be nothing partial, nothing local in our feelings, if we would do our work. It is when we feel for those who are dead in sins at home—those at our own doors that are perishing for want of faith and grace; it

is when our hearts are so animated with Christian feelings, that they overflow on all around us, that we may hope to send forth Missionaries with success to the nations of the world.

It seems to me, also, that we want a deep conviction that the Church of God is called to the work of saving men's souls. It should be impressed upon us, that our Master has said, *Ye are the salt of the earth, the lights of the world*. It is not any contribution, however liberal, to this Great Cause, nor the general doubling of the contributions to the Society, which, I believe, would give it permanent force. It is when each individual man and woman feels that Christ has said to him or her, *Ye are the salt of the earth, the light of the world*, that, giving themselves to Christ first, they may, with real Macedonian liberality, afterward give their money and influence to this Great Cause.

We need a thorough union of heart among all the people of God. I cannot express to you the sense which I have of the importance of this truth. I believe this to be one capital want of our times. I believe it to be the one great necessity of the Church of God at this moment. It has often been my part to advocate your Mission among my Brethren, and tell them what God has wrought by you: and so it is my office now, which I discharge with equal pleasure, to ask your brotherly affection, your cordial sympathy for those pious Bishops, those pious Ministers of my own Church—which raises 80,000*l.*, like yourselves, for the progress of the Missionary Cause among the Heathen—who, animated with the very same principle, and manifesting the very same zeal, are operating for the great object which you have in view—the evangelization of mankind. These pious members of the Church-of-England have been the companions of my infancy and youth: I have known their worth intimately: I have seen their humble and arduous labours often: I rejoice in the proofs of God's work of grace in their various spheres of pastoral exertion: I know the state of the Missionary Associations which they have formed; and, on all these grounds, I ask you to love them as brethren, and to feel for every one of them, not only in this cause, but in every work of benevolence and mercy.

But if there be one topic more important than another, and on which I would desire that my own mind should rest, it

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is, that a Christian Man must feel as though the whole work devolved on him alone. It is to individualize ourselves, while we thus meet together, and combine to promote the work of God among the Heathen. God has ever wrought great effects by means of a few determined minds; and if each of the vast assembly which I have now the honour of addressing were animated with all that piety, and faith, and devotedness, which the most-favoured followers of Christ have ever enjoyed, what a harvest of spiritual blessings might be reaped for this country and for the world! We want to be individually just what those nine humble Madagasse Christians were, who hesitated not to be tied to poles hands and feet, and, rather than deny that Redeemer who saved them by His blood, submitted to the spear being passed through their bodies, and being hurried prematurely into eternity: we want their spirit of self-sacrifice to animate our bosoms. We want to be what that Field Labourer was, who has been referred to: if once the mass of real Christians in this country shall be brought to feel as he did, "God's work must be done, and I shall soon be dead and cannot do it"—then should we spend the remainder of our lives, with all the powers which God might give us, to promote the happiness of our fellow-men, and increase the prosperity of the Church at large.

[At London Miss. Soc. An.

* The Martyrdom of the Madagasse Christians, to which Mr. Noel alludes, was related in a former page. The case of the Field Labourer is thus narrated by a Missionary in Berberie:—

You will perceive a considerable increase in the income of the year. That increase has been chiefly owing to a great effort which the people are now making toward a New Chapel. In many instances, I was obliged to restrain their liberality. One incident occurred, which I shall never forget. In calling over the names, to ascertain how much they could give, I called the name of "Fitzgerald Matthew." "I am here, Sir," he instantly replied; and at the same time I saw him hobbling, with his wooden leg, out of the crowd, to come up where I was standing. I wondered what he meant, for the others answered to their names without moving from their places. I was, however, forcibly struck with his earnestness. On coming up, he put his hand into one pocket, and took out a handful of silver wrapped in paper, and said, "That's for Me, Massa."—"Oh," I said, "keep your money at present: I don't want it now: I only wanted to know how much you could afford to give: I will come for the money another time." "Ah, Massa," he replied, "God's work must be done, and I may be dead!" and with that he plunged his hand into another pocket, and took out another handful of silver, and said, "That's for my Wife, Massa." Then he put his hand into a third pocket, and took out a somewhat smaller parcel, and said, "That's for my Child, Massa;" at the same time giving me a slip of paper,

Means of increasing the Interest in Missions.

If we would aid the Society, we must begin with our own hearts. We may all have done some little: but have we felt that deep, calm, steady interest in the promotion of Christ's Cause in the world which is due to the Saviour of Mankind? If this be so, let me ask the Ministers around me, why such enormous difficulties exist in the maintenance of Associations. Would this be, if we were in a healthy Christian state? Nothing could be more easy than to establish Quarterly Meetings of each Association, wherever there were five Clergymen so disposed, in any neighbourhood. Each Clergyman should attend his own Meetings, and four besides. By this arrangement, each Meeting would have two speakers: and if they would only furnish themselves with

the details of Missionary Exertions—which surely ought to be the most pleasing duty that could devolve upon them—and simply convey those details of facts to their parishioners, in such Meetings, I believe this Institution would derive very great additional strength within a very short period of time. I wish that the example set by Mr. Tucker might be followed by others. I believe that it was from his Monthly Meetings at Southborough, and the necessary examination of Missionary Publications, that his first zeal arose: and he read on until he felt compelled to visit India. I wish that his example were followed by many: or, if they cannot go themselves, let them teach their children that they cannot do better than to follow the steps of Owen, Williams, and the Young Men who have just gone out to the Telogoo Territory.

[At Church Miss. Soc. Ann. Com.]

GOSPEL PROPAGATION SOCIETY.

REPORT FOR 1840-41.

Continued Improvement in the Funds and Prospects.

THE recent increase in the annual income of the Society has been kept up without any abatement: their advocates are listened to with favour in all parts of the country: their 'claim upon the public liberality is admitted: new Committees are formed, and increased contributions announced from day to day: continued additions are made to the band of Missionaries stationed throughout the foreign possessions of the Crown; and the correspondence with those countries is filled with expressions of gratitude for the assistance afforded, and with encouraging accounts of the good actually done.

The Society, therefore, are bound to believe that it has pleased Almighty God to prosper their humble endeavours in his service; and, with a deep sense of the responsibility under which they labour, and of their absolute dependence upon the Divine Blessing and Support, fervently desire to become instruments for the Propagation of the Gospel of Jesus Christ among all Nations.

paper, which somebody had written for him, to say how much the whole was. It was altogether near 3*l.* sterling—a large sum for a poor field Negro with a wooden leg! But his expression was to me worth more than all the money in the world. Let me never forget it! Let it be engraved on my heart! Let it be my motto, in all that I take in hand for the Cause of Christ—"God's work must be done, and I may be dead!"

Receipts of the Year.		£	s.	d.
Annual Subscriptions.....	19680	11	5	
Donations and Life Subscriptions,	17298	1	4	
Collections.....	6364	14	2	
Legacies.....	5445	8	5	
Dividends.....	2720	4	6	
Rents.....	165	0	0	
Annuities.....	1025	5	0	
Trust Funds—				
Archbishop Tenison's.....	408	0	0	
Codrington Estate, Barbadoes,	3277	7	3	
Vaudois Clergy.....	325	1	10	
Debitzen College.....	75	0	0	
American Colonial Bishops'..	447	0	0	
Special Donation Fund.....	40	1	6	
Mrs. Negus's.....	60	0	0	
Lord Vryhouven's.....	1618	0	0	
The Begum Sumroo's.....	150	0	0	
Children's Friend Society's ..	33	12	10	
Rev. Dr. Warneford's.....	80	0	0	
Parliamentary Grant for Negro				
Education.....	7000	0	0	
Total....	£66,213	8	3	

Payments of the Year.		£	s.	d.	£	s.	d.
North America—							
Upper Canada...	2320	19	7				
Lower Canada...	4940	14	0				
Nova Scotia.....	2648	9	3				
New Brunswick ..	3922	0	0				
Prince Edward's							
Island.....	450	0	0				
Cape Breton....	415	0	0				
Newfoundland...	3248	10	0				
Bermuda.....	537	10	0				
					18483	2	10
West Indies—							
Jamaica.....	5587	4	0				
Barbadoes.....	6804	7	3				
Antigua.....	521	13	4				
Montserrat.....	47	10	0				
St. Vincent.....	525	8	4				
Grenada.....	445	12	1				
Demerara.....	997	15	0				

	£	s.	d.	£	s.	d.
Berbice	763	7	6			
Essequibo	514	2	2			
Bahamas	200	0	0			
Tobago	305	10	0			
Tortola	175	0	0			
Virgin Islands ..	362	10	0			
St. Lucia	65	0	0			
Nevis	136	5	0			
Trinidad	1302	9	1			
Mauritius	1329	5	10			
	<hr/>			20082	19	7
East Indies—						
Bishop's College,	5534	17	6			
Calcutta	4167	14	7			
Madras	12382	8	0			
	<hr/>			22085	0	1
Australia and Van Diemen's Land,	5216	5	7			
Africa	617	10	0			
New Zealand	100	0	0			
France	322	0	0			
Hungary	75	0	0			
Paper, Printing, and Binding ...	901	8	9			
Salaries	1279	0	8			
Sundries	3089	14	8			
	<hr/>			Total.....	£72,252	2 2

Endowment of New Colonial Bishoprics.

The Society, taking into consideration the great importance of a fixed income, however moderate, to the comfort and efficiency of the persons to be engaged in the arduous duties which must devolve upon the first Bishops of the newly-formed Dioceses, have resolved, in lieu of the Grant of 5000*l.* toward the Fund to be raised for the endowment of Colonial Bishoprics, to make Grants, not exceeding 500*l.* a year, for five years, to each of the first three Colonial Bishoprics now about to be established.

This Resolution has been adopted on the fullest conviction of the urgency of the case, which alone would justify the large expenditure to which the Society now stand pledged. But, in addition to their desire to co-operate with the Archbishops and Bishops in their great undertaking, the Society are convinced that their Members and the Christian Public will agree with them in thinking, that to provide adequate superintendence for the Ministers of Religion abroad, and to give the Church her complete and effectual organization in every quarter where she is planted, is, in fact, to adopt the most indispensable measure for the general propagation of the Gospel.

Such was the opinion of the pious and enlightened founders and conductors of the Society nearly a century and a half ago: that opinion was urged on Government during many successive administrations,

with a strength of reasoning and earnestness of supplication which promised to ensure success; but it has been withheld by the Disposer of all Events until the present age, doubtless for wise and merciful ends; and, amidst all the discouragements and difficulties of those who labour for the Colonial Churches at the present day, they are called on to be thankful and take courage, when they witness even the partial accomplishment of measures so long called for in vain.

Notice of the See of New Zealand.

The erection of an Episcopal See at NEW ZEALAND must be considered as an era in the history of that interesting island; and the Society are prepared to exert themselves to the utmost in order to render every assistance which may be required of them by the Bishop. At the same time, they wish carefully to abstain from intruding on the field already occupied by the Missionaries of the Church Missionary Society; and will take measures for preventing misapprehension on this subject.

Summary of Missionaries and Schoolmasters in the respective Dioceses.

Toronto, 79—Montreal, 43—Nova Scotia, 78—Newfoundland, 26—Jamaica, 11—Barbadoes, 17—Calcutta, 9—Madras, 20—Bombay, 1—Australia, 43—New Zealand, 1.

If to these, 3 be added at the Cape of Good Hope, not yet formed into a Diocese, the whole number is 331. It is stated—

Of this number, 46 in Upper Canada are supported by the Territorial Revenue of the Province; and 20, in Nova Scotia, by a Parliamentary Grant, limited to the lives of the present Missionaries.

The Total Number maintained in whole or in part by the Society, is 245.

PRAYER-BOOK AND HOMILY SOCIETY.

TWENTY-NINTH REPORT.

Issue of Books and Tracts.

THERE have been issued—Prayer-Books, Homilies in Volumes, and other Bound Books, 17,722; and of Homilies and other Tracts, 46,131: making a total issue, from the commencement of the Society, of 400,950 Bound Books, and 2,481,512 Tracts.

Visits to Ships in the Port of London.

There have been 3087 ships visited in

the Port of London during the past year : 1700 Books of Common Prayer, 444 Books of Prayers taken from the Liturgy and arranged for Family Worship, 15 Books of Homilies, and 10 German Prayer-Books, have been purchased at reduced prices, by commanders of vessels and seamen : 690 Books of Select Homilies have been gratuitously supplied to ships visited ; and 10 Books of Family Prayers, and 388 Homily Tracts, have been circulated among emigrants on board ships. Of 888 ships spoken with particularly, it was found that the commanders of 255 hold Divine Worship on board when at sea, weather permitting ; and 633 entirely neglect the duty.

The total number of ships visited or re-visited, since June 1824, is 34,590—19,327 Books of Common Prayer, 225 Books of Homilies, and 846 Books of Family Prayers taken from the Liturgy, have been sold at reduced prices to sailors—and 15,209 Books of Select Homilies have been gratuitously supplied for the use of seamen on board their ships.

Encouraging Facts relative to Sailors.

An Agent from one of the Out-Ports writes—

In visiting one of our ships the other day, just arrived from a long voyage, the captain, who had Prayers and Divine Worship on board, said, that he had an excellent crew, remarkable for their good conduct and good order. This was further evidenced by one of them, an uncultivated and rough old man, who, when he was paid off, came to the Captain with tears in his eyes, and said that he was going to London to tell to his family different news from what he had ever done before. The Captain said, "What news?" He replied, "I am going to tell them I have found the Saviour;" and added, that he blessed God for having directed him, in His providence, to sail with him. The Book of Family Prayers, taken from the Liturgy, had been made the instrument of conveying the grace of God to the poor old sailor's heart.

In several other ships, I have been told that they have witnessed a great change in their crews ; many leaving off their old habits, and becoming serious and well-disposed.

The Report adds, with particular reference to the Lord's Day—

There is an evident and decided improvement in the minds of many Captains of Ships ; and this has extended itself to some Captains of Steam-Vessels, with respect to their desire to observe the Sabbath Day. Many of them are now able to discern between the good intentions of a Christian Society in recommending attention to those sacred duties, and the bad practices both of the decent and profligate—Sunday-pleasure-taking-parties ; but they are constantly inquiring, "Why are not Christians on shore more active in their efforts to stop the boats running on Sundays?"

The Agent during the past year has been repeatedly asked when Sir Andrew Agnew's Bill would be passed. Some have said, "We wish you had got it passed when we signed your Petition in favour of it. On that occasion—of 2000 sailors especially visited for the purpose, not fewer than 1985 of them signed the Petition in favour of a due observance of the Sabbath ! With such a fact before the Society, it will not be considered a thing surprising that such men should complain, as they did on the late revisiting of the Society's Agent ; neither that they should remark, That it is a shame that they should be COMPELLED to labour on the Sabbath-day, and that they should experience greater labour on that day than on any other day of the week. The very same men who thus complained, did, at the same time, supply themselves with Prayer-Books and Homilies, and express their sincere thanks for them.

A Clergyman thus speaks of the

Benefit of Lecturing on the Homilies.

I began yesterday lecturing in the Church on the Homilies, having distributed about fifty copies of the First Homily on the previous Wednesday. I only got through the first half of the Homily, calling the attention of the people to the most striking passages. I had a good attendance, and continued speaking about three-quarters of an hour. I began by giving a slight sketch of the history of the two Books of Homilies. I then read the first half of the Homily, explaining two or three of the words as I went on ; and at the last, I drew the attention of the people to four different points : 1. To the opening, on the sufficiency and perfection of Holy Scripture, and the necessity of our becoming acquainted with it.

2. To the reason why many loathe and abhor the heavenly savour of it. 3. To the principal things contained in it. 4. Who they are who most profit by it.—I had every reason to be pleased with the attendance, and particularly with the attention of those who were present.

Pray for me in this my desolate and vicious parish, that God may make me love and serve every one of my parishioners, and bless my labours with increase, and my own soul with spiritual progress and more abundant faith and love.

New Publications.

The First Homily has been published in Hebrew. The expenses of this publication were met by a Collection made for that object at a Public Meeting in the Country.

The Committee have commenced the publication of portions of Fox's Acts and Monuments.

Special Appeal for Support.

The Society claims support at the hands of the attached Members of the Church of England, from the peculiar position in which the Church is placed. Attempts are now making, dishonestly to get rid of the literal meaning of her Articles, and to put a false interpretation on the Principles and Doctrines of our martyred Reformers, as embodied in the Formularies and Works set forth by Authority. In the prosecution of the object which the Society has in view, it brings most prominently forward the Principles and Doctrines of our Venerated Church.

The Books which it circulates are calculated to oppose the errors of the Church of Rome which were most rampant, and exercised the most baneful influence over the minds of men, in the days of the Reformers; and are also fitted to combat and counteract all other erroneous opinions, whether of a higher antiquity than those maintained by the Church of Rome, or of more recent date. The Church-of-England refers every thing to the Word of God, and in her Article declares—"Holy Scripture containeth all things necessary to salvation: so that, whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

It is on these grounds that your Committee especially rest their present appeal. They might, in addition, allude to the

services already rendered by their Society, in bringing forward the Prayer-Book in a perfect form; and to the work in which the Prayer-Book and Homily Society, as a Church Society, is exclusively engaged—that of supplying the wants of the maritime population of this country. They might refer to their foreign translations—to their extensive and useful labours in Ireland—and to the great and important objects which they still have in view. But they trust that the honestly-attached Members of our Church will now come forward, and, by their prompt liberality, raise the Prayer-Book and Homily Society to its proper position—to help our beloved Church to maintain the distinguished position which it occupies, that of being, by the lately-issued declaration of her greatest enemy—the Church of Rome—"the almost sole surviving coherent body of Protestantism."

Continent.

BRITISH AND FOREIGN BIBLE SOCIETY.

Mr. de Pressensé relates the following

Instance of Conversion through the Bible alone.

Cast thy bread upon the waters; for thou shalt find it after many days.—One of our colporteurs, about three years ago, visited a hamlet near Chartres; and offered the Bible for sale, from house to house. Most whom he accosted insolently refused it; while a few consented, after his pressing invitations, to take a copy. Among these was a shoemaker, who seemed to pay greater attention than the rest to the colporteur's observations: apart from this, he had every reason to think that his visit to the hamlet would be attended with little fruit. In August last, he revisited the place; and judge of his delight, when, on entering the shoemaker's shop, he seized our colporteur by the hand with warmth; and told him at once, that, immediately after he had purchased a Bible of him (having had his attention drawn, by what he said, to the importance of its contents) he fell to reading it—that he took a greater interest every day in the perusal—that passages, which at first he had found obscure, were soon cleared up to his mind by others—and that while learning to see himself a sinner under condemnation, he had at the same time been enabled to look upon himself as pardoned, justified, and saved by Jesus Christ!

Thus enlightened, without any human assistance, this worthy man became changed in his demeanour; and HE who caused the light to shine out of darkness has been mercifully pleased to accomplish the work of grace and regeneration in his heart. The neighbours soon took notice of the alteration: he was rallied—he was persecuted. The priests took up the matter: his business was ruined; and he himself, with his wife and five small children, were plunged into misery. But, notwithstanding all this, he remains immovable; and so far from murmuring, rejoices in having found the *Pearl of great price*, the treasure of which no one can deprive him.

Thanks to the Lord! instances of this description are becoming more and more frequent; and I know, FOR CERTAIN, that more than one religious awakening has been manifested in various places in France, immediately after the visit of a colporteur.

Western Africa.

Sierra Leone.

CHURCH MISSIONARY SOCIETY.

Progress in reducing the Native Languages to a written form, and in Translations.

THE REV. J. F. SCHÖN, in his Report for the Quarter ending March 1841, thus describes his labours, preparatory to proceeding up the Niger with the Government Expedition:—

I have made it my endeavour, through the quarter now closing, as I did the two preceding quarters, to prosecute those preparatory studies of the Native Languages, by aid of which I humbly trust I shall be enabled to render some assistance to the Expedition, and the great Cause in which it will be engaged; and which, it may be hoped, will hereafter be of great service to Missionaries who may be employed in carrying the glad tidings of the Gospel to distant tribes of Africa. No one who has ever been engaged in a similar undertaking will pronounce it an easy one; but the hope of qualifying myself, and others, to declare to benighted Africans the unsearchable riches of Christ has ever borne me up, and renewed my strength, when sometimes I became weary, and was beginning to faint. My chief attention has for the last three months been directed to the Hausa Language; though sometimes I devoted a few days to

the Ibo also. The Hausa Language is a beautiful language; every thing appears to be fixed and certain: while in the Ibo, every thing seems to be floating in uncertainty, and the whole to be divided into numberless dialects; besides the great difficulty of representing some of their almost inimitable sounds by visible signs: yet I trust that the partial acquaintance which I have gained with it will be found of some service. I have translated about 700 Questions which were forwarded to me by the Society for the Abolition of the Slave Trade and the Civilization of Africa. A desire was expressed that they should be printed in the Colony, but I doubt the practicability of it. I have also translated four chapters of St. Matthew's Gospel, and several of the Parables of our Saviour. Of three of them I have made copies, and subjoined literal translations; intending to forward them to England, as specimens of my labours. I trust, by God's assistance, and if permitted to pursue my course of studies as hitherto, to be able to translate the entire of St. Matthew's Gospel in the Hausa Language, previous to my embarkation for that country; and on my return, to get a tolerably correct copy of the same. I think it right to mention here, that Samuel Crowther is as far advanced in Hausa as myself, and that his labours are of no small value to me. He is also led, by our united endeavours, to find out the structure of a language hitherto unknown to him; and to study his own, the Aku, grammatically: and I have observed, with no small degree of pleasure, how often a knowledge of his own language tends to illustrate obscurities in the Hausa. My Vocabularies receive a daily addition.

Mr. W. C. Thomson also thus reports, December 1840, his labours with respect to the Timmanee Language:—

My labours for the quarter now ended have been devoted entirely to the preparation of my English-Timmanee Dictionary; except in the mornings, when I have, as formerly, been engaged with the Schoolmasters.

As I intimated, however, in my last Report, this is a work requiring much time and attention. The original materials for it, already reported, and the Timmanee-English Dictionary, with the two Appendices, had to be reduced to a general alphabetical order, as a first process.

This draft had then to be reduced to a more strict consecutive alphabetical arrangement: and the third process was that of extending this second draft or Vocabulary; and furnishing a sufficient number of pure Timmanee phrases, to illustrate the various senses in which the words are used. I am happy to report the completion of one volume, in the form last mentioned.

From the much greater copiousness of the English Language, the materials of the work will extend to perhaps ten times the number of pages occupied by the Timmanee-English Dictionary—the volume now finished reaching scarcely half through the letter A; and a considerable time will therefore be necessary to complete it. As, however, my plan is now sketched out, and my materials arranged, I trust to have the pleasure of laying before you, at the next Quarterly Meeting, at least the first four volumes of the English-Timmanee Dictionary; to which, during the present quarter, I have added about three hundred and twenty new words.

Again, in March 1841, Mr. Thomson writes—

The Summary of my labours for the last three months is as follows:

Two Volumes of the English-Timmanee enlarged Vocabulary, extending as far as the letter P.

Another Volume of the English-Timmanee Dictionary.

Grammar revised and corrected afresh, and several articles added.

Hymns revised and corrected anew, and several of them set to music; besides three new ones added for the school.

Elementary Timmanee Lessons revised and enlarged, and in part printed.

215 New Timmanee words added to the Timmanee-English Dictionary.

The following short Extracts from the Journals of the Missionaries refer to miscellaneous subjects.

The Cotton-Tree an Object of Worship.

Sept. 7, 1840—I employed a person to clear our church-fence: it was originally formed of green sticks, which have taken root and shot forth, and, during the rains, require occasional trimming. Observing several parts left untouched, I inquired the reason; when I found that the omission arose from a superstitious reverence which the man had for certain sprigs of the cotton-tree, which tree he assured me

the people adored. Having once revealed the secret, he became communicative; and told me that the worshippers of this tree set apart certain days for paying their devotions to it, when provisions were prepared and presented to it as offerings. [Rev. B. Collins.

Native Superstition.

Oct. 12—In the evening, I visited the sick, and a few heathen families. As I entered the house of a heathen, I saw an image, ornamented with beads and rings, and intended to represent a twin child who had died, standing at the feet of the owner of the house, who was preparing victuals for his family. The figure is put into the arms of the living child, to keep the spirit of his departed sister from troubling him. The image is held sacred by the mother; and, notwithstanding the reasonable offers I made her, and the arguments I brought forward from Holy Scripture and reason, she would neither give it to me, nor be convinced of her folly. Thus we see one of the means by which Satan holds his goods in peace, and early instils superstition into the minds of little heathen children, who are afterwards nourished in it. [Mr. W. Young.

Horrors of the Slave Trade.

Nov. 2—I had an opportunity of seeing the interior of a slave-vessel, just brought into the harbour, with upward of 900 slaves. She was taken by Her Majesty's brig "Wanderer," from the Galleras, which has long been a notorious slave dépôt; but is now in ruins, having been reduced to ashes by the brave commander of the vessel above mentioned.

What a scene of human misery caught the eye, wherever it turned! On one hand were several human beings, mere skeletons, ready to expire: on the other, a crowd, differing in nothing but appearance from a herd of swine, driven together into a pen. Toward the stern was a man whose tottering limbs, furrowed cheek, and dejected countenance, seemed to call for pity; but, alas! he was the person employed to transport these wretched beings across the deep. Oh that the time had arrived, when man shall cease thus to destroy his fellows! I hope and pray that the zeal of British Christians for the extinction of this horrid traffic may not relax, but increase threefold, till the inhabitants of this vast continent be rescued from the grasp of those who make merchandize of them.

[Mr. Isaac Smith.

WESLEYAN MISSIONARY SOCIETY.

Letter from a Converted African.

THE following Letter was addressed to the Rev. Thomas Dove, at Sierra Leone, by a Native of the Akli Country. It is stated—

The writer was taken as a slave, recaptured, and brought to Sierra Leone; where, under the blessing of God, he became acquainted with the truths of Christianity. Having subsequently amassed some wealth, he determined, in concert with a number of his countrymen, to return to his native place, Badagry. Accordingly, having purchased a vessel at Sierra Leone, and hired a white man to navigate her, the friends proceeded on their voyage, and reached their fatherland in safety. On their arrival, their first desire was to make their countrymen acquainted with the truths of the Gospel. To this end, the writer appeals to the individual, through whose instrumentality he became a Christian himself.

Badagry, March 2, 1841.

Rev. and Dear Sir—It was my desire to write to you this day, hoping it may not offend you. By the providence of God, I was once brought to Africa, where the sound of the Gospel is; and I have seen and taste the blessedness of Jesus; and now I ask permission, by the name of the Queen, to go to my native land; and it was granted: so I took a passage by the "Queen Victoria," and by the goodness of the Lord I arrived there in safe, which I do not think, as I have already seen it, that the place is very good. No war is seen: there no nothing of such kind is there: so I humble beseech you, by the name of Jehovah, as to send one of the Messengers of God to teach us more about the way of salvation, because I am now in a place of darkness, where no light is. I know that I was once under light, and now I am in darkness. It is to bring our fellow-citizens in the way which is right, and to tell them the goodness of Jehovah, what He had done for us; and by so doing, if the Lord will have mercy, to broke that stony heart from them, that they may attend to the words which I have spoken to them: all will be right betwixt us and them, and I know better than them. It is my duty to put them to right, or the way which is right: but not to go and meddle with them in their evil ways; for if I do, the Lord will be angry with me; and therefore some of my family children, which arrived with the brig "Margarette," wishes the children to be instructed also. So I humble beg of you, that if you so good and kind and to pity on us, and send one the ser-

vant of Christ to instruct us; by so doing, if we ourselves will instructed, I will try to speak to them the same as I have instructed, and by so doing the place will be the land of the Gospel,

Hoping you must not be afraid to send us any: if any thing matter to him, we will stand: we will take good care of him, as our father and mother. Hoping our few observations will find you and also your family in good of life, as it leave me at present.

Sir, the Governor to Badagry his compliments to you, and he is very glad to hear the word of God: he understand English well.

Yours humbly poor obedient servant,

JAMES FERGUSON.

And the Governor to Badagry, by the name of WARROVO.

This Letter is left in its imperfections, but the meaning will be easily ascertained.

Liberia.

FROM a Letter of Governor Buchanan to Dr. Hodgkin of London, we extract various details of the

Prosperous State and good Prospects of the Colony.

The Colony is at this moment in a condition of greater prosperity than it has been for years. For three or four years, it had languished under an administration feebly sustained by the [Colonization] Society, and wholly without the energy or resources necessary to its purposes. As a natural consequence of the inefficiency or inability of the Society, the people grew careless—many of them despondent: business became dull, and many families left the Colony, either to return to America or to seek employment in Sierra Leone.

The strong influence before exerted against the Slave Trade was necessarily relaxed; and that hydra-headed evil grew apace, and flourished on the confines of our territory, where it had long been unknown. Some of the Colonists too, being out of employment, and seduced by tempting offers of high wages and ready pay, so far forgot themselves as to engage in its service; not directly indeed as dealers in slaves, but in building boats, selling fire-arms, &c. But as soon as it was known that the Society was reviving, and that the patrons of the Colony had not abandoned them, a complete change began to take place among the Colonists. As the representative of the Society, I was received in every Settlement with demon-

strations of great respect; and on all hands I found the most cordial disposition to sustain my measures of reform and improvement.

With this new confidence in the Society and the Government, new hopes were inspired, a spirit of enterprise and industry was diffused, business returned to its old channels, and from that day forward every thing has continued improving. The vessels of the Slavers, which visited our waters frequently, are now never seen; and we have broken every Slave Establishment within our reach.

The Colony is an asylum to the oppressed and enslaved of all the tribes around. Hither they flee, from the storms of war and the horrors of bondage, in the full confidence of protection and safety. The whole history of the Colony, almost from the first day of its existence, is crowded with instances. Some, of the most memorable character, have occurred to me during my residence. In the month of July last, a King, with several hundreds of his people, the wretched remnant of a once-powerful tribe, fled to us for protection against a merciless foe, who had ravaged his country for the purpose of making the whole nation Slaves. Numbers were killed, and many more captured: the fugitives were closely pursued to the very boundary of the Colony; but the moment they passed it, they were safe and free: the enemy, though flushed with victory and thirsting for victims, dared not pursue them into our territory.

Our relations with the several tribes in our neighbourhood continue of the most friendly character; and they have been lately considerably extended. In fact, an alliance with the Colony is generally considered of such importance, that no Chief or Headman is satisfied to be without it. The only interruption to our pacific intercourse with the Natives during the past year was caused first by the resistance of a slaver (who had before my arrival established himself on the outskirts of the Colonial Territory) to an order to remove from our soil; and again, by a predatory Chief who attacked some of the fugitive Deys who were living under our protection, for the purpose of carrying them into slavery. The result of both these affairs will have the effect to deter others from a repetition of the like crimes.

About ten days since, I had an unsolicited visit from eight or ten Kings, some of them living far in the country; for the

express purpose of making book, as they term it; by which they declared their devotion to the Colony—their subjection to its laws—their co-operation in putting down the Slave Trade—and, in return, requested the friendship and protection of the Colony. It is our constant aim to extend, by every proper means, political alliances; not only, but also commercial relations and intercourse. To this end, I am now just commencing a road into the interior, to the new settlement of Rosanberg; and will extend it, if possible, over the mountains into the cam-wood region.

By these means, we shall be able to remove the inducements which the tribes of the interior feel peculiarly to prosecute the Slave Trade. In the absence of roads, it is quite impossible for them to bring their valuable productions down to the coast for trade: but when they find the commodities which they desire, brought by our traders to their very doors, and offered in exchange for the cam-wood and ivory, which are now worthless to them, it will require little argument to induce the abandonment of the hazardous and troublesome traffic in Slaves.

Another effect resulting to the Natives from a close contact with the Colony, is the increase of their wants, which begets a corresponding improvement in the habit of industry. In this mild and luxuriant climate, where the spontaneous productions of the earth are sufficient for all the demands of nature, and the indolence of man is never disturbed by the cares of life, it is very difficult to draw adequate motives to exertion from mere arguments or persuasion. But when these can be illustrated by the example of comfort enjoyed from the fruits of industry, in a well-regulated community, the point is gained: feelings of emulation are excited, and the simple-minded savage, no longer satisfied with his bark mat and thatched hut, listens eagerly to the advice by which he may attain to the dignity of clothes and a house.

This is but the first step, it is true, in the ascending scale; but it is an important one, and will readily be followed by others of a higher character, inducing habits of industry, elevation of thought, and refinement of mind.

In the same manner does the Colony become the powerful agent in disseminating the Christian Religion, by exhibiting its blessed influences on the social and political relations of life. The order

and harmony among our people, the mildness and justice of the Government, and the general peace, contentment, and prosperity of the whole community, are powerful arguments in favour of the principles which we profess.

It is, in short, a great practical demonstration held up daily before the eyes of the Native, of the vast superiority of the Christian Civilization over the miserable systems of tyranny and paganism of his own country. He observes it all with watchful interest, and his natural shrewdness leads him soon to trace such important effects to their obvious causes; and he is ready at once to begin to imitate, or at least to acquiesce in, the efforts of others to introduce the knowledge and the religion of the white man among his people.

It is proper, however, in connection with these statements, to guard against a common error, which holding up one side of the picture only is apt to cause. I do not mean to say that there are no exceptions to this general good influence, nor that the Natives are all at once raised to the desired standard. Far from it. There are counteracting causes found among the Colonists; and the superstition and indolence, the ignorance and degradation, of the Natives, are immense barriers to their improvement. But this I can say, the adverse influences at work in the Colony are weak and limited, while the good are many and powerful; and as to the Natives, while a respectable number have put on the garb of civilization and are making rapid advances in the knowledge and practice of true godliness, the mass are in the way of improvement. They generally are anxious for schools and religious teachers, and are making commendable efforts in acquiring the arts of civilized life. The work is one of time; but it is begun, and will go on with ever-increasing rapidity, to its complete and glorious consummation.

Some extracts from an Address, delivered at a Meeting of the Pennsylvania Colonization Society, by the Chairman, Joseph R. Ingersoll, Esq., bear further testimony:—

The country is generally well protected by natural barriers. The whole western and almost the whole eastern coast is rugged and inaccessible: toward the north, spread the great deserts; and, at short distances from the ocean, thick forests are impenetrable to human energy.

The spot which has been selected for their abode was once the heart of the Slave Trade. One of the motives for the selection was the hope, now fully realized, that Christian Settlements would there at least supplant barbarism and cruel idolatry, by introducing knowledge and the purity of a better faith.

Residence there has long since ceased to be an experiment. Ignorance or fraud once led to exposure to disease, from causes which were readily ascertained and are easily avoided. A territory stretching nearly three hundred miles from the river Montserrado, along the coast toward the south, has become, by fair and equal contract with the native occupants, the property of the Colonists, and the sanctuary of freedom. Opportunities have been offered to impress adjacent tribes with profound respect for the skill in arms of their newly-established neighbours, without serving to inspire a taste for warfare or a thirst for conquest; and they have gained and secured tranquillity as they have gathered strength.

As many as ten thriving and populous towns, destined one day, it is hoped, to become flourishing cities, the centre of independent but confederated Republics, from Monrovia at the Northern Cape, to the Maryland Settlement at Cape Palmas at the southern extremity, lie scattered along the coast, or on the borders of rivers at inconsiderable inland distances.

The citizens of these rising commonwealths already number about 5000, and are on the gradual increase. Of these, no less than thirty are Whites, who are connected with Missionary or Education Societies, or attached as Physicians to the colonies. About 3500 are denizens from the United States; and 1500 are Natives, who have identified themselves with the emigrants. Different projects have been conceived for accelerating their increase. That which was suggested in a neighbouring State, of manning vessels altogether with persons of colour to be employed in transporting passengers, has been countenanced by many intelligent and distinguished individuals. One that partakes more of a mercantile character, the formation of a trading company dealing in the precious commodities of the country, has originated among ourselves.

Permanent buildings are erected for dwelling-houses, ware-rooms, and workshops, and are occupied as such. Schools have been established, and are successfully

taught. Eighteen Churches, consecrated to the worship of the True God, occupy the sites of groves which were the scenes of impure rites and human sacrifices; and they are well attended by the inhabitants. Public Libraries are founded, and in exercise, in two of the Settlements; and, as a decisive proof of combined liberty and civilization, a printing-press is in active operation, from which is issued a well-conducted and instructive Gazette.

We add the testimony of Lieut. Com. Stott, of H. M. Brig Boneto, under date of July 17 of last year:—

1. From the carriage and conversation of the Emancipated Slave, you perceive at once that he feels himself a freeman: they one and all told me, they were men now, which they never were before, and had a prospect for their children; not in the least regretting their departure from America; on the contrary, desirous of getting their relations over to join them.

2. The affairs of the Colony are conducted, with the exception of the Governor, entirely by Coloured Men, chiefly Liberated Slaves: and Mr. Buchanan, a most able and zealous friend of the African, assured me, that their judicial administration would do credit to any State of America, and that they were most reasonable, in all their propositions and debates, in their House of Assembly.

They are all quite aware, that nothing but industry can conduce to their wealth and comfort, and practise it: even the Africans captured and located by the American Government have followed the example set by the Colonists; for when I visited them, about 3 P.M., the hottest part of the day, I found them all at work on their farms.

3. No one in the remotest degree connected with the Slave Trade is allowed ever to communicate with Liberia, much less trade: and, from a little affair with myself, and other ocular proofs, I know that they are always ready to join in any expedition for the destruction of slave-factories.

4. They are preparing Missionaries from among themselves, and have already attempted it on a small scale. Their schools do them credit, more especially when their small means are considered. The Colonists, with few exceptions, are all members of Churches: a more orderly and sober set of people I never met with. I did not hear an improper or profane expression during my visit. Spirits are ex-

cluded from most, if not all the Settlements. They have formed various Societies; such as, Agricultural, Botanical, Mechanical, for Promoting Christian Knowledge, and for Clothing the Poor. Agriculture is engaging much more general attention than formerly. This year, besides supporting the Colony, our farmers are selling a considerable quantity of provisions to foreign vessels and to the Natives. There are several small coffee-plantations in every Settlement; and, in a few, fields of sugar-cane; and, occasionally, a patch of cotton. The people seem to be awakening to their interests, in cultivating the valuable staples of trade; and I have little doubt that, in a few years, these will constitute the chief objects of enterprise. I went to Liberia unbiassed; and left it with a conviction, that Colonies on the principle of Liberia ought to be established as soon as possible, if we wish to serve Africa.

Inland Seas.

Establishment of a Protestant Bishop in Jerusalem.

NOTICE of the steps taken to procure authority for building the Hebrew Church at Jerusalem appears at p. 429. It is stated in the "Jewish Intelligence"—

The King of Prussia proposed last summer to the English Government, to negotiate in common for the protection of the Protestant Interests in the Turkish Empire, and with particular reference to the Holy Land. Lord Palmerston entered very warmly into the plan; and gave instructions to Her Majesty's Ambassador at Constantinople to make the necessary communication to the Ottoman Porte. Although continued difficulties have arisen, and various objections have been made, the Ottoman Porte has officially promised the English Ambassador, that the Turkish Authorities at Jerusalem are to be instructed, forthwith, not to oppose the erection of the Church on Mount Zion, in any way.

The efforts in behalf of this object have led to the adoption of a measure, beyond the present hopes of the Society which gave birth to them. In the same Official Publication of

the London Society for Promoting Christianity among the Jews, it is stated—

The friends of Israel have for some years desired, that, amidst the various hostile parties at Jerusalem professing the Religion of Christ, the Church-of-England should also have a representative; who might appear as a Messenger of Peace, and exhibit to the Jews the pure and simple Christianity of the Gospel. Some earnestly desired, in addition to a sacred edifice and clergy for the celebration of Divine Worship, the residence of a Jewish Bishop; as being indispensably necessary for the spiritual prosperity of the Mission to the Jews, and the adequate representation of the Church-of-England as a branch of the Catholic Church. They saw, that without a Bishop, friendly and edifying intercourse with the Eastern Churches was hopeless.

What they scarcely ventured to hope, God, in His providence, has been pleased to realize. The King of Prussia, with a zeal becoming a Christian Monarch, looking with compassion on the state of Protestants in the Turkish Dominions, desired to secure to them the same privileges and the same protection enjoyed by the Greek, the Oriental, and Latin Churches; and, for this purpose, sent a special Envoy, worthy of a mission so sacred, in the person of the Chevalier Bunsen, to propose to Her Majesty's Government an united effort at the Porte for the attainment of this desirable object. The Chevalier Bunsen was also authorised to request the co-operation of the Church-of-England in placing a Bishop as the visible representative of the Protestant Church in the Holy City. It must be deeply gratifying to the friends of the London Society to know, that the plan was suggested by the efforts which they have made to erect a Church upon Mount Zion.

Lord Palmerston immediately perceived the advantages, political and religious, which would accrue from the execution of the plan, and its incalculable importance in reference to the civilization of the East. He therefore undertook the negotiation, and, by God's blessing, his Lordship's exertions have been so far crowned with success, that the principle has been acknowledged by the Turkish Government. Permission for the building and establishment of the Church at Jerusalem is guaranteed; and, if Lord Palmerston's efforts be followed up with suitable energy,

the complete attainment of the object may be regarded as certain. It is a subject of still greater thankfulness, that the Prelates entrusted with the government of the Church have heartily concurred in the proposed measures. The Rev. Professor Alexander has been nominated as Bishop.

Toward the endowment of the Bishopric, the King of Prussia has already made a munificent contribution of 15,000*l.*, being half the sum required; and thus has set an example of Christian Liberality, which, it is hoped, will be generally followed. The Committee of the London Society, recognising in this wonderful providence the merciful interposition of God for the good of His People Israel—perceiving its influence in the direct and powerful promotion of their immediate object—and deeply sensible of the honour put upon them in the selection of a beloved and respected member of their own body to fill the Episcopate, have voted the sum of 3000*l.* toward the endowment and establishment of the Bishopric, and for the outfit of the Bishop; and, as at least 15,000*l.* more are required, have determined to open a separate fund for the receipt of donations for this purpose, which donations will be placed to the credit of the Archbishops of Canterbury and York, and the Bishop of London, as having the direction of the fund for the endowment of the Bishopric. To this fund the friends of Israel and of the Church are earnestly requested to contribute.

It is unnecessary to urge the powerfully beneficial effect which an Anglican Bishop at Jerusalem may exercise over the Churches of the East, and how, without any intrusion, by example, by love, by meekness, he may do much toward the healing of their unhappy divisions, toward the correction of ancient errors, and the diffusion of the pure light of the Gospel. The friend of Israel need scarcely be told of the influence to be exercised by a Jewish Bishop over his brethren scattered through the world.

The following Official Notice fully explains the design and circumstances of this most seasonable measure:—

His Majesty the King of Prussia having sent a special Envoy to seek the co-operation of Her Majesty's Government, in endeavouring to obtain for Protestant Christians in the Turkish Dominions,

privileges similar to those enjoyed by the Greek, Latin, and Armenian Churches, and by the Jews; and having also applied to his Grace the Primate of all England, whose attention had been for some time directed to that object, to consecrate a Bishop, who might reside in the city of Jerusalem, as the Representative of the Reformed Church and Protector of its interests; it has been determined, after mature deliberation, and with Her Majesty's consent, to consecrate a Bishop of the United Church of England and Ireland for Jerusalem.

The duty of the Bishop will be, to superintend the English Clergy and Congregations in Syria, Chaldæa, Egypt, and Abyssinia; and such other Protestant Bodies as may hereafter place themselves under his Episcopal Care, and be admitted into communion with his Church—to direct the efforts now making in those countries for the conversion of the Jews—and to enter into relations of amity with the Bishops of the Ancient Churches of the East.

Toward the endowment of the Bishopric, His Majesty the King of Prussia has already devoted the sum of 15,000*l.*, yielding a clear interest of 600*l.* per annum, as one-half of the income of the Bishop. The funds required in addition are to be raised in this country by voluntary contributions, and will be applied to the following purposes:—1st, To complete the endowment of the Bishopric; and Secondly, To endow the office of Principal of the Episcopal College, to be filled by a duly-qualified Graduate of one of our Universities.

Projected Mission among the Druses.

The Bishop of London lately communicated the following statement to the Christian-Knowledge Society:—

The Druses of Mount Lebanon have made an earnest application to the English Government, to send persons among them who may carry into effect some plan for the General Education of their Youth. Inquiry has been made by trustworthy agents; and it is ascertained that there exists among them an ardent desire to obtain instruction, and to receive it at the hands of the English. I forward you a Letter which I have received from the Rev. Mr. Nicolayson, one of the persons

deputed to confer with the Emirs and other Chief Men of the Druses.

This appears to me to be another indication of the opening, which seems to be now made by Divine Providence for improving the spiritual condition of the people of Syria, by means of the influence which England now possesses in that part of the world.

I have found two persons, well acquainted with the Druses from personal intercourse, conversant with their language, and thoroughly competent to instruct them—one of whom was ordained by me some years ago, Mr. Farman; and the other is to be a candidate for Deacon's Orders next Christmas.

Although this Mission is determined upon, the mode in which the expense of it is to be defrayed, is at present not quite clear. I hope that the Society for the Propagation of the Gospel will undertake it; but it appears to me to be an object to which the Society for Promoting Christian Knowledge might, with peculiar propriety, make a liberal grant of money: and if such a grant be agreed to, I would suggest that it should be placed at the disposal of the Archbishop of Canterbury, or of the Archbishop and the Bishop of London, for the purpose of Promoting Christian Knowledge among the Druses of Mount Lebanon.

As you may probably think it proper to read this Letter at the next Meeting of the Society, it may not be uninteresting if I subjoin the following particulars concerning the inhabitants of the mountains of Syria, communicated to me by Mr. Badger, who obtained his information from the Secretary of the Emir Bechir:—

The number of Druses in Mount Lebanon is about 30,000.

The number in the region of Hashbeia, Safed, and the Haman, 20,000.

The Noosairiyeh inhabit the mountains of Latachia, seventy miles north of Beyrout; and are divided into two sects, both deifying Ali ibn Ali Taleb, the son-in-law of Mohammed; one sect worshipping him in the sun, the other in the moon. These people are in a state of the darkest Paganism, but not hostile to Christianity: they are in number about 40,000, but are not subject to the Emir Bechir.

The Ismailiyeh inhabit the country between Hamah and Latachia—are divided into two sects—and both deify Mohammed ibn Ali Hanafi, ibn Ali Taleb.

The object of their worship is generally a young female. Their religious rites will not bear description. They are a simple but very ignorant people; who have dwelt for many centuries in the vicinity of Christians, without exciting their compassion. They number about 20,000. The Druses themselves have, for the most part, a strange mixed and mystical religion; neither Mohammedan, Pagan, nor Christian. Some are Maronites.

All these people, to the number of 110,000, may be expected to derive benefit, sooner or later, from the instruction to be afforded to the Druses.

Mr. Nicolayson's Letter to the Bishop was dated Beyrout, Aug. 30, 1841, and was as follows:—

Your Lordship will perhaps be surprised at my bringing an object under your Lordship's notice, so distinct from that in which I am particularly engaged; but my friend the Rev. Dr. M'Caul will explain this.

The object to which I beg leave to solicit your Lordship's attention, is that of the Druses of Mount Lebanon; who have applied to Her Majesty's Government to obtain, under its sanction and protection, the means of instruction and civilization; and that in such a manner, as may best secure their Christianization also, as a result. To this Her Majesty's Government has acceded. I have been requested to lend my aid in this object for a short time. It is indispensable that some one should engage in it permanently; and most desirable that it should be with your Lordship's direct sanction, as well as that of Her Majesty's Government. I can think of no Clergyman of our Church qualified for this, by a knowledge of the language and of the country, but Mr. Farman, late of the Constantinople Mission. Your Lordship's concurrence in this object would secure Mr. Farman's services in it; and other means would be found also.

AMERICAN BOARD OF MISSIONS.

Journey of Dr. Grant in Central Koordistan.

At p. 90 of the Survey, notices occur of two visits of Dr. Grant among the Koords of the Mountains. From his Journal, we extract some particulars of the second visit.

During the winter, two Brothers of the Patriarch, one of them his designated successor, made us a visit, and urged the extension of our labours through all parts of their country: the Patriarch himself wrote a cordial Letter, renewing his invitation for me to repeat my visit in the spring.

I was desirous to promote, as far as possible, the friendly regard and confidence of the Patriarch—improve our acquaintance—acquire additional information—and especially to remove any remaining doubts of the practicability and safety of travelling or residing in the mountains, or among the Koords on their borders. I, therefore, resolved to pass through the regions of Central Koordistan, and revisit the Patriarch; and proceed thence on my route toward my native land.

I left Ooroomiah on the 7th of May 1840, accompanied by my little son, Henry Martyn, then about four years of age; together with the two Bishops, Mar Yohanaan and Mar Yousuph, who are connected as co-adjutors with our Mission. At Salmas we were joined by the two Brothers of the Patriarch mentioned above; and a number of Nestorians, who were returning to their homes in the mountains, after spending the winter on the plains.

Our way over the mountains from Salmas was so obstructed by the snow, that we were benighted upon their summits; and slept under the open canopy of heaven, while the temperature was quite below freezing. But, happily, the Patriarch's Brothers had with them a quantity of carpeting; by means of which we made ourselves comfortable, and rested quietly till about three o'clock in the morning, when we proceeded on our way, by the light of the moon.

On descending into the valleys along the sources of the Zab, we found numerous bands of Koords living in their black tents and pasturing their flocks; but they offered us no molestation.

My friend, the Koordish Chief, was absent. I spent the night with the local Governor, from whom I received a friendly welcome. The next morning, I continued my route along the course of the Zab, towards Julamerk, which I reached on the evening of the second day. The road was much obstructed by the remains of avalanches which had slid down the steep mountain sides; and into one of these my

horse made a sudden plunge, and sent me and my little son, over his head, into the snow, but without our receiving material injury.

The approach to Julamerk from the river is very grand. The road rises along the face of the mountain, till, at length, the traveller looks down from an almost perpendicular height of more than a thousand feet.

The bridge leading to the Patriarch's residence had been swept away, a few hours before my arrival; so that I could not cross the river and visit the tribes of Jelu, Bass, and Tehoma, as I at first intended: but I was so happy as to find the Patriarch a guest with Suleiman Bey, the then presiding Hakary Chief of Julamerk. My reception was most gratifying; and, during ten days which I spent in the castle, all my former impressions regarding the practicability and immediate importance of a Mission in the Mountains were fully confirmed. The confidence and interest of the Patriarch in our work appeared to be increased; and he was joined by the Chief, in his repeated invitations for me to remain or speedily return.

May 25, 1840—It was afternoon before I could leave the Koordish Bey; for, after all other business was finished, and he had written a Letter to the next Chief beyond the borders of the Hakary Country, he constrained me to wait for a repast, of which he partook with me; while his Mother prepared food for us to eat on the road.

After describing various little acts of hospitality, Dr. Grant adds—

Such were some of the tokens of kindness, which the Lord put into the hearts of this people to bestow upon the Pilgrim Missionary in this land of violence and blood. May He reward their kindness by the gift of His Word and Spirit; and oh, may I be made the honoured instrument of leading them to the Great Physician of Souls, and thus impart a more sovereign balm than all that art or science can produce!

As we proceeded down the narrow, rugged path cut out of the mountain, and anon cast a glance down the fearful abyss, it looked more terrible than it had ever done before. I was glad, therefore, to dismount, and walk for half-an-hour over the most dangerous part of the road, rather than trust myself to the sure-footed

mule, which might, by one false step, dash me in pieces at the foot of the precipitous declivity.

Having descended to the bed of the river, we continued along its bank, until about sunset; when we encamped for the night in the open air, while the boisterous Zab sung our lullaby in notes of solemn bass. The night was clear: the stars shone with unwonted splendour; and all was hushed to silence, save the river's loud roar. On either side, the everlasting mountains reared their adamantine crests, till they appeared to touch the skies: all seemed to invite to communion with nature's God. Three fierce-looking Koords had spread their brawny limbs by the side of a blazing fire, which they had kindled to supply their lack of clothing; while we were in a good degree protected from the chills which now advanced upon the night breeze. At such an hour and in such a place, so suited to deeds of darkness, it was sweet to realize a present God, and to know that *the angel of the Lord encampeth round about them that fear Him, for their deliverance.*

May 28—Still among mountains. Passed several villages and encampments of Koords; at some of which we stopped for refreshments, giving medicines to the sick.

About an hour before sunset, we passed a large encampment of the Hertush Koords, who are among the most formidable robbers in the country. Their Chief came out to inquire who I was; and some of the people gratified their curiosity by gazing at my Frank costume, while the large shepherd-dogs barked at us from a respectful distance. But no molestation was offered us; and we passed quietly on to the next encampment, where we stopped for the night. Here we found the Chief of the clan sick of a fever, and many suffering from ophthalmia or other complaints; so that I was evidently no unwelcome guest. Our tent was about 40 feet long, and 18 or 20 wide—one side left quite open, while a web of reeds formed the other sides. The ample roof of black hair-cloth was supported by a number of poles, and secured with cords and wooden pins driven into the earth. About one-fourth of the tent was fenced off with a wicker trellis, for the lambs of the flock, which were kept there during the night: the lambs are only suffered to go to their dams at particular times, to obtain nourishment; after the people have secured the larger share of the milk for

themselves. The milk of their flocks is a more important consideration with an Oriental than the wool or the flesh: it is regarded as quite superior in quality to the milk of cows; especially for their favourite YOGHOORT, or sour curd. An exclamation of surprise always follows the assertion that we Americans never milk our sheep.

May 29, 1840—About three hours' ride brought us to the castle of Bash-Kalleh. We remained here three or four days, in not being able to obtain horses before Saturday, and then choosing to remain until Monday, where we could spend a quiet Sabbath. We found the place dull and uninteresting; and were thankful to obtain enough barley-bread to satisfy the demands of nature. Still, we were treated with great kindness.

June 1—It was late in the afternoon before we could get away; our muleteers, in common with the people generally, having business in the bazaar (if a few poor stalls poorly supplied deserve that name), it being the "market-day" for the week. In the smaller towns, one day in the week is generally observed as the market-day, and that day is usually the Christian Sabbath. Hence Sunday in Turkey is called *BAZAAR GÜN*, or, literally, "market-day."

We proceeded over a chain of mountains, on which large banks of snow were still remaining, to the strong castle of Mahmoodieh; and thence to Van, or, as it is usually pronounced, Wan. It is a walled town or city, overlooked by an immense "rock of defence," which supports an ancient castle; and is embosomed in extended fruitful gardens, which form the summer residence of a large number of the people. Of these, a considerable portion are Armenians, who are said to number 40,000 in the district.

The lake abounds in fish, which are made an article of commerce with the surrounding districts. The water of Lake Van is so alkaline, that the people use it for making their soap; while the salt from the Lake of Ooroomiah is sufficiently pure for culinary use; and the water is so heavy, that a man will sink no lower than the top of his shoulders. Both Van and Ooroomiah are several thousand feet above the level of the sea, and the winters are as cold as in New York.

I remained ten days at Van; and had repeated interviews with my old friend Nooroolah Bey, the Koordish Chief whom

I had cured during my former visit to his castle in Bash-Kalleh. I had often been pleasantly reminded of him by the wild Koords of his mountains, who uniformly spoke of me as the Physician to their Chief. Whenever I was introduced to a stranger, the immediate inquiry was made, "What, the Physician of our Chief?"

It was gratifying to find him still cherishing the friendly feelings with which he welcomed me; but it remains to be seen how valuable his friendship may yet prove. Changes have occurred, which modified his power; and hereafter the traveller through his heretofore lawless country will have less to fear. It is now placed under Turkish Jurisdiction. The Chief has bartered his independence for an appointment from the Pasha of Erzeroom; and he was returning, an Officer of the Porte, to govern his spirited clans, whom he had found too restless to control by his single arm. He also foresaw that the extension of European Influence, and the consequent changes occurring in the East, might, at no distant day, wrest his independence and his country from him. He therefore deemed it wise to make such voluntary overtures, as would enable him to retain his station as the immediate head of the Hakary Tribes.

On my way from Van to Erzeroom, I met with a pleasing instance of the value of foreign protection to the traveller in these countries. While I was sleeping under the tent of a petty Koordish Chief, a horse belonging to my party was stolen in the night. I told the Chief that he must see that it was returned, or I should make complaint to the English Consul. The horse was soon restored.

India within the Ganges.

Appalling Account of the Festival of Juggernaut in the present Year.

"I HAVE seen Juggernaut. No record of ancient or modern history can give, I think, an adequate idea of this valley of death. It may be truly compared with the Valley of Hinnom."—Such was the language of Dr. Buchanan, after he had witnessed the Hindoo Festival of the Rutt Jattrā, in the year 1806. The following account of the same

festival, as it occurred this year, too plainly shews that its horrors still continue. The narrative is abridged from "The Friend of India." May our Readers be led, by its perusal, to greater exertion and more fervent prayer for the diffusion of that blessed Gospel, which is the only effectual remedy for such appalling misery!

The Car Festival of this year was preceded by an unusually large Bathing Festival. A number of astronomical conjunctions occurring on the day of the bathing, endowed it with the appellation of the "Maha-joge." These conjunctions, it is reported, can happen but once in 400 years. To the Maha-joge, therefore, the people flocked in very unusual numbers, especially from Bengal and the South; and there could not have been fewer than 125,000 pilgrims, to witness the ceremony of bathing "the World's Lord." The people contended with great vigour and patience for a little of the old paint from the idol's body, and for strips of the old cloth which formed his skin during the past year. Very many of the pilgrims remained till the Ruth*. At the Natra Uchob, or Festival of the Eyes, which occurs the day before the Ruth, the rush into the temple was great; and, notwithstanding the precautionary measure of a temporary railing, several people were crushed; and one or two, I understand, were carried to the hospital in a hopeless state.

On the afternoon of the 21st of June, the idol Juggernaut, with his brother and sister, were rocked out of their temple into their cars. Nearly 200,000 pilgrims formed a dense mass around the spangled wains. The roofs of the temples and houses, and especially the raised verandahs of the houses, were hung with garlands of evergreens, chowries, and fans, and literally jammed with groupes of joyful and smiling faces, all eagerly directing their eyes to the field of interest. This vast crowd was variegated by the presence of most of the Pooree and several of the Cuttack European residents, mounted on gaily-caparisoned elephants, all anxious to catch the first glimpse of "the World's Lord," as he was majestically marched

into his superb car, or seated on his throne.

Such was the eagerness of the Christian attendants about the cars, and such the intensity of their gaze towards Juggernaut, that they were believed, by the Natives, fully to estimate the advantage of an early sight. By this eager attendance, 200,000 Natives would depart to their homes, confirmed in the conviction that their European Rulers fully and really believed in Juggernaut with all their hearts. This produces a most extensive and injurious effect; and is used as a convincing argument by the pilgrim-hunters, in promoting Juggernaut's glory. Amidst this vast multitude, and the object of its eager attention, Juggernaut was raised upon his car; and a loud and wide and protracted shout of "Hurree! Hurree!" proclaimed his accession. No sooner was the event thus announced, than a stream of pilgrims set out from the midst of the mass, and thousands of Bengalees left the town.

But amidst all this hilarity and joy, there was that throughout the town, which could not but grieve and shock the feelings of humanity, though rendered obtuse by witnessing similar exhibitions of misery. I passed down to Pooree a few days before the festival commenced, in the very midst of the pilgrims. In crossing the Catjury River, I counted upward of forty corpses and skeletons, in different stages of consumption by beasts and birds of prey. It is true, that these were not all pilgrims, but many of them were; and the remainder had been carried off by that scourge, the cholera, which the influx of pilgrims brings into the province every year. On the road, especially near the resting-places, and in the vicinity of Pooree, many dead and sick pilgrims were lying about. The mortality soon became evident at the town of Juggernaut. The two hospitals presented scenes which it required no ordinary nerves to survey. They were filled with cholera and other patients. Many dead were turned out every twenty-four hours. The myrmidons of these pestilential receptacles were, moreover, almost as unceremonious with the miserable sick as with the dead. Because the poor wretches could not be bathed inside the hospital, these carriers of the dead, under the merciful superintendence of the native doctor, hauled them to the doors, and then literally tumbled them out; and having poured cold water over them,

* A Ruth is a carriage on low wheels, generally drawn by bullocks; but, in this case, by the pilgrims themselves. The term is here applied, not only to the vehicle, but to the Car Festival generally.

dragged them in again, with equal tenderness. I SAW THESE SCENES TRANSACTED.

The various Golgothas were thickly charged with dead. I came, unintentionally almost, into the midst of one of these; and, while holding my breath, counted between forty and fifty bodies, besides many skeletons which had been picked by vultures. These birds were sitting in numbers on the neighbouring sand-hills and trees, holding carnivorous festivity on the dead; and the wild dogs lounged about, full of the flesh of man.

But the streets and lanes of the town, as well as the main road, presented many scenes of the most appalling misery and humiliation. The care of the magistrate, in having the dead removed, was commendable; for the dead of the morning were not to be found in the evening, though, alas! others had taken their places. Such misery as is here described might be seen all over the town, though more prevalent about the temple.

When the idol appeared in his car, many who were sick, attempted, with the hale pilgrims, to make their way out of the town toward their homes; some on foot, some in doolies*, and some in hackeries†. Those on foot dropped on the road; and were to be seen about the sides of the tanks, and under the trees at the entrance of the town of Cuttack. Five or six were lying almost close to the police-station; but the jemadar (superintendent), and his assistants, were very comfortably eating their paun ‡ upon dry and comfortable mata. A little remonstrance, however, roused them to the assistance of the poor wretches. One of the sufferers, whom they were made to rescue, was a Bengalee Female, about middle age; who, sensible of the uncleanness her disease had produced, and feeling a burning thirst, had crawled by little and little to the edge of a puckah (brick) tank: she had descended step by step into the water, till only her head appeared above its surface, and, leaning against the steps, was fast sinking, and must soon have been drowned.

But it would be almost endless to detail individual instances of suffering and death: the above will be sufficient, as a specimen. The state of the miserable creatures on the road was, if possible,

worse than in the city. Attacked by the cholera, they soon dropped into the rear of their company, and remained alone and unknown among thousands. Some sat down on the road, from which their rapidly increasing weakness rendered them unable to rise. This situation became their resting-place, and their dying bed, as well as all the grave that many of them had. Others laid themselves on the grass beside the road near tanks or jeels||, to which they crept to drink; and I suspect many perished from inability to ascend from these watering-places. Every night produced numbers of dead at the various resting-places, to be cast into the Golgotha next morning.

I passed through Piplee, one of the principal intermediate places between Cuttack and Pooree; and, seeing the exposure endured by the pilgrims, ceased to wonder at the mortality. The people, worn out by their journey, without shelter, and exposed to the heavy pelting rain, laid themselves in rows by the road side. Here thousands lay, soaked with rain, till their garments were beaten into and mixed with the earth. Who could wonder if these should be seized with cholera?—But I am sure I have said enough to convey some idea of the mortality of Juggernaut's pilgrims of 1841.

CHURCH MISSIONARY SOCIETY.

Additional Details of the Bishop of Calcutta's Second Visit to Krishnaghur.

AN account of the Bishop of Calcutta's Second Visit to Krishnaghur, on his Lordship's return from his Visitation, in March last, appears at pp. 294—299 of our Number for June. His Lordship's Chaplain, the Rev. J. H. Pratt, has communicated some additional particulars of this visit to the "Christian Intelligencer" published in Calcutta, which we here subjoin:—

I send you a few notes which I made during the visit; from which I think it will be seen, that the Lord is still at work in this hopeful district; and that though Satan is opposing with all his power, by stirring up persecution, and by bringing into play against the feeble converts all the hatred and subtlety and avarice of

* Litters covered with canvas.

† The common car of India.

‡ The nut of the areca-palm, lime, and spice, wrapped in a betel-leaf, and chewed by the Natives.

|| A Jeel is a shallow lake or morass.

their unbelieving countrymen, yet there is a band of true believers, in whose hearts the uncorruptible seed of the Word of God is germinating, and will sooner or later spring forth into fruit visible to all candid observers.

My observations will be chiefly confined to the district of Solo. This seems to be, from various causes, the most favoured spot at present. Many reasons can be assigned for this difference between this and the other four districts: among others, I may mention, that while Mr. Alexander has been more than two years at work in Solo, and that with a thorough knowledge of Bengalee and many years' experience of the native character, three of the Missionaries of the other districts are only lately come to India, and have not been many weeks settled in their respective spheres of labour. With respect to Mr. Deerr, who is the Father of the Mission, and who is also completely acquainted with the language and the native character, it must be remembered, that his attention has been divided among the four districts, unprovided for till of late; and it has been as much as he could do to travel from place and place, and keep together and exhort and instruct from time to time the various flocks, which it was out of our power immediately to supply with efficient pastors.

On the evening of March 23d, the Bishop left Berhampore; and, after a night's dāk, reached Bickrampore, where Mr. Deerr and Mr. Blumhardt met us, and then accompanied us to Solo. At Bickrampore, a few of the oldest and more steady converts came to see his Lordship. But we had no time to lose, and therefore hastened on our way; and, after winding about through villages and jungles, at length reached our destination about 11 o'clock in the forenoon. Here we found Mr. Alexander ready to receive the Bishop; and we were not sorry to rest after a fifteen hours' dāk, the latter part under a hot sun. Arrangements were made for the Bishop to visit Anunda Bas and Rana-bund, and to reach Krishnaghur by Saturday Evening. In the course of the day our numbers were strengthened by new arrivals; and we mustered as many as seven Clergymen, besides the Bishop; viz. Messrs. Deerr, Alexander, Blumhardt, Innes, Mengè, Kruckeberg, and myself.

In the evening, we sat out, to enjoy the open air; and his Lordship made inquiries about the progress of the converts since

his last visit, and the difficulties and encouragements which the Missionaries had met with. It was an interesting and profitable season: the Bishop, as a Father among his presbyters, gave his advice, and exhorted the Brethren to steadfastness and perseverance in the work of the Lord. Among other things, the Bishop recommended to the Missionaries the practice of Swartz; who used to form his Native Catechists into a class, and give them instruction, from some portion of Scripture, to carry to the various villages which they had to visit: in this way, he both instructed the Teachers; and furnished food for the converts dispersed throughout the Mission, to whom he could not himself pay a visit very frequently: on their return, Swartz required a report of their proceedings. The Bishop was glad to find that this practice had been followed by Mr. Alexander. Indeed, while we were sitting in conference in the open air, his two Catechists, Luke and Jadoo, came in with the Readers, to give their report. I believe these men were both Brahmins before their conversion. Mr. Alexander speaks with satisfaction of them both: he tells me that Luke has a clear and plain way of explaining Scripture, which the converts can understand; and when Mr. Alexander cannot go, they always send a message, "Pray send us Luke." Both these Catechists came from Culna, where Mr. Alexander laboured before he went to Krishnaghur. Luke's family were, and I believe are still, very much opposed to the truths of the Gospel; but Luke, who was once the most violent of them, has been snatched as a brand out of the burning.

Mr. Alexander lives in a neat Bungalow, situated on one side of a triangle, of which the other sides are occupied by a Chapel, lately built by a benevolent friend of the Mission, and schools for boys and girls. Mrs. Alexander is assisted in the female education by Miss Wilson, lately arrived from England, and who lives in the Bungalow.

The 25th was a busy day. The Bishop visited the Girls' School, heard them read the Bengalee Testament, and was much pleased to see their order and neatness: the classes were arranged along the sides of a room built for the purpose, and formed little groupes on the ground with the monitor in the centre. They are in all stages of advancement, from learning the letters to reading the Scriptures.

Mr. Alexander told me a pleasing

story of these children, when he recently came to Calcutta to receive Priests' Orders. Mrs. Alexander had been giving them one or two little children's books, which had been lately sent her; when she observed them gathering round in their compound, and sitting down in a circle to listen when one of the elder ones read. They were not aware that they were seen or overheard. The title of the Tract which was read, was, "God is a Spirit." The little creatures asked many questions, and the reader was very earnest in attempting to shew them the folly of thinking that God was in idols. She said, in Bengalee, "God is not *mittee**. Hindoos make *mittee* gods; but they can't hear; they can't speak." "Then what is God?" said one. "God is a Spirit. He can't be seen: but we must worship Him"—"But, if we can't see Him, how are we to worship Him?" "We are to worship Him in our HEARTS, knowing that He is in heaven, although we can't see Him. We are to pray to Him; and not to make *MITTEE* gods and worship them. We are to use the Name of Jesus Christ, then God will be pleased and will hear us."

After we had visited the Girls, and had seen the arrangements made for their domestic comfort, we went to the Boys, and were equally pleased with them.

We then went to the Chapel. In the Chapel, we found a crowded congregation of men, women, and children. On this occasion, 88 men, 41 women, 37 boys, and 29 girls, in all 195, were baptized; and 54 were confirmed. As I saw the black symbols, which had been indelibly marked on some of the women in their heathen days, I could not help contrasting their present state with their past, and applying to them, in some sense, the words of the Apostle, 1 Cor. vi. 11.

A few days after this, Mr. Alexander was not very well; and one of these persons hearing of it, shewed his Christian affection by coming to see him: he asked him into his room; and the good old man seemed disposed to cheer him up, and said, "You have overdone yourself, Sir, for our sakes: you must take care;" and added, "I have prayed to God to restore you."—In fact, I have been rejoiced to receive not a few intimations, that the work of Divine Grace is going on in the hearts of many of these people.

On a subsequent occasion, Mr. Alex-

ander, before the administration of the Lord's Supper, preached on the subject; and shewed the blessings of a right participation, and the dangers of receiving unworthily and in an unprepared state. Twenty-eight partook; but a woman who had intended to remain, said, "No; I have been disputing with my neighbour, and must not go."

One of the men who were baptized, when the Bishop was there, a fine Mussulman who had been two years under probation, was subsequently taken ill of inflammation in the throat. He sent word, that he wished to be prayed for in church the next Sunday; and he entreated Mr. Alexander to come over and see him; and, if he could not come, to send Luke. Mr. Alexander went; and the man said, "Sir, I know I have sinned much: and I dare say this affliction is sent to help me to call my sins to remembrance. I have believed in Christ; and do still believe that He will pardon me. But, Sir, there is one thing which troubles me. I fear my wife and family are very hard: I hope, that, in the end, they will receive mercy." His wife is a stubborn Mahomedan. This man afterward recovered, and spoke of his recovery with much gratitude; and said, that he believed God had heard the prayers which had been offered up for him.

Mr. Alexander was asked what the people did on the days when no Catechist or Readers could visit their villages: he said, that the Christians and Inquirers meet together in the mud chapel, if there be one—and if not, in one of their houses—and repeat what they remember of the Church Prayers. They have all learnt the Creed, the Lord's Prayer, and the Ten Commandments; and therefore they never separate, without having been able to edify one another by repeating these.

One evening, Mr. Alexander, on his return from a distant part of his district, was passing through a village where the people were assembling for their daily evening worship, and no Catechist or Reader was present to lead them. He went up unobserved to the place where they assembled, and saw them just in the act of kneeling down, and the man who was leading them putting his hands together in the attitude of prayer, and heard him utter some such simple words as these—"O Lord! weak and sinful as I am, how can I know how to pray? My sins need forgiveness. I need Thy Holy Spirit.

* Earth, or mould.

What else can I say? Thou knowest all the rest." Can any words better express the utterance of a sincere and penitent heart? Is not this a work of Divine Grace, so far as man can judge?

On the two evenings which we spent at Solo, I went with Mr. Alexander to his Family Worship with the Orphana. His practice is, to assemble them morning and evening: he offers up a short prayer, which they repeat, clause by clause, after him: he tells them, that he hopes by this means to teach them to pray, and that when they pray in secret they must use their own words. They then sing a hymn: the girls on the left hand and the boys on the right sometimes sing alternate verses—sometimes they sing together. I was most agreeably surprised to hear them sing our English Tunes so well: there was none, or at most a very little, of that unpleasant twang which is so common in native singing. Mr. Alexander then examines them in part of the Sermons which he preached to them on the previous Sunday: this he does through the week; and so grounds them well in the Christian Doctrine.

The Schools, which are thus springing up in Solo and Krishnaghur, and will speedily be opened in the other divisions of the Mission, are of most interesting character: for the children are the children of CONVERTS; and therefore, when educated, will find a ready and affectionate welcome at their own homes, and may thus become instrumental in the instruction and building up of their parents, willing and eager as they are to learn all that they can of Christianity. The greater part of our Christian Schools in other Missions are ORPHAN SCHOOLS; and much difficulty arises, as they grow up, in settling them in life so as to keep them out of the evil influence of their Heathen Countrymen. This difficulty is, in a great measure, removed in the Krishnaghur District, which gives much additional interest to the Schools.

We were sorry to leave Solo: the Bishop's visit was necessarily brief; and this, for the reasons which I have mentioned, is at present the most favoured spot in the Mission. New converts are still flocking in, though others keep not their first love.

West of Solo, that is, quite away from any of the present Stations, the people are inquiring: ten or twelve families profess themselves to be Christians, and

are waiting for more instruction. Immediately after the Bishop's visit, two or three men came over from that quarter, to make inquiries into Christianity, and to entreat Mr. Alexander to go over and instruct them.

About 22 miles, also, north of Solo, there are seven or eight hundred Kurta Bojaha, who are wishing to inquire into Christianity. In a village called Joginda, in that neighbourhood, there are 161 calling themselves Christians, 10 only of whom are as yet baptized: the population within three miles of that village is about 20,000 souls: 7 children go down to Solo to school; but the distance is so great, that it is difficult to induce the parents to part with them. The distance is also very great for the Missionary to travel backward and forward, especially when he has so much to do in and about Solo. The Church Missionary Society are therefore anxious to place a European Catechist at Joginda: a spot has been marked out for a Bungalow. Mr. Alexander has been to Joginda several times; and on his journeys, he has preached in the villages through which he passed, and has met with great attention.

Very early on Friday Morning, March 26th, we started in palkies to Anunda Bas, the chief place in Mr. Lipp's division. A congregation was assembled, and the Bishop addressed them through Mr. Deerr's interpretation, from Acts xvii. 30, 31; and applied the subject to the conversions which had taken place in Anunda Bas and its neighbourhood. The Bishop made some allusions to the persecutions which the Zemindars* and Talukdars† have been stirring up in this and other parts of the district: and told them, that, in time, God would reward them for their patience, if they continued to endure, even though they suffered wrongfully. His Lordship was very particular in all his addresses, here and in the other places, in impressing the Christian duties of patience and meekness, returning good for evil, and waiting for the laws to do them justice. It is to be feared that they are great sufferers, and that nothing but the conversion of the Talukdars themselves will effectually strike at the root of this grievous evil: the bands of Native Society are so intertwined one with another, and the power which the Talukdars

* Landholders.

† Proprietors of a *taluk* or estate under Government.

have over the Ryots is so great, that it would require a thorough re-organization of the whole system to effect any change for the better: and even then, it is to be doubted whether, if the leading persons among them were not actuated by something like Christian Principle and Christian Feeling, their state would be much improved.

Mr. Lipp's house is by this time sufficiently advanced to allow him to reside in his sphere of labour: the same is the case now with the other Missionaries: it is therefore to be hoped, that their presence among their flocks may tend, in some degree, to give them countenance in their new ways, and to mitigate their sufferings.

The houses were not complete when the Bishop was there: we were therefore obliged to hasten away after Service was over, in consequence of the heat. Mr. MacLaggan, the Indigo Planter in that neighbourhood, kindly took us in. The next morning early we went to Rana-band, the chief place in Mr. Krauss's division, and went through a scene similar to that at Anunda Baa. In the evening we reached Krishnaghur.

Considerable difficulties exist, in determining whether to give pecuniary aid in the form of loans, and, if so, to what extent, to help the poor Ryots* to purchase seed for their future crops. The native Zemindars are in the habit of lending money for this purpose; but as soon as a man becomes a Christian, he can borrow no more. This, to a certain extent, is a blessing: for the interest which the money-lenders charge is so enormous, that the Ryots are never out of debt, and the Zemindars come down upon them for a large share of the profits arising from the crops; so that, even should the debt be paid off (a rare occurrence indeed), they are no sooner in debt again, by borrowing again for the next seed-time. In this way the Zemindars always have a hold upon the Ryots; so that their refusing to lend the Christians money is, to a certain extent, a blessing. We hope, that, by prudence and management, the Christian Ryots may, after a few years, accumulate such little savings, as to make themselves independent of the Zemindars, except in paying their rent regularly. The Bishop frequently urged upon them the duty of being good sub-

jects; and of paying their rents with such regularity, as to lead the Zemindars to be constrained to point to them, and say, "After all, those Christian Ryots give us less trouble, and pay their dues far better, than their Heathen Neighbours."

That the conscientious Christian makes the better servant, even in the eyes of the Heathen, has been proved in one case already; for I have been very glad to hear, that a Darogah† in the district has chosen a Christian to the office of Chyprasee‡; assigning as a reason, that he found him a more trustworthy and active man than any other whom he could meet with.

We left Krishnaghur on Wednesday; and reached Calcutta on Friday, after a long absence of seventeen months and a half.

The result of all which I have seen, during our two visits to Krishnaghur, is, that I believe most decidedly a work of God is going on. There are many difficulties and disappointments, and perhaps there will be more: but if the Churches in the Apostolic Times were not free from persecution and all kinds of opposition and difficulty; if *Alexander the Coppermith* did the Apostle much evil; if *Demas* forsook him, *having loved this present evil world*; if *Demetrius* and his craftsmen cried out against him, *Great is Diana of the Ephesians*—how can we wonder if Satan stirs up enemies to the work of the Lord in our times!

May we be found faithful, ourselves, in discharging all the obligations which lie upon us! and though we may have to wait in patience, yet the Will of the Lord shall be accomplished, and His Word come to pass.

TINNEVELLY.

With feelings of gratitude to God, we have to record that the Rev. J. J. Müller has rejoined the Society; and thus we trust an end has been put to the unhappy divisions which have existed in this Mission. Our Readers will, we doubt not, heartily join with the Missionaries in the earnest prayer, "that the God of peace would crown the re-union with His richest blessing and grace." See p. 187 of the Survey for 1840.

† Native Overseer.

‡ A Messenger wearing a chyprasse or belt.

* Tenants, little farmers.

In consequence of this event, some changes have been found necessary in the arrangement of the districts. That in which Mr. Müller labours is called the Suvisheshapooram District.

Visitation of the Bishop of Madras.

The Lord Bishop of the Diocese commenced his visitation in the Province of Tinnevely on the 2d of January last. The following particulars are furnished by the Missionaries of the Palamcottah District, in their Report, dated February 22, 1841:—

The first Station visited by the Bishop was Dohnavoor. After confirming there 160 persons, prepared by the Rev. E. Dent, his Lordship the same evening proceeded to the other Stations, in the following order: Satankoolam, Moodaloor, Meignanapooram, and Nazareth, visiting also several of the smaller villages in his road; and after confirming the Candidates prepared by the Reverend Messrs. C. Blackman, G. Heyne, J. Thomas, and A. F. Cemmmerer, and receiving the congratulations of the Catechists, Schoolmasters, and Christian people at each Station, came into Palamcottah on Saturday morning, the 9th of January, greatly exhausted, and suffering from bodily infirmity. On Lord's-Day morning, the 10th, his Lordship confirmed six Candidates belonging to the English Congregation, during the English Service, and preached from the words, *Come, take up thy cross, and follow me*. In the evening, the Rev. C. Blackman, at the Bishop's request, preached from Acts viii: *He went and preached Christ unto them*. The following three days were devoted to the examination of the Candidates for Holy Orders, to receiving the calls of the Gentlemen of the Station, and to interviews with the Clergy. On Wednesday evening, his Lordship, though much exhausted, preached from Rom. v: *If, when we were enemies, we were reconciled to God, &c.* On Thursday morning he received the salutations of the Catechists of this Station and their wives, of the Schoolmasters, the Preparandi Class, the Seminary Boys, and the Girls of Mrs. Pettitt's School, with great numbers of the Native Christians, both men and women, from the various congregations of this Station. Afterward, Divine Service was held in the Church, and the Confirmation took place; at which the Catechists and members of congrega-

tions in the Rev. P. P. Schaffter's districts, amounting to 281, and those from our districts, amounting to 284—a much less number than had been prepared by us, many not having come in from the villages—each furnished with a printed ticket, were confirmed. His Lordship was suffering so much from exhaustion and illness, as to be able to add only a short, but impressive and faithful address to those who had been confirmed—an address which, we hope, will be remembered by them with advantage all their remaining days. As this was the first Confirmation that had taken place in these parts, the chief part of the people were adults; and feeble trembling limbs bore many a grey head to receive the Bishop's blessing. His Lordship was pleased to express himself much gratified, both by the number of Candidates, and by the devout and orderly manner in which they conducted themselves throughout the Service. We doubt not that a lasting blessing from on High will accompany the solemn Services of the day.

On Saturday morning, soon after six o'clock, we held the Anniversary of the Tamul Book Society, the Bishop kindly occupying the chair. At noon, Divine Service in Tamul was held; at which the Rev. E. Jones, the Bishop's Missionary Chaplain, preached; and the Lord's Supper was administered to 120 native communicants. In the course of the same day, the Rev. J. Devasagayam assembled the children of our Schools in and around Palamcottah, about 300 in number, and drew them up in order before the Bishop's verandah; from which his Lordship heard them read, and addressed a few words of instruction to them.

On Lord's Day, the 17th, his Lordship admitted to Deacon's Orders Mr. Mooyart from Colombo, and Mr. Macleod, appointed to Negapatam; and to Priests' Orders the Rev. E. Dent;—the Missionaries assisting in Mr. Dent's case. It was very gratifying to see the Catechists also present, as spectators—an advantage gained by the recent enlargement of the Church. At his Lordship's request, the silence which is devoted to secret prayer in the course of the Service was broken by the hymn, "Come, Holy Ghost, our souls inspire!" being sung, by the Clergy, to Luther's Hymn tune. The Service ended by the administration of the Lord's Supper to the Clergy and the usual communicants.

In the evening, at his Lordship's

request, the Rev. E. Mooyart read Prayers, and the Rev. G. Pettitt preached from 1 Pet. iv. 18. The next day was appointed for the Visitation. The Bishop having met all the Clergy at breakfast, proceeded to the Church; and after having examined their Letters of Orders, the Service commenced by the Rev. S. Hobbs reading Prayers; after which, the Bishop delivered a Charge. The Service being concluded, and the congregation having withdrawn, the Missionaries of the Society for the Propagation of the Gospel, and of the Church Missionary Society, stationed in this province, presented a valedictory address to his Lordship, which was read by the Rev. C. Blackman. His Lordship received it in the kindest manner; but was unable, from exhaustion, to say more than a few affectionate words in reply. Thus closed our intercourse with his Lordship, who in the afternoon left Palamcottah.

We cannot review this season without feelings of great satisfaction, and without the earnest hope that evident and permanent blessings will, by the goodness of God, result from it to us all.

PALAMCOTTAH DISTRICT.

The following passages are extracted from the same Report.

Congregations.

The accounts shew an increase of 358 persons under Christian instruction, independently of the Dohnavoor district. This is partly to be accounted for by the accession of the people delivered over to our charge by the Rev. J. J. Müller; and partly by the accession from Heathenism of one or two new villages. In one of these villages, the people, at least some of them, were, many years ago, for a short time, under instruction; but yielding to strong temptations from the Heathen, who made them great promises, they went back. They have been received again with much caution. The admission of 108 persons to baptism, of whom 39 were adults; the administration of the Lord's Supper to communicants in six different villages; and the preparation of nearly 400 candidates for Confirmation, although only 284 came in to receive the rite, as it was the busy season in some of the villages; shew that our labours, by God's blessing, have not been altogether without effect. We have been exceedingly gratified in witnessing the beneficial effect, upon the minds of the people, of

preparation for Confirmation, and the accurate knowledge of the subject which they were found to possess; and we are happy to be able to bear testimony to the diligence of the Catechists, in instructing the candidates as to the nature of the rite. We are happy to say, that few cases of bad conduct have occurred during the past year, and that we find much less trouble and difficulty than formerly on the subject of marriages: our firm and determined course has, by the blessing of God, been attended with the most beneficial results; and we believe that, by degrees, all our measures for the promotion of good order—and we are desirous of using every measure conducive thereto—will, by the same blessing, produce their due effect.

Preparandi Class.

This has been considerably enlarged during the last half-year. The number in June last was only four; in December, ten.

Seminary.

Of this important branch of the Mission we are able to report favourably: the number of boys during the half-year has been twenty; and their progress in English, and the other branches of their learning, as good as could be expected.

Tract Society.

The number of Tracts printed by our Tract Society during 1840 was 650,000: three of these were new Tracts, and three were consecutive numbers of a small publication for children, something like the English "Children's Friend." The income of the Palamcottah Branch for the year was 412 rupees.

We add the following extracts from the Journals of the Rev. G. Pettitt and the Rev. J. Devasagayam:—

Observance of the Lord's Day.

May 17, 1840: *Lord's Day*—Pannevilei.—In the evening, I spoke with some women and girls, whom I found spinning cotton under some trees at the end of the village; and was glad to find that they were not Christian females. One of them said, that the Christian women would not be found spinning on the Lord's Day; and the Catechists and others confirm the statement.

Administration of the Lord's Supper.

August 16: *Lord's Day*—The Church was full this morning, and the people very attentive to the prayers and dis-

course. I took for my subject the first four verses of the 23d Psalm; after which I administered the Holy Communion to thirty-nine persons, including the Catechists and their wives: their conduct was very devotional; and I cannot but hope that many drew near in faith, and went away with consolation and strength. I was greatly delighted to find, in the course of the examination, that they had been very careful, since they last communicated, to avoid quarrelling, and those little village brawls to which the Natives, and the women especially, are so prone. What a consolation, also, it is, to reflect, that of these thirty-nine persons not one of them is living in the commission of any open sin, but that all walk more or less consistently with the Gospel of Christ! The institution of the Lord's Supper seems peculiarly appropriate and beneficial among the Native Christians of this country; and its being administered apart from the public gaze, is calculated to make a good impression, both on those who receive it and those who do not.

[Rev. G. Pettit.]

August 9, 1840: Lord's Day—Divine Service was attended by above eighty people, including a few from the neighbouring congregations; and I preached from 1 John i. and part of the 7th verse: *The blood of Jesus Christ His Son cleanseth us from all sin.* I explained, that the holy blood of the Son of God was shed to satisfy the justice of the Father, and to pay the great debt of sinners; and that this precious blood had the power of redeeming all sinners, and purifying their hearts. A good many of my hearers, who were very attentive, appeared to understand this important doctrine. May this, and the sacrament of the Lord's Supper, which I afterward administered to twenty souls beside myself, be truly blessed to us! I greatly felt the privilege of serving a promising congregation. All the fatigue of labour is nothing, when compared to the gratification and encouragement which we have in those who are sincere in their profession.

Heathen Superstition.

August 20—I had this evening the pleasure of seeing the large beautiful bridge, built over the principal river here, called Tamprakanny. The superstitious Heathens and deceitful Brahmins, not considering the great benefit of this bridge, have spread a report that their sacred river has lost its power of washing away

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the sins of the people, because persons can now go over it, or jump over it. Jumping over a child is the greatest oath among the Natives. There is also a report, which spreads most rapidly through all the Tinnevely District, that a Vedalam—a great devil—is coming from the northward, in order to destroy the people of this place. He comes, they say, much enraged against the Honourable Company, because they have destroyed another Vedalam, his companion, and carried away six hundred thousand pagodas which they had under their joint guardianship. By destroying innumerable people, he intends to injure the income of the Honourable Company to his satisfaction. In order to preserve themselves from the destruction of this devil, the people keep garlands of margosa-leaves over their houses. Vedalam, when he comes, they say, will go far from such houses, thinking the goddess of the small-pox is within. When there are no margosa-leaves upon a house, he will stand at the door of it, and open his mouth, when all the people within will be destroyed immediately. It is surprising to see that almost all the Heathens, and many Mahomedans in the Tinnevely District, believe it. The houses of respectable Natives and cutcherry-servants, at Palamcottah and Tinnevely, have these margosa-leaves upon the top of their houses, as well as the poor ignorant people in all the country.

[Rev. J. Devasagayam.]

NORTHERN DISTRICT.

The following particulars are extracted from the Rev. P. P. Schaffter's *Report for the Half-year ending December 31, 1840.*

The number of congregations under my care is fifty-one. They are dispersed in eighty-four towns and villages, over a tract of country which forms the northern part of the Tinnevely Province, extending more than seventy miles from north to south, and more than fifty from east to west. Many congregations give me a great deal of pleasure, by their general good behaviour and steady attendance upon the Means of Grace. In several, there are a good number of precious souls, who testify, by their abandoning every kind of idolatry and other works of the Devil—by their love to the good Word of God—by their cheerfully suffering for Christ, rather than deny him, that they are His true disciples, though inwardly and outwardly

labouring under great disadvantages. But in all the congregations, also, there is a number of people who shew a great indifference to the salvation of their souls: while they try, for some reason or other, to keep to Christianity, and have given up the outward forms of Heathenism, still, in other respects, they shew no disposition to abandon the corrupt customs and practices of the world. Though they call themselves Christians, and learn the Word of God along with the rest, yet it does not appear to have any sanctifying effect on their minds and conduct; so that we may still fairly call them people of the world.

Forty-one souls have been received into the Christian Church during the last six months; viz. 14 men, 7 women, and 20 children. There has been an increase of eight villages, containing 196 souls, in the number of those under Christian instruction, and 108 have been baptized—a considerable number, when we consider that the northern parts of the Tinnevely District have always proved, comparatively, a spiritually hard and barren soil. Several families having joined us from Roman Catholicism, increases the number of the baptized.

The Catechists have, on the whole, given me satisfaction. I rejoice to be able to say of some of them, that, with all their failings, they are faithful and worthy servants of the Lord Jesus: not only do they maintain a truly Christian character, but they spare no trouble and labour to promote the spiritual welfare of the people entrusted to their care, and, to the best of their ability, to teach them the *Truth as it is in Jesus*. Their exertions are not in vain: they produce here and there most lovely fruits. Of several others of the Catechists I cannot of course speak so decidedly. Sensible as I am that a great number of our Catechists are still very deficient themselves in that knowledge which they have to teach to others, I endeavour to qualify them, by instructing them as often as I can, and by affording them means of improvement. Every month, each of them commits a portion of Scripture to memory; in which I examine them during the Monthly Meetings, and explain the points which are still obscure to them. I examine them, besides, in the geography of the Land of Canaan, a copy of which I have furnished to each.

The number of our regular Schools is sixteen—four less than in June last: this deficiency is occasioned, not by a want of

application for schools—had I the means, I could establish more than fifty in a short time—but by a want of means for keeping them up.

I have reason to be pleased with our Preparandi: they have been diligent; and their conduct has been, in every respect, as becomes the Gospel of Christ. Two of them I believe to be under the teaching of the Holy Spirit, and eminently gifted for the work to which they look forward. Should the hopes I entertain be realized, they will become faithful and useful servants of the Lord Jesus Christ. During the last six months, they have committed to memory the Epistle of St. Paul to the Hebrews, which I have explained to them.

The Catechist Michael, a clever and pious man, assists me in teaching them, and supplies my place when I visit the congregations. Two of the Preparandi have been sent out as Assistant Catechists. I feel grateful, also, that I have been able to keep up the work of evangelization, by sending Readers through Heathen villages and towns, to proclaim the glad tidings of Salvation, and by reading and distributing Tracts and portions of the Holy Scriptures. The good resulting from these exertions is evident, and surpasses my most sanguine expectations. Our object has been made known everywhere: here and there a spirit of inquiry has been manifested; and, since the beginning of the Tinnevely Mission, there has never been a time when more desire after Christian instruction has been evinced in the Northern District.

To these Extracts from Mr. Schaffter's Report, we add one or two pleasing facts recorded in his Journal.

Value set by the Converts on Prayer.

Jan. 27, 1840—I proceeded to Vaingadaisarapooram. It being harvest-time in this place, the people were all in the fields. They returned home very late, and I had prayer with them. The Christians in Tinnevely never like to see a Minister depart from their place without his having previously prayed with them. However tired they may come from their work, they do not like to go to rest until he has given them a word of exhortation, and prayed with them: this is one of the good things in the Tinnevely Mission.

"Cast thy bread upon the waters; for thou shalt find it after many days."

Feb. 14—I arrived early at Nerleryanalloor. Here our congregation consists of

one family only; but the Catechist is a diligent man; and keeps a school, which has long been going on to our satisfaction. The history of the Christian man of this place affords an instance that the Gospel may, after a long time, still spring up and bear fruit. When very young, he entered a family of Native Christians belonging to the Church Missionary Society, who employed him as a servant; and at the same time endeavoured to instil into his mind the principles of the Christian Religion, which he began to love and respect. His heathen parents, perceiving this, took him away, and soon got him married to a heathen woman; and, by this and other means, actually succeeded in alienating his heart from the Christian Religion. After this, he lived about fifteen years as a Heathen; feeling however, from time to time, that he had done wrong in forsaking the Christian Religion. About five years ago, that feeling increased, so that, notwithstanding the opposition of his wife, he resolved to embrace Christianity for the second time. His wife is now more reconciled, and occasionally learns the Word of God herself. His son, a youth of 16 or 17 years, is still better disposed than his mother. He wishes to be baptized; but his mother will not allow it, lest he should not be able to get a wife from among their relatives. We may say, that this man is in this place as Lot was in Gomorrah, alone and a stranger, having nothing in common with the inhabitants. May the Lord give him grace to stand fast in the Truth!

A Widow's Mite.

Feb. 19, 1840.—The two widows whom I baptized at Mel Rajahpaleyam, I have known a long time: they have always given us much satisfaction, which increased when, on examination, I saw what progress they had made in the way of Salvation. After baptism, each of them brought me half-a-rupee, as a benefaction to the Poor Fund. As one of them is very poor, I told her to take the half-rupee back, and to bring me, instead, one anna (sixteenth of a rupee), or even a doody (about a farthing), which would be just as acceptable; but she refused to do so, saying, "This I long ago determined to give at the day of my baptism, and set it apart for the purpose: please to take it: I give it with all my heart." This is indeed the mite of the poor widow!

SUVISESHAPOORAM DISTRICT.

After entering into various particulars respecting the mutual transfer of Congregations, Catechists, and Schools, rendered necessary by the new arrangement of the Districts, the Rev. J. J. Müller thus reports respecting the field of labour committed to his care, Jan. 2, 1841:—

Catechists.

At the end of October last, when the List of Congregations was made up, the number of Catechists was forty-five, including four Inspecting Catechists. A considerable accession from Heathenism having taken place among the congregations during the last three months, three more Assistant Catechists have been appointed; so that the present number is forty-eight. Before the re-union and transfer took place, I had arranged to meet the Catechists once or twice every month in Suviseshapooram and Aubeennacharam, besides the Monthly Meetings, for the sole purpose of reading with them the Word of God, giving such explanations, and making such remarks, as the portions which we read required or suggested, and as I thought might be instructive and edifying to them. As I found these Meetings productive of much good, particularly to those of the Catechists who are really anxious to improve in Scriptural Knowledge, I have, since October last, not only continued these Meetings, but, as nearly all my Catechists are now within ten miles of Suviseshapooram, I have begun to meet them every Tuesday, that excepted when they are here for the Monthly Meeting. We have commenced the First Epistle of St. Paul to the Corinthians, which is full of practical bearings on themselves and their congregations. May the Lord graciously bless these endeavours for "the building up ourselves on our most holy faith!"—I regret to state, that I was last month under the necessity of dismissing one Catechist, for telling a falsehood, and disobeying orders. With this, and a few other exceptions of a less evil tendency, the conduct of the Catechists has, on the whole, been satisfactory.

Congregations.

There are under Christian instruction 1118 families, or 3902 souls: of these, 382 adults and 243 children, in all 625, have received Baptism; and the remaining 3377 are candidates for that rite. With

respect to the state of the congregations, it is rather difficult to speak with assurance. It must be remembered, that though the people are called Christians, yet they are not all real ones. The greater number are not yet baptized; but they have all forsaken idolatry, and are under Christian instruction. We have observed, in some, a fear of God, a hatred of sin, a desire to become fit for heaven, a reliance on the grace of Christ, and submission to the will of God, in trouble, sickness, and death. These good fruits, however, are not visible in all; nor, where they are visible, do they exist in an equal degree: there are instances of quarrelling, falsehood, frowardness, love of money, &c. However, we must not despise the *day of small things*.

Schools and Schoolmasters.

I have twenty-nine Schools, including thirteen Catechists' Schools. The number of children receiving Christian instruction in them is 825: of whom, 118 are girls. Of this number, 309 are Christians, or children of Members of our Congregations, and 92 can read the Word of God. The remaining 516 children are either Heathens, Mahomedans, or Roman Catholics. Of these, 111 are in the Reading Class; so that the number of children who can read is 203. They all receive a strictly religious education.

MEIGNANAPOORAM DISTRICT.

The state of this district may be seen in the following Extracts from the Rev. J. Thomas's

Report for the Half-year ending December 31, 1840.

During the year, the total accession from Heathenism is ninety-eight families, containing 310 souls. This number, and the congregations which were transferred by the Rev. J. J. Müller, make the total of souls under my care 2956. Of this number, 829 are baptized, and 145 have been admitted to the Lord's Supper.

The congregations, with few exceptions, have given me but little trouble; and many of them have greatly improved in Christian knowledge. There is much more order and seriousness observable in the conduct of the majority; so that I have greater reason to thank God, rejoice, and take courage, than to despond on account of the failures of a few. Two congregations, which have always been considered unsatisfactory, chiefly because

they were mixed in the same villages with Heathen who were their near relatives, have been for some months in a disturbed state. The unhallowed influence of their heathen neighbours would for ever have frustrated our efforts, had not some vigorous step been taken. Almost every month, the Catechists brought the most painful reports respecting these professing Christians. For example, one month they ate of the sacrifices presented to the idols; the next, one of them took measures to marry his daughter to a Heathen; and at another time, many of them went to witness the idolatrous processions in the neighbouring towns. At last, I gave up both congregations, and took away the Catechists. After the lapse of some months, during which the people of one of the villages came several times in a body imploring me to receive them and restore the Catechists, upon their agreeing to give a liberal contribution toward building a church in their village, I received them. Many of their heathen relatives have now joined them; and all have agreed to pull down the devil temple of the place, and to assist in the erection of the new church. The people of the other village, of their own accord, have separated from the Heathen; and are now living by themselves, waiting until I am able to supply them with a Catechist.

At Meignanapooram, a poor man, who had from the first been remarkable for his serious and consistent conduct, fell from a palmyra-tree, and died on the instant. He was a constant communicant, and one of those respecting whose state we have every reason to think favourably. I remember him distinctly; and have often been struck with the great humility which he manifested, accompanied by such love and confidence toward his Minister, that to me it appeared a strong indication of gracious influence upon his heart. I believe that it was on the very day before his death that he came to the Catechist, in much distress of mind, about one of his heathen relatives who was extremely ill, and inquired, with great anxiety, whether there was not then a possibility of his being made acquainted with the true way of Salvation, and of his being baptized before death. Surely we may regard this anxiety for the safety of others, as a pledge that he had found the Gospel to be *the power of God unto the salvation* of his own soul! But God

knoweth! We labour, He giveth the increase; and by Him we are assured, to our unspeakable comfort, *My Word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*

When at home, I always have full Service, and a Sermon at Meignanapooram on the Lord's-Day Morning; and when absent with some other congregation, the Service is conducted here by my Head Catechist. In every congregation throughout the district I enforce the most scrupulous uniformity in the performance of Service; and at the Weekly Meetings of the Catechists I examine how far they are competent to read the Prayers, so as to prove edifying to the hearers. Most of them, I am thankful to say, can perform this duty in a very creditable manner. On Lord's-Day Evenings, if at home, I visit some of the nearer congregations.

Beside the usual opportunities of examining and instructing the Catechists at the Monthly Meetings, they now meet regularly once a week, with an especial view to receive instruction; and I am happy to add, that I see much reason to be encouraged in my attempts to improve them. They have made some progress in Scripture History, in Psalmody, and in general knowledge. It is, I am convinced, by great care in the training of promising young men that we can hope to raise an intelligent body of Catechists, and to prepare the way for a Native Ministry.

My Schools remain steady, numbering 600 children. I have a vast number of applications on all sides for schools; and could at once double the number, were there eligible masters, and funds to pay them. During the half-year, I have had several public examinations of my Schools at different places in the district; and the result has proved highly satisfactory. On an average, about one-third of the whole number instructed can read the Scriptures fluently, and repeat very comprehensive Catechisms upon the doctrines and history of Christianity. What a blessing must these schools prove to the rising generation! Supposing each child to remain two years on an average, in a few years how large a number will have been brought to an acquaintance with the Truth, as delivered in the Holy Scriptures! Their hearts will be as the fallow ground, ready, by and bye, to receive the

seed of the Word when preached to them. There will be a great deal of knowledge upon which we can work, and many evangelical principles inculcated, which, though lying dormant for a time, will be appealed to with immense advantage, in arguing with them upon the comparative merits of Heathenism and Christianity.

Mr. Thomas also mentions the following instances of the

Influence of Christianity upon the Private and Domestic Habits of the People.

Being called to visit a sick man, I exhorted his son to read the Scriptures to his father; when he replied, that he was in the habit of doing so, and, moreover, that he had prayed with him at his bedside every night and morning from the commencement of his illness.

One of the Catechists, an old man, who I hope is a true Christian, related to me several pleasing instances, among his congregation, exemplifying the influence of the Gospel upon the hearts of the people. One young man, a palmyra-climber, is in the habit of praying in the forest while at his work: another, who has been a devil-dancer, speaks with serious concern about his former sinful life, and the state of his heart, which he describes as still prone to evil. The conversion of this man from heathenism is somewhat remarkable. He says, that one night the demon came to him, and told him that he should not have any more children, but that the two which he then had should live to old age. A few days afterward, one of them fell into a well, and died. Upon this, the man felt convinced that he was altogether in a state of delusion, and determined to embrace Christianity: he did so; and has since had another contradiction to the oracle, in having another child added to his family.

COTTAYAM.

The Rev. Henry Baker's Report, dated Dec. 30, 1840, contains the following notice of the

Visitation of the Bishop of Madras.

The two congregations in the district are small; but his Lordship confirmed from thirty to forty persons at each place. The Services were conducted with solemnity, the responses were made with much seriousness, and a devout frame of mind seemed to pervade both assemblies, beyond what I have witnessed on other occasions.

The Bishop's addresses after Confirmation were listened to attentively; and were interpreted in one case by Mr. Bailey, and in the other by myself. The same devout feelings were manifested on Christmas Day, a few days afterward, when all who had been confirmed were admitted to the Holy Communion. In short, I sincerely trust that his Lordship's visitation will prove to have been a real blessing to the Mission.

Ministerial Labours.

My Ministerial labours at Pallam and Collatta have continued, with but few interruptions, and I hope not without success. The gradual improvement in these places assures me, that it is much better to cultivate a few promising spots well, than to scatter the seed of the Word extensively over this large wilderness, without being able to watch its growth, and to tend it afterward. Not that the Word of God shall ever be published in vain; but Apostolic example and precept agree in shewing, that planting and watering are both our duty, if we look for increase from God. The best of our people are but children in religious attainments, and have not only need of *line upon line, precept upon precept*, to inform their minds, but also of the watchful eye of their pastor continually over them, to prevent their straying, and of his active exertions to seek them out, and to bring them back, when they have strayed.

Schools.

In this district there are eleven Schools, with an average attendance of 312 scholars.

MAVELICARE.

Suppression of Outward Hostility.

In page 306 of our Number for June last, reference was made to the opposition which the Rev. Joseph Peet experienced in carrying on his labours at this Station. This opposition afterward became much more violent. Enraged at the baptism of Cornelius—mentioned in page 464 of our Number for October 1840—the Rajahs, the Temple Authorities, and the Tasildar of the district, used every means to hinder the progress of the Mission, and to degrade all the people connected with it in

the eyes of the Natives. Mr. and Mrs. Peet and their family, as well as the converts, were exposed to much personal insult, and the highway between the Station and the town was blocked up. On this point, Mr. Peet felt it to be his duty to seek redress from the Dewan of Travancore. As soon as this was known, the most violent threats were uttered against Mr. Peet. It was said that he should be poisoned. A plan was laid to stone him in the dark. And considering that he was the only European within the compass of thirty miles, and living in a place where every thing is effected by brute violence, where murders are not unfrequent, and with the religious feelings of the Heathen excited against him, there was great cause for fear lest some of these threats might be executed. But it pleased our Heavenly Father to extend His preserving care over him; and after a delay of many months, the matter was brought, through the intervention of the British Resident, to a successful termination, and all outward hostility to the progress of the Gospel has ceased.

Labours at the Station.

Mr. Peet thus describes his labours, June 30, 1840:—

My little flock at Mavelicare stand fast "in the profession of their faith." An opening has been made in a distant place for the performance of Religious Worship, which is attended to by myself or deacon, every Lord's Day. During the last six months, I have travelled several hundred miles; have had many serious conversations with all classes of the people; have discriminately distributed a great number of parts of the Word of Life; and have devoted my spare time, which is very little, to the instruction of my deacon and boys, with especial reference to their future usefulness in the Mission. Mrs. Peet, besides doing what she could among the adult females of our congregation, has had under her constant care twenty-four girls, as a nursery, please God, for our Church, in future times. Such is a very brief outline of our labours for the last six months.

COCHIN.

After noticing the peculiar difficulties to be encountered at this Station, in diffusing the knowledge of the Truth among Roman Catholics, Syrians, Jews, and Heathen, respectively, the Rev. H. Harley thus reports concerning the Congregations and Schools, January 4, 1841—

Congregation.

Cochin.—The average number of persons attending the Means of Grace every Lord's Day, in the English Congregation, is about 250, and about 90 in the Native. The average number of Communicants is 75. The Sacrament has been regularly administered on the first Lord's Day in each month. The Lord Bishop of Madras arrived here on November 20th, and remained ten days. Out of 72 Candidates who applied for Confirmation, I presented 55; 7 English, 7 Portuguese, and 41 Natives. His Lordship laid his hands upon them, and conferred his blessing. I trust it was a season of much spiritual refreshing to us all from the presence of the Lord. His Lordship's ill state of health precluded his visiting any portion of this Station, except Trichoor, where he spoke to a few of the Protestant Christians.

Trichoor.—The Christians who have joined us, from the Romish Church, are, I trust, sincerely desirous to know Christ, and His salvation. They are anxious that the Means of Grace may be established here, that they may be "confirmed, grounded, and settled in the faith, and be not moved away from the hope of the Gospel." These people, too, are willing to assist, by manual labour, in the erection of the church to be raised here, and for which some of the materials have been prepared.

Seminary.

At present, there are twelve Boys in the Seminary. Two of the elder Boys, who were qualified for situations in the Mission, have left, and are doing well.

Schools.

The total number of Boys attending the School amounts to 89; 43 Protestants, 39 Roman Catholics, 5 Heathens, and 2 Jewish Boys. The Jewish Boys commenced attending on the first of November last, and are learning well.

Many of the Roman-Catholic Boys have been asking for Bibles, to read at home; and such as were likely to make a good

use of them, have been furnished. I privately examined all the boys, before the commencement of their vacations, and found them generally improving.

We hope that the knowledge of Christ and His Salvation is being extended in these parts. Satan, and his deluded agents, are not backward in opposing the circulation of the Truth; but the gates of Hell shall not prevail against the spiritual Church of Christ.

Australasia.**New Zealand.**

CHURCH MISSIONARY SOCIETY.

THE Missionaries of the Northern District usually furnish short Half-yearly Reports of their labours, made up to June 30, and Dec. 31, in each year: they also furnish Annual Reports, made up to June 30, in which they enter more fully into the state and prospects of their respective Stations. The Yearly Reports we propose laying before our Readers, in many instances almost entire; adding, from the Half-yearly Reports, as well as from other communications, such additional information as will bring the history of the Mission down to the end of the year 1840.

TEPUNA.

Report of Tepuna, for the Year ending June 30, 1840.

The past year has been marked by many encouraging circumstances; and we have much reason to be thankful for the success of the Gospel among the Heathen, as well as for our own preservation. Our Lord's-Day duties have been regularly attended to; and instruction given on week-days, at the Station, to those Natives who have visited us; and at their dwellings, as opportunities have offered. Public Service has been held, on Lord's Days, at Kaihiki, Warengaere, Patunui, and Tangitu*. Thirteen adults and two children have been baptized during the year: others are seeking to be admitted into the Church by the same rite. Most of the Natives of this place make a profession of Religion. The Baptized Natives in general,

* These villages are within about an hour's walk of Tepuna.

however, have not made that advance and improvement in relative and domestic duties which we might reasonably have expected. The Natives are careless and indifferent about cleanliness, and look upon it as a trifling thing. Europeans in general, as well as Missionaries and Catechists, have urged the Natives to cleanliness, and have been at expense and labour in order to overcome their reluctance.

The Natives at Takou, Matauri, and the Ngaere*, have been visited, and some have been baptized. The Gospel is finding its way to every tribe, and to every family. May it find access to every heart, and cause the people to crown our Redeemer—Lord of all! [Mr. John King.]

In his Report for the Half-year ending Dec. 31, 1840, Mr. King states, that on the 13th of December eleven Natives partook of the Lord's Supper, and seven Adults and four Children were baptized.

KERIKERI.

Report of Kerikeri, for the Year ending June 1840.

The Natives in the Station, though few in number, have had the Means of Grace regularly afforded them on the Lord's Day and week-days. Their attention, I am glad to say, has, on the whole, been pleasing; and I would hope that they are making some progress in a knowledge of the Scriptures, and in their general conduct. With the assistance of my son James, I have continued to instruct the Natives residing on the Station, in reading the Scriptures, Writing, Catechisms, &c. The Infant School has not of late been well attended; provisions being so scarce, owing to the great influx of Europeans, that we have not been able to procure food for the children. Our average number has been about eight: these, with the Native Girls, are under the care of Mrs. Kemp, assisted by her daughter Elizabeth. They are instructed in reading, writing, catechisms, and sewing. I trust that the knowledge which many have obtained will be made a blessing to themselves and others, that so our labours may not be in vain in the Lord.

Our congregation at Kerikeri varies: at times our chapel is full, at other times

but thinly attended: it being in a public situation, Natives who are on their way to the Bay, and who would not be able to attend any other place, are often present. Parties frequently come up the river to attend Service; and many, I trust, have been benefitted by the Means of Grace afforded them.

The Natives at the Out-stations in connexion with Kerikeri, viz. Tohoranui, Takou, and Waiaua, have been regular in attendance on Divine Service on the Lord's Day. I have also visited Tohoranui as frequently as my other duties would admit, to instruct them in the truths of the Gospel.

During the past year, the Ordinances of Baptism and the Lord's Supper have been administered twice. Sixty-three Natives were admitted to baptism, most of whom had been candidates for a considerable time: there are others, who are candidates for that holy Ordinance. Sunday Schools are conducted by Native Teachers at the above places, and are, I trust, the means of much good. We would hope that the Lord is pleased to bless this day of small things. [Mr. J. Kemp.]

From Mr. Kemp's Half-yearly Report, Dec. 31, 1840, we extract the following account of the

Hopeful Death of a Native Female Domestic.

A Native Woman, named Mary Kapai, who has resided in our family for eighteen years and upward, was, after a lingering illness of six months, lately called to her last home. She suffered much in body and mind. Her example, for industry, cleanliness, and faithfulness, is worthy of imitation. At one time, she was under a strong delusion of Satan; but toward the end of her life she often said, "My Saviour never left me." I doubt not that her end was peace. She was much respected by all who knew her, both English and Native. She has left two little-ones, whom, I hope, we shall be able to train up in the right way.

WANGAROA BRANCH STATION.

Report for the Year ending June 30, 1840.

The Gospel of Jesus Christ has been made known to the perishing Heathen, without much interruption. Our congregation has been large; more than our little chapel could contain. The attention of several to the Truth is very encouraging. Several additions have been

* These villages are on the Northern Coast, about twenty miles distant from Tépuna. They are, also, occasionally visited from the Wangaroa Station.

made to the number of candidates; and I hope that some of our members feed upon God's Word, and grow thereby.

Monthly visits have been made to the Natives of Matauri, Ngaere, Wainui, and Mahinepua, on the coast, and to the Natives contiguous to the Station. I trust the Natives at Matauri are advancing in the divine life. Some at Ngaere promise well: one has been admitted by Baptism into the Church at Kerikeri. A young man there told me, about three weeks ago, that he had been thinking very seriously of some observations which I made on a former visit; that he now knew that all earthly things have an end; that, however good they may be to-day, in a short time they will be worth nothing: "But," said he, "the Word of God continues good." This young Chief, before I left, gave into my hand twelve shillings, for three Testaments for himself and his friends, and one shilling for a Hymn Book. I called on Ururau about a week back. He expressed the joy he felt in the prospect of having a chapel near, where they might regularly attend Divine Service. Since the winter has commenced, the Pupuke, and other Natives up the river, have not been able regularly to attend.

I am happy to state, that a good number of Natives who have received books and slates from me have, by close attention, made considerable progress in reading and writing. The Schools in the Settlement have not succeeded so well as could be wished, for want of accommodations.

The Sunday Schools for adults and children have been pretty well attended, and have averaged from 200 to 300.

The number of persons who have been admitted to the Holy Sacrament is eight. During the year, seventeen adults and thirteen children have been admitted to the Ordinance of Baptism. The number of candidates for baptism is now considerable. One of them, a young woman, who could read well in the Testament, died last evening. Her stepfather says that her book was her daily companion. A little before her death, she said to him, "Will you continue steadfast?" She afterward called for "Mother";—the Natives call the Missionaries' Wives, "Mother,"—and then said, "It is ended," or "It is finished," and spoke no more.

Instruments are being raised up from among the Natives of Wangaroa, who are not only willing but able to exhort their
Nov. 1841.

countrymen. James Kepa Tupe, Paora te Oka, with some others, are making themselves useful. [Mr. James Shepherd.]

The following Extracts from Mr. Shepherd's Letters and Half-yearly Report shew the—

Progress of the Gospel—Caution exercised in the Admission of Candidates to the Ordinance of Baptism.

Sept. 10, 1840—Upward of thirty Native Men have been received into the visible Church of Christ; of some of whom, I hope that they have been united to Christ by a living faith. The number added to the Church during the past year is between sixty and seventy. We have endeavoured to act with caution in the admission of Candidates into the Church. We have, in the first place, examined their knowledge of the fundamental doctrines of the Gospel; and, secondly, the conformity of their actions to these truths. We have made especial reference to my own actual knowledge of the Candidates, and particular inquiry of those established Christian Natives who have given instruction to their countrymen. The individuals whom I had concluded to put off for another opportunity were objected to by their Native Teachers.

We have commenced the erection of a chapel, twenty-four feet long by seventeen feet wide, about four miles from our present Station. It will be contiguous to the Pupuke Natives, and about the centre of the European population residing in Wangaroa.

Nov. 16—I trust we are advancing in the Missionary Cause. Some of our Christian Natives behave exceedingly well; and there are many candidates for baptism, some of whom, I have reason to hope, are sincere. There are, however, tares to be found among the wheat. The New Zealanders are only children of a larger growth: they require *line upon line, precept upon precept*.

Dec. 31—Upward of sixty Natives have been baptized during the half-year. Average number of the congregations:—at the Station, 100; at Waipapai, 120.

PAIHIA.

Report of Pahia, for the Year ending June 30, 1840.

The Lord's-Day duties at Pahia have continued as usual, during the year. The Native Services are held at eight A.M., and at six P.M.; and an English Service at eleven A.M.

The Natives are assembled every morning and evening, at the chapel, to attend Prayers. The Bible Class has been continued, with little intermission. Of this we have good hope, many attending who are unconnected with the Settlement.

Eleven Native Girls have, during the past year, been instructed every morning, in the English Language, Reading, Catechism, and Accounts.

The Native Male School has met with much interruption, consequent upon the arrival of the Governor.

The Female Native School consists of the women and girls living with Mrs. Williams, and of occasional attendants not connected with the Settlement.

The Sunday School has been regularly continued. Average attendance: Males, 30; Females, 25; Infants, 14.

At Kororarika, still the residence of the Popish Bishop and his Priests, we have been enabled to continue two English and two Native Services. The attendance of both Europeans and Natives has lately very much increased, notwithstanding the efforts of the Papists to mar the good work.

At the Kauakaua, the congregation has increased to 300, and the attendants are regular. The Services at this place are held on Lord's-Day morning and afternoon, by one of the Christian Natives, or a Missionary from Paihia. From this place several Christian Natives proceed to the out-posts, every Lord's-Day morning.

The School has been chiefly confined to the Lord's Day, when all, both old and young, generally attend.

At Otuihu there has been a regular attendance of Natives for the greater part of the year; and a small boarded building, with a piece of ground, was purchased for the use of the congregation. Pomare strenuously opposed those Natives who inquired after the Truth, until his brother, the principal leader of this little band of Believers, and some others, left for Kaipara; since which time there has been a falling away.

At Owai, on the coast, near Wangaruru, there is an interesting party of Christian Natives.

Wangai, Waikino, Waiomio, Tirohanga, and Wangaruru, have been occasionally visited by ourselves and Christian Natives. Numbers continually come from a distance for examination, and we have great encouragement.

Numerous applications for books and slates have been made, by persons who

have come from a distance for Christian instruction.

The number baptized during the past year is 100.

When we look at the number pressing forward for admission into the Visible Church, and consider also the universal demand for the Scriptures and instruction, the state of the Natives calls forth the astonishment of those who may be disposed to make any inquiry. Even the enemies of Religion bear an unwilling witness, in complaining, that such is now the state of things, that the Natives will do no work on the Lord's Day.

[Rev. H. Williams.]

In his Report for the Half-year ending Dec. 31, 1840, Mr. Williams observes—

The number of baptisms during the half-year is 163.

In the course of the year 1840, many of the European inhabitants of Kororarika, feeling their own need of the means of Religious Worship, drew up and forwarded a Memorial, earnestly entreating that one of the Society's Missionaries might be located in that town, and engaging to subscribe liberally towards his support. It subsequently appearing that many Natives residing in that neighbourhood, and many others from the interior resorting thither for the purpose of trade, are exposed to peculiar temptation, and at the same time willing and anxious to receive religious instruction, the Committee have, as a temporary arrangement, complied with the request contained in the Memorial; and, accordingly, the Rev. R. Burrows is, for the present, stationed at Kororarika.

WAIKARE BRANCH STATION.

It was considered advisable, that more attention should be paid to the religious instruction of the Natives at Waikare, Wangaruru, Owai, and the Rawiti, than could be given in occasional visits from Paihia. Accordingly, on the 10th of April 1840, Mr. C. Baker changed his residence from Paihia to Waikare. Of his labours at this Branch Station, Mr.

Baker gives an account, in the following

Report of Waikare, for the Half-year ending December 31, 1840.

On the Lord's Day, Native Service is held morning and evening, together with a Bible Class, at Waikare; and Morning English Service. I hold a Lecture during the week; and have devoted one evening to a Bible Class, finding it to be the most simple means of instruction for the Natives. I have several times visited Wangaruru, Owai, and the Natives of the Rawiti; and have received a number of visits, for instruction. The Day Schools have not been attended with regularity, owing to the people being scattered among their plantations. The Infant School at Owai is promising, and the Sunday School has been well attended.

From the number admitted into the Church by baptism, the labours of the Christian Teacher are increased. The social and relative duties of the Christian have to be exhibited, and any deviation from those duties reprov'd. There is, we thank God, much to encourage. Scriptural Knowledge is increasing; so that good must follow, and the name of the Lord be glorified.

WAIMATE.

The Rev. R. Taylor and his family were called, in the course of the year, to endure heavy affliction. On the 22d of June, Mr. Taylor fell from a considerable height, and was for some time insensible. By the kind attention of Mr. R. Davis, and the timely application of appropriate remedies, he was mercifully restored. On the 12th of October, his eldest son, a little more than ten years old, was killed by a fall from a horse. His distressed parents, however, have been enabled to say, *It is the Lord, let Him do what seemeth Him good!*

Report of Waimate, for the Year ending June 30, 1840.

Many circumstances have occurred during the past year, which will have a lasting influence, either for good or evil, on the future destinies of the Natives of this country. Our Country has taken possession of the Islands; and we have seen great efforts made to establish Popery and Infidelity in the land, and to dis-

seminate the soul-destroying seed among our followers.

An unprecedented number of Candidates for Baptism have presented themselves; and far more than usual have been admitted to partake of that Sacrament. Though we can by no means say that these Christian converts have attained a high moral and religious standard, yet we see them maintaining a consistent deportment; shewing, by their reverence of the Lord's Day, their diligent use of the Means of Grace, their keeping the Commandments, and putting away heathen practices, combined with great love for the Word of God, that they really have the *fear of God* in their hearts.

During the year, the new Church has been put up and roofed, so as to allow of Divine Service being held in it.

The number of adults received into the Church at this place, by Baptism, during the year, is 566, and 199 children, including six Europeans; making a total of 765. The Native Communicants have averaged 200, and the European 18. Two English Services have been given every Lord's Day, at which there has been an average attendance of 80.

It has afforded us much pleasure to remark the holy jealousy of the poor Natives, lest they should partake of the Lord's Supper unworthily. Their consciences being extremely tender, they are not satisfied until they have unburdened themselves to us; and though they highly esteem the privilege of attending the Lord's Table, they often forego it, through fear of partaking unworthily. We have had much to encourage us. The Church of Christ is extending: Its foundation is a rock, and the gates of Hell shall not prevail against it. While it is our privilege thus to behold the advancement of the Gospel, we have still no reason to glory, but much to keep us humble, and to cause us to ascribe all honour and power to our adorable Redeemer. [Rev. R. Taylor.

We make the following Extracts from Mr. R. Davis's

Reports for the Half-years ending June 30 and Dec. 31, 1840.

June 30, 1840 — From the scarcity of labour, we have this season not been able to sow more than twenty acres of wheat. The Mill is still in charge of Mr. Wilkenson. During the year ending June 30, 71,525 lb. of flour were made; the principal part of which was used in the Mission, and by the mechanics and other

labourers connected with it. A considerable quantity of wheat was also made into flour for Natives and others.

For some time there has been much excitement among the Natives, from the introduction of the British Government: and although they have been treated, by his Excellency the Lieutenant Governor, with the greatest lenity and tenderness, yet they appear paralyzed. Scarcely any wheat has been sown by them this season; and every effort to arouse them to this important duty has nearly failed. But these discouraging circumstances will, I hope, prove only of short duration; as there can be no doubt of the progress of true Christianity in the district.

The School for Women and Girls, which has been kept by Mrs. Davis and her daughters, has fallen off during the last six months, from many of the Natives having left the Settlement.

Dec. 31, 1840—My catechetical duties have been much improved during the last half-year; partly by Mr. Clarke's removal, and partly by the extended influence of Religion. My Lord's-Day duties have been principally confined to the Waimate Congregations. I have also held Service at Tautoka, Mawe, Pirikotaha, Mangakauakaua, Kaikohi, Mangakahia, and Otana; and other outposts have been supplied by Native Teachers. My son William has attended to the Lord's-Day duties of the district of Taiamai, and has also instructed the Natives during the week.

My Week-day Meetings were, for some time, confined to Tuesdays; but as the number of Natives increased, I found it necessary to divide them, and to set apart Wednesday also for their instruction.

Unsettled State of the Natives.

The following Extracts from the Journal of Mr. R. Davis exhibit many of the discouragements, as well as the encouragements, attending Missionary labours.

It appears that, chiefly owing to the misrepresentations of some ill-judging or evil-designing Europeans, several of the Native Chiefs have betrayed symptoms of uneasiness, on account of the cession of the Sovereignty of the Islands, and the assistance which the Missionaries afforded to the Government in that necessary transaction. These feelings have been manifested by increased thoughtfulness and suspicion

on the part of the Natives, and, in one or two instances, by a disposition to commit acts of open hostility. The death of a Native Girl in Mr. Clarke's house, after a very short illness, furnished an occasion for one of these outbreaks, in which it is to be regretted that some of the Christian Natives joined.

June 11, 1840—The Natives are in a disturbed state, in consequence of an Infant-School Girl, who died on Lord's-Day morning, at Mr. Clarke's. A few days previous, some disagreement having taken place among themselves, she ran away. Mr. Clarke sent a man to bring her back, and the Natives attribute her death to the violence used by the man, in effecting his object; but the child doubtless died from a severe cold, which she took in consequence of it being a very wet day when she left Mr. Clarke's house.

June 19—This morning, a hostile party from Kaikohi arrived, led by John Heke. They made some very hard speeches against us. I saw that the poor creatures were under a delusion of the great Enemy; and that they could only be met in the spirit of Christ. Much forbearance was necessary. They found some difficulty in getting up the party, which was principally composed of the worst people. It was, however, painful to see them headed by a Baptized Chief, and many of the baptized among them. They had begun to suspect that we were in league with Government to take their country: this idea they doubtless got from Europeans. There certainly was much plausibility in some of their remarks; but, by a little management, combined with much forbearance, we were enabled to settle the point. They ordered all our working-people to leave us: should they do so, it will involve us in difficulties. After the matter was over, we sent them 100 lb. of flour from the mill, and Mrs. Clarke gave them some sugar; so that they soon appeared to be happy.

Influence of Christianity in the midst of Hostilities.

March 12—I went early to Taiamai, and found two fighting-parties in the field: peace between them was however restored, through the agency of Christian Natives. Some Natives, who were on their way to Taiamai to settle a point in dispute, which had originated solely with some Europeans, were met by another party, who fired upon them from three

directions at the same time—mercifully, without effect. Much forbearance was manifested by the party thus assailed; which I attribute entirely to the influence of Christianity, as it was headed by some very determined men. They, the attacked party, wished me to accompany them to Taiaimai; for although peace was made, yet they had much reason for suspicion. After having seen them safe among their friends, I visited the Natives who had committed the assault. They appeared glad to see me, and expressed their surprise that I had not arrived sooner. They said, that having their enemies within their reach, they were tempted to fire upon them; but that if a Missionary Father had been at hand, to have held them back, they should not have done so. I told them, that had I heard of it yesterday, I should have been with them. Amongst these people, Religion has little or no influence.

A Christian Chief tempted to Self-destruction.

Aug. 12, 1840—In visiting the sick, I found Timothy, a Chief, in a melancholy state. He said that his heart was the only part affected; and that was in consequence of his people having believed in God only with their lips, while their hearts were with the things of the world. He expressed a strong desire to be relieved from the burden of sin, and to depart and be with Christ. He asked, in the most simple manner, for the medicine which Europeans used to destroy life. I thus perceived the delusion under which he was labouring. I spoke of Christ to the poor man, who was truly hungering and thirsting after Him, and left him much refreshed.

Progress of the Gospel.

Feb. 2 — At Toutoka, my congregation was large; but at Mawe, small. I spoke affectionately to them at both places. Oh that those dear friends, whose hearts have been made to bleed on account of what has appeared in print against us and our Mission, could have witnessed the manner in which I was surrounded, on my road home, by those whose object it was to speak on religious subjects! It would have cheered their hearts, and called forth praises to the God of Glory.

Dec. 15—I met a large party of Natives, including Mihi, the widow of the late Chief of Ohaeawai. She has long been the principal support of Popery in her tribe: may she be taught by the Spirit of the Lord! Sixty-nine people

stood up to read the Scriptures: among them were three children of the three leading Chiefs of Taiaimai. These young people had attended no school, nor had they been taught by Europeans; yet they read as well as any that were present. A grey-headed old woman read so fluently, that I thought she knew by heart what she repeated. In order to ascertain this, I gave her a passage, which she read with equal fluency.

Dec. 20 — At the Lord's Supper today, 381 Natives partook of the Holy Elements. Our new Church could not hold the congregation: a hundred or more were at the windows.

Dec. 27 — This morning, 101 Adults were admitted to Baptism: the congregation was much larger than the Church could contain.

Conversation on the Subject of Religious Declension and Christian Experience.

Dec. 21—I met the Otana and Kalkohi Tribes, and others; and spoke to them seriously on the subject of their declension. They acknowledged their fault.

Hill remarked: "What you say of us at Kalkohi is very true. We have become forgetful. We have divided: some of us remain at Kalkohi, and some have gone to Punaketere"—a place about five miles south of Kalkohi. "A person at Kalkohi takes his fishing-tackle under his arm, and says to his wife, 'Take the children, and let us go to the river.' There he builds his temporary hut; shoots a pigeon, as bait for his eel-pot; and digs a hole, to put his fish in as he catches them. It is night: he sits down by the deep water. Having caught some eels, he goes to his family: the fish are cooked—they are sweet to the taste. He lies down to sleep, he awakes, he hastens to his fishing again. He forgets the book, which he put behind one of the stakes at the side of his temporary dwelling: he neglects prayer, and grows cold."—Another observed: "This is true; and while he remains in this state of forgetfulness, no strength gets possession of the soul, which soon brings forth a host of wicked children, such as, angry words, lying words, adulterous thoughts, &c."

Coleman observed: "I was brought up in great wickedness, as I have before told you. My father, at the earliest stage, began to teach me how to commit deeds of darkness: Whole nights were spent in teaching me incantations: this was done in much secrecy. As I grew up, I put them in practice, and was pleased to have

it in my power to destroy whom I thought proper: in this way I destroyed many. I was thus proceeding, when Broughton first took the Word of God to Kaikohi. I heard him speak the first and second time without effect. I went to the assemblies of the people, when they met for prayer; but it was to practise wickedness. Thus I proceeded, until Abraham came, and spoke to the people. I went to the assembly, and heard him say, 'Fear not: lay hold on the saving Word. Admitting that you are persecuted, or even stripped of your possessions, your souls cannot be injured thereby. Those who persecute you, together with all who will not believe, will be bound after death in the fire of Hell; but you will be saved therefrom.' These words alarmed me. I said, 'This is doubtless true: it is dreadful to be burnt; and, as he says those who believe will be saved, although they may be murdered here, I must consider on this subject. I know my father has been a murderer, and I have been a murderer: a time of retaliation may soon come, so that I must know more of the nature of this belief.' I attended Morning and Evening Prayers regularly; but was not satisfied. I went to live with you, in order to know what believing, so as to be saved thereby, was. You often gave a good word to others, and encouraged them; but for me you had no word of encouragement. You said that I was a very wicked man. This did not discourage me: I persevered, and have been enabled to proceed thus far. At present, I feel strengthened against sin; but I have weak parts."

KAITAIA.

Report for the Year ending June 30, 1840.

During the past year, 154 adults and children have been admitted to Baptism, and about 80 to the Lord's Supper. We trust that the greater part of them, from their attention to the Means of Grace, are making progress in the divine life.

On Lord's Days, the Service has been read morning and evening at the Settlement, and in the villages in the vicinity. The average attendance at our chapel has been between 300 and 400. Sunday Schools for men and women have been regularly continued.

The Schools for Native Men and Boys have been attended to by each of us in turn; but the attention of our Natives to the schools has often been interrupted by events which we could not controul.

Many of our Natives are continually leaving us for months at a time, because they cannot meet with that employment and remuneration which they can obtain at places where Europeans are numerous. We think, that although at present our Natives have not suffered much from the excitement which is caused by the influx of so many Europeans, yet ultimately they will be in great danger of losing that simplicity of character which they not long since so pleasingly possessed.

Our Settlement Natives have, during the last year, been severely taxed with the carriage of timber for the new Church. We are thankful to add, that it is now weather-boarded, and the roof completed: we hope in a few weeks to make use of it for Divine Service.

With regard to the outward prosperity of the Natives, we believe their state to be much improved. Since they have changed their diet, they have had much less sickness, and but few deaths have occurred. A great number of children have been born during the year, and very few have died. Many Natives have reaped much advantage by growing wheat.

A married woman, Alice Pua, lately died in the Lord, *full of faith and hope* in that glory which awaits the righteous. She had been a great sufferer for two years; but she fed on the Word of God as her portion, and there was scarcely a part of the Testament with which she was unacquainted. We could not visit her without admiring the grace of our Lord Jesus Christ, which, toward her, was indeed very abundant.

Our prospects of future usefulness are, upon the whole, cheering, should it please God to continue us to labour here. In conclusion, we praise the Lord for what He has done, and desire to trust Him for that which is to come.

[Mr. Wm. G. Puckey. Mr. J. Matthews.]

By a Letter from Mr. W. G. Puckey, dated June 12, 1840, it appears, that of the 154 Natives mentioned in the foregoing Report, as having been admitted to Baptism, 120 were adults. From the same Letter the following Extracts are made:—

Difficulty in obtaining Materials for building the New Church.

During the last twelve months, we have had great difficulty in raising our Church; being obliged to bring our timber four miles and a half, and there not being a horse-road to the place. The Natives

have very willingly brought all on their shoulders, until lately, when their patience became exhausted. We cannot complain of their backwardness, every other Station having either water-carriage or some other conveyance: indeed I must say, with thankfulness, that the Lord has very much blessed us in our Natives.

Advanced Civilization of the Chief, Noble Panakareao.

Our Chief, Noble, has become quite a European in his habits. He has a neat little weather-boarded cottage, which is furnished with tables and chairs like our own; and his food is much the same. He has purchased tea, sugar, and rice, from the European Settlers; and is as cleanly, with his wife, as any white persons, and in all respects as comfortable. He assembles his servants, and the people about him, morning and evening, for prayer; and all his concerns are conducted with the utmost order. His Excellency Governor Hobson has just visited this place: he, with his suite, supped at Noble's, and was vastly pleased with him.

In his Reports for the Half-years ending respectively June 30 and Dec. 31, 1840, Mr. J. Matthews thus speaks of the

Conversion of a Party of Natives who had embraced Popery—Continued Progress of the Gospel.

June 30, 1840.—At Waro we have met with considerable encouragement. A party of sixty, who had embraced Popery, have now become attendants on the Means of Grace. I have visited this and other parties on week-days, to hold meetings with them for religious instruction.

During the half-year, I have visited the Natives of Oruru, Parapara, and Parakerake; and am thankful to say, that, from the cordial reception with which I have met, I have reason to hope good has

been done, and that a blessing has attended our labours.

Dec. 31.—The newly-printed portions of Scripture, containing part of the Books of Daniel and Jonah, are highly esteemed by all who can read. There are nine Native Teachers, living in distant villages, for the purpose of teaching their fellow-countrymen to read the Word of God.

Report of the Press for the Year ending December 31, 1840.

The importance of Mr. Colenso's valuable labours, in connexion with the Press, becomes every year more evident. In the present circumstances of New Zealand, when so many of the Natives have acquired the ability to read—when so extensive a demand is made for books—and when so great an impression is produced on their minds by what they read, the Committee have felt constrained to comply with the urgent request of the Missionaries, to send out an additional press.

The following is a List of the Books, &c. composited and printed at the Mission Press, during the year ending December 31, 1840:—

- 10,000 Catechisms, 28 pp. 12mo.
- 2000 Lessons, 1 p. 4to.
- 1500 Title-page, 8vo. for parts of Testament.
- 11,000 Psalms, 126 pp. 12mo.
- 5000 Daniel and Jonah, 32 pp. 12mo.
- 2000 Calendars, 16 pp. 8vo.
- 6000 Sigs. I, O, U, large Prayer Book, 36 pp. 12mo.
- 200 each, Seven Proclamations, 1 p. folio.
- 200 each, Two Circular Letters, 1 p. 4to.
- 100 Notices, 1 p. 4to.
- 200 "Government Gazette," 4 pp. 4to.

The last four were printed for Her Majesty's Government. [Mr. W. Colenso.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Bishops of New Zealand and Jerusalem—On Sunday the 17th of October, the Rev. George Augustus Selwyn, D.D., of St. John's College, Cambridge, was consecrated BISHOP OF NEW ZEALAND, in the Chapel of Lambeth Palace, the Bishop of Barbadoes preaching on the occasion; and on Sunday the 7th of November, the Rev. Michael Solomon Alexander, Professor of Hebrew in King's College, London, was consecrated, in the same place, BISHOP OF THE UNITED CHURCH OF ENGLAND AND IRELAND IN JERUSALEM, when the Consecration Sermon was preached by the Rev. A. M'Caul, D.D.

The Archbishop was assisted in the Ordination of Dr. Selwyn by the Bishops of London, Lincoln, and Barbadoes; and in that of Professor Alexander, by the Bishops of London, Rochester, and New Zealand.

Gospel-Propag. Soc.—Rev. John Earle has been recommended to the appointment of Government Chaplain at Bathurst, in the Gambia—Mr. Walter Kyte Coles, of Trinity College, Dublin, has been appointed Junior Professor in King's College, Calcutta; and Rev. Arthur Leighton, M.A., of Caius College, to be Principal of the Seminary at Madras—Mr. R. Davy, B.A., of Worcester College, is employed as a Catechist

at Wellington, New Zealand, but will be Ordained as soon as the Bishop shall arrive in his Diocese.—Rev. James Coleman is appointed as Missionary to the Indians at Walpole Island, Lake St. Clair.

Church Miss. Soc.—Rev. G. C. Trimmell and Mrs. Trimmell, with Miss Sophia Bailey, embarked at London, on board the "Tigris," Oct. 12th, on their return to Ceylon.—Rev. Messrs. Graf, Rhodes, Frey, Gollmer, and Mr. Reynolds, with their Wives (p. 471), embarked at Gravesend, on board the "Roalin Castle," Oct. 28th, for Sierra Leone, and sailed the following day.—Rev. C. P. Farrar and Mrs. Farrar (p. 471) left London, to embark at Portsmouth, on board the "Diana," Oct. 29th, on their return to Bombay.—Rev. John Tucker embarked at Southampton, on board the "Oriental," Oct. 30th, for Alexandria, on his return to Madras, overland; and sailed on the 1st of November.—The First Annual Meeting of the *City of London Auxiliary Society* was held in the Egyptian Hall, on the 2d of November; the Lord Mayor in the Chair. The sum of 1731*l*. 18*s*. 1*d*. had been collected, from the formation of the Auxiliary, June 29, 1840, to Sept. 29, 1841. The Bishops of London and New Zealand moved Resolutions. The Bishop (elect) of Jerusalem was also present. The contributions amounted to 200*l*.—Rev. J. R. T. Lieder and Mrs. Lieder left Cairo, on board the "Great Liverpool," Oct. 22d, in consequence of ill-health; and landed at Southampton, Nov. 15th.

Baptist Miss. Soc.—Mrs. Ellis, wife of Rev. J. D. Ellis, of Calcutta, who returned (p. 428) in a debilitated state of health on the 23d of July, died in peace, at Exeter, on the 8th of October. Two little boys are left, waiting the hoped-for return of their father; whose state however, when he embarked on the 21st of June, excited much fear of the result in the minds of his brethren at Calcutta.

Irish Presb. Missions—The Church of Scotland has been promptly followed by the Presbyterian Church of Ireland; whose General Assembly have this year resolved on sending Missionaries to the Jews. It is stated in the "Missionary Record" of the Church-of-Scotland—

Although their Missionaries and ours will be sent from separate Churches, and supported by separate funds, yet the two Committees will so co-operate as to send their Missionary Agents to the same countries, where they will be joined together in one Church.

Colonial Church Soc.—The Committee have contributed toward an Assistant Chaplain at Smyrna—have sent 2 Clergymen, 3 Catechists, and 2 Schoolmasters, to South Africa—1 Clergyman to Australia—1 Schoolmaster, 1 School-

mistress, and 1 General Agent, to Nova Scotia—1 Catechist to Prince Edward's Island—and at each of these places have a Corresponding Committee.

WESTERN AFRICA.

Niger Expedition—Rev. Theodore Müller, Chaplain of the Expedition, writes, on the 19th of August, from on board the "Albert," in the River Nun—

We passed the bar of the river last Friday, the 13th instant, and have been very busy since in repairing our rudder. We are lying at anchor a few miles within the mouth of the river, where we have the sea breeze. We buried one of our men on the shores of this river, Mr. Back, the mathematical-instrument maker, who died last Sunday, from fever. I trust he died in the Lord. At present, we are, thank God! all well. The rainy season will now soon be over; but at present our people are very much exposed to the cold and wet. The river reminds me very much of the Nile: I hope the Niger water will be as good and pleasant to drink as that of the Nile: here it is brackish, on account of the tide. To-day we are going to leave this place for Iboo: whether we live or whether we die, we are the Lord's. Pray for us, that the Name of the Lord may be glorified by this Expedition, be it by life or by death.

INLAND SEAS.

Church Miss. Soc.—Mr. Muhlhausen (p. 392) in a Letter dated Aden, Oct. 8th, states, that, in consequence of the ill-feeling manifested at Tadjurra against Europeans, himself and Mr. Müller had been in danger of their lives; and that, at the request of his colleague and the British Agent, he left that place for Aden; Mr. Müller remaining there, not being permitted by the Authorities to accompany him.

Wesleyan Miss. Soc.—Rev. John Jenkins has quitted his Station in the Mysore Mission, in consequence of ill-health. He was to embark at Madras on the 4th of September last, on board the "Anna Robertson," to return to England. Miss Crowther, in consequence of permanent ill-health, was to embark with Mrs. Crowther and Mr. and Mrs. Jenkins and family.

WEST INDIES.

Baptist Miss. Soc.—Mr. and Mrs. Lloyd have arrived in safety at Montego Bay.—On the 11th of August the Rev. J. Dallewell, of Jamaica, three months after his arrival at Annotta Bay (p. 173) was called, by death, from his labours.—Intelligence has also arrived of the death of Mrs. Comfort, of Kettering, Jamaica.

Wesleyan Miss. Soc.—The death of the Rev. John Cameron, Superintendent of the Mission in Dominica, is announced in an Island Newspaper of the 25th of August. He was a faithful, laborious, and successful Missionary.

UNITED PRAYER ON NEW-YEAR'S DAY.

THE friend, who has called on his fellow-Christians to unite in prayer on the First Day of several successive years, has repeated his call on the present occasion. He enumerates, in his Address, various events of the last year, which have a favourable bearing on the especial subjects of prayer recommended in his preceding Address; viz. The State of the Jews, the Condition of the Eastern Churches, and the Civilization of Africa. He considers these events as affording ample encouragement to persevere in enlarged prayer, for the abundant grace of the Holy Spirit to be poured out on all efforts to promote the Kingdom of the Lord.

Missionary Register.

DECEMBER, 1841.

Biography.

DEATH OF A NATIVE YOUTH, AT SIERRA LEONE.

THE Rev. J. W. Weeks furnishes the following report:—

The following account of a Youth who was formerly a scholar of mine at Regent, then sent to the Christian Institution at Fourah Bay, and afterward employed in the Mission as Assistant Schoolmaster, may not be uninteresting. About four years ago he was dismissed from our service for improper conduct, and soon associated with very wild and wicked companions. At the end of twelve months, he knew, from sad experience, that *the way of transgressors is hard*; for he was then reaping the bitter fruits of a debauched life. During a long period, neither his poverty nor his sufferings made any impression upon his awfully hardened heart. At length, his disease rendered him unable to leave the house; and soon after, he was altogether confined to his bed; which he never after left, until he was conveyed to the house appointed for all living.

About two months before his death, he began to think seriously of his lost state, as a vile sinner against God. He told me he now felt what it was to have wilfully offended God; "because," he added, "I knew that I had been rightly instructed in my duty to God." I endeavoured to direct his mind to Jesus, whose blood *cleanseth from all sin*; but his wilful sin, he concluded, would for ever shut him out from the hope of the Gospel. The next time I called to see him, he appeared to be a little comforted, entertaining a faint hope that he might yet obtain mercy from God. He then wished me to read to him, and engage with him in prayer.—I trust these means were blessed to him. His gay and dissipated companions never went to see him, or afforded him any relief: he was consequently dependent on charity, and his poor aged parents, for his support. At length, he became a mass of corruption:

it was exceedingly trying to be in the room where he lay for ten minutes.

As he approached the time of his departure, he became daily more interesting. On the morning of his death, he sent a message to me, saying that he wished very much I would come and see him immediately. I accordingly went; but could not perceive any change in him since the week before, except that his severe pains caused him to groan aloud. He addressed me in a solemn and confident manner, saying that he felt assured he should die that very day. "I have, therefore, sent to tell you, first, that I have a sweet and blessed assurance of my acceptance with God; and that Jesus Christ is revealed to me as my Saviour; so that the joy I now feel makes me almost forget my great bodily pains." He then repeated several precious promises of God to His people, for he was well acquainted with his Bible; and then requested that I would allow his body to be taken into the church, for the Funeral Service. When I assured him of my readiness to do so, he chose two hymns, from the Cottage Hymn Book, to be sung: and then added, "I make bold to ask of you one more favour"—still affirming that he should certainly die and be with Christ that very day—"I very much wish you would preach a funeral sermon for me next Lord's Day; and tell my sinful companions, that it is my dying wish that they would forsake their wicked ways, which I hear they are now pursuing. Tell all the school-children to be diligent in serving God: tell everybody to serve God truly and faithfully; then they will be happy, when they come to die." After making a few other general requests, he said, "Now please to pray with me." He died in less than one hour afterward.

HOPEFUL DEATH OF A LITTLE GIRL, AT SIERRA LEONE.

The Rev. J. W. Weeks states in his Journal—

Another circumstance, which occurred in Regent last January, will be interesting. A school-girl, twelve years of age, had frequently been prevented from attending school by repeated attacks of illness; but she was now brought so low, as to give very little hope of recovery. When she revived a little, she would frequently ask me whether I thought she would recover. I always replied in a doubtful manner, and exhorted her to pray to Jesus Christ to forgive all her sins. I then asked her, "Are you a sinner?" "Yes, a very great sinner; but Jesus Christ has said, *Suffer little children to come unto me.* I hope He will save me.

I think I shall die soon." In the morning of Jan. 26th, about four o'clock, she grew much worse, and sent for me. I arose, and went to her immediately; and found her in a dying state, yet quite sensible. She said, "I hope the Lord Jesus Christ has pardoned all my sins: I shall soon be in heaven, with my Father." During the time I remained with her, she held me fast by the hand. She requested I would pray with her. I did so, and left. I had scarcely reached home, when her parents sent me word that their child was no more. How important, I thought, is that command, *Whatsoever thy hand findeth to do, do it with thy might.*

DEATHS OF PIOUS NATIVES IN TINNEVELLY.

May 18, 1840—I to-day found that the widow of a poor man who died here three months ago had not yet been out of the house, not even to church. This being a relic of Heathenism, I told them it could not be allowed; and sent for the poor woman, who came ashamed, and covered her face during the whole time of Service. Her case led me to speak of the sufferings of this life, and the glory that will follow to the true believer. May the Lord render it a comforting word to her in her affliction! Widowhood, in this country, is an affliction indeed.

Her husband seems to have been a truly pious man. Before coming under Christian instruction, probably feeling that Heathenism was unsatisfactory, he went to hear the Mahomedan Service, and professed himself to be a disciple. But before he was prepared to join them altogether, he heard the Christian Doctrine, and embraced it, regularly attending the Means of Grace, and maintaining a good moral character. During his illness, he shewed great delight in Religion, was thankful for the instructions of the Catechist, and professed a great willingness and desire to leave this world. After having exhorted his family to steadfastness in the faith of Christ, he made an effort to rise upon his knees and engage in prayer to God; when his weakness overpowered him so much, that he sunk and died, committing his soul to God, as we have every reason to hope, in the humble confidence of faith. [Rev. G. Pettitt.

August 27—At noon, our pious Catechist Sinnappen entered into his eternal rest, and the Burial Service was performed by me in the evening. During his illness we visited him frequently, and directed him to the Heavenly Physician. Although he spoke very little, I observed him to seek diligently for mercy and comfort from Jesus and His Word. He said that he looked to Jesus alone to give him true repentance, to purify his soul by His blood, and to take him to His Kingdom. His daughter was his constant reader. In a conversation which I had with him yesterday evening, he confessed that he was much concerned about his wife and daughter; and wished to see his son Devasagayam, now in the Grammar School. He said, however, that he would cast this burden upon the Lord, and pray to Jesus to preserve his family in the right way, and bring them to glory, where he hoped to be, through His infinite mercy. He desired me to administer to him the Lord's Supper. As I had no wine with me, and did not suspect that his end was so near, I promised to administer it next Lord's Day. This morning he directed his daughter to read to him from the Golden Treasury—a valuable present to him from the Rev. J. Tucker; and as he was not able to pray himself, he desired his daughter to read the Lord's Prayer. A few minutes after, he repeated thrice, "Lord Jesus, save me!" He spoke no more, as convulsions began. I saw him afterward, but could only commend his

redeemed soul to Jesus. He was one of our converts at Mayaveram. The late Rev. G.T. Bärenbrück and myself, believ-

ing him to be a real Christian, employed him as a Reader in the Mission.

[Rev. J. Devasagayam.

DEATHS OF PIOUS NATIVES IN NEW ZEALAND.

Jan. 8, 1840—At Mawe, I visited a man who has but a short time to live. His mind is peaceful and happy. During health, he was generally dull and heavy: now his mind appears to be clear, and his evidences bright. He said, "It is true, it is not always noon in my heart; for at times my pain is so great, that I feel impatient to depart." At Toutoka, also, there is a person lying very ill; and he, too, is in a pleasing state.

Feb. 23—I hear that a sick man has been removed from Kaikohi. When I first visited him, I found him much depressed in spirit, on account of his sins: he appeared fearful of the consequences. When I saw him the second time, he remarked, "When you came here some time ago, you cheered my heart; but I am still fearful." I now spoke to him of Christ; when his countenance brightened up with hope, which, I trust, never left him. I saw him for the last time on the following day, and he possessed peace. He is now, I trust, praising Redeeming Love.

Sept. 13—A young woman, baptized by Mr. Taylor the other day at Pukenui, has not many days to live. Her conversation is that of a Believer in Christ. I shall probably not see her again, until we appear in the presence of God. These are solemn seasons.

At Mawe, after Service, I visited Ellen, the late Broughton's daughter. In appearance, she is better; but disease is making fatal inroads on her delicate constitution. She did not appear so anxious about her personal salvation as the other young woman; but I hope she is equally secure in Christ. At her house, I met an interesting Christian party. I trust the Lord was among us.

Oct. 18—I visited the sick at Kaikohi, and held Afternoon Service. David Taiwanga's second wife appears to be drawing near her end. Her complaint is consumption, brought on by carrying fencing timber, while David, to his disgrace, attended John Heke in the "fight" which he brought against Mr. Clarke on account of the death of the Infant-School Girl. The poor woman has, I trust, found mercy through the death of Christ. I spoke very seriously and severely to David, who appeared penitent.

Nov. 1—This morning, a messenger came to inform me that Ellen had departed this life. She is now, I trust, with the Saviour. Previous to her illness, I believe she was in earnest: during her illness there appeared to be a heaviness of thought, which I trust was only the effect of disease.

[R. Davis—*Wolmait.*

DEATH OF A FEEJEE FEMALE.

THE Rev. David Cargill, at the Anniversary of the Wesleyan Missionary Society, related some affecting particulars of the last days of a Young Woman among the Feejees.

A sister of one of our domestics, a female about 17 or 18, became the victim of consumption. She was a servant of the Queen of Rewa. The Queen, although she has on most occasions been very kind to the Missionaries and the members of their families, has not yet embraced Christianity. When informed of that person's sickness, she said, "Throw her into the river to the sharks: she is of no use to us: she is useful only as food for the sharks!" The poor girl betook herself to the Missionaries Premises. She heard that the Missionaries were the friends of the Heathen. She heard that the Missionaries and their wives were the friends of the aged, the

sick, and the abandoned. She was there for some days without our knowledge of the fact; but frequently seeing an invalid about the premises, we made inquiries, and were told who she was, what the Queen had said respecting her, and what was her design in taking up her abode in our premises. We received her. We endeavoured to do for her every thing in our power; but we saw, that although by our efforts we might perhaps alleviate her pain and prolong her existence a little, the disease would triumph over every exertion. We informed her of our opinion. We urged on her the necessity of receiving the truths of Christianity. She did

so: she listened to instruction. It was not much that she could learn; for after she came to our premises she had not many weeks to live. She was too weak to learn to read. From time to time our wives and ourselves visited her. We told her, that, by nature, she and all mankind were sinners; that all sinners must repent; that they must believe in the Lord Jesus Christ; and that God, for Christ's sake, would pardon her sins if she did so with all her heart believe, and after the death of her body would take her soul to heaven.

This was the substance of what she knew; and, on the afternoon of her death, when summoned to stand about her dying

mat, she said to her sister, "Sangole, you are a bad girl: your actions are bad: they are bad to God: they are bad to Jesus the Son of God, the Saviour of sinners. If you do not abandon your bad actions, Jesus will not take you to heaven. Heaven is a good place; but you cannot go there, while you continue to perform such bad actions. Abandon such conduct: listen to the instructions of the Missionaries, and then you will be made happy for ever!" She had not time or opportunity to manifest her repentance by her subsequent conduct; but we had no reason to doubt her conversion.

Proceedings and Intelligence.

ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

	Year.	Income.		Year.	Income.
		£ s. d.			£ s. d.
ANTI-SLAVERY.					
British and Foreign.....	1840-41..	4031 1 9	Hamburg	1839-40..	659 15 0
BIBLE.					
American.....	1840-41..	24762 12 0	Lausanne	1839-40..	745 15 0
American & Foreign (Baptist).....	1840-41..	5480 3 2	London	1840-41..	80100 12 11
British and Foreign.....	1840-41..	101392 9 2	Netherlands	1839-40..	7000 0 0
Edinburgh.....	1840-41..	2908 7 5	Scottish.....	1840-41..	2745 15 6
French Protestant	1840-41..	908 0 10	United Brethren.....	1840 ..	14786 13 1
French and Foreign.....	1840-41..	4176 12 6	Wesleyan	1840-41..	90182 8 8
Hibernian	1840-41..	4545 15 1	SEAMEN'S.		
Merchant Seamen's	1840-41..	770 12 7	American Seamen's Friend ..	1840-41..	8656 5 0
Naval and Military	1840-41..	3311 17 11	British and Foreign Sailors' ..	1840-41..	2649 12 11
Trinitarian.....	1840-41..	2656 15 3	Destitute-Sailors' Asylum ..	1840-41..	959 0 0
EDUCATION.					
American.....	1840-41..	13148 13 5	Destitute-Sailors' Home.....	1840-41..	6165 0 0
American Presbyterian Board.....	1840-41..	4120 8 6	Episcopal Floating-Church ..	1840-41..	370 0 0
American Sunday School	1840-41..	14534 11 4	TRACT AND BOOK.		
British and Foreign School	1840-41..	5735 6 4	American Tract	1840-41..	20617 7 2
Eastern-Female Education	1840-41..	1669 17 1	American Baptist Tract.....	1839-40..	1793 2 6
Home & Colonial Infant Sch.....	1840-41..	1905 7 4	American Boston Tract	1840-41..	5916 17 8
Irish Sunday School	1840-41..	2684 8 9	Church-of-England Tract	1840-41..	428 4 11
Ladies' Hibernian Fem. Sch.....	1840-41..	2195 14 11	French Protestant Tract	1840-41..	987 8 2
Ladies' Negro-Children Educ.....	1840-41..	1625 10 3	Irish Tract and Book	1839-40..	3024 1 4
National Education	1839-40..	18830 14 5	Prayer-Book and Homily	1840-41..	2889 15 0
Newfoundland School.....	1840-41..	4148 7 10	Religious Tract.....	1840-41..	57820 9 10
Sunday-School Union.....	1840-41..	10817 12 1	MISCELLANEOUS.		
JEWS'.					
London	1840-41..	24408 13 5	Aborigines-Protection	1840-41..	400 0 0
Church-of-Scotland.....	1840-41..	3589 18 3	African Civilisation	1839 ..	1044 16 0
MISSIONARY.					
American Board (Congregat.).....	1839-40..	50352 6 0	American Colonisation	1840-41..	12184 10 6
American Baptist	1840-41..	16135 10 6	British & Foreign Temperance ..	1840-41..	555 9 1
American Episcopal	1840-41..	4990 8 4	Christian-Instruction	1840-41..	1272 12 7
American Methodist	1840-41..	29147 0 6	Christian-Knowledge	1840-41..	89737 15 6
American Presbyterian	1840-41..	13974 6 6	Church Pastoral-Aid	1840-41..	15955 16 5
Baptist	1840-41..	26650 17 2	Clerical Aid	1840-41..	7818 0 0
Baptist (General).....	1840-41..	2270 8 2	Colonial Church	1840-41..	1757 16 6
Berlin	1839-40..	2815 16 0	District-Visiting	1840-41..	459 14 0
Church	1840-41..	91471 17 1	Foreign-Aid	1840-41..	1277 17 9
Church-of-Scotland	1840-41..	8315 8 9	Hibernian (London)	1840-41..	9417 19 3
Dresden	1839-40..	1149 2 0	Irish Soc. of London & Dublin.....	1840-41..	4127 0 0
French Protestant.....	1840-41..	355 11 0	Irish Scripture Readers'	1840-41..	2520 5 2
German Evangelical	1839-40..	4930 0 0	London City-Mission	1840-41..	4822 14 2
Glasgow African	1840-41..	1649 0 0	Lord's-Day Observance	1840-41..	853 14 7
Gospel-Propagation	1840 ..	66213 8 3	New B. and F. Temperance ..	1840-41..	3220 12 2
			Peace.....	1840-41..	1579 8 2
			Reformation	1840-41..	1744 18 6
			Suppression-of-Intemperance.....	1840-41..	818 17 4
			Total.....		£1,058,515 15 0

United Kingdom.

CHRISTIAN-KNOWLEDGE SOCIETY.

REPORT FOR 1840-41.

Issue of Books and Tracts from April 1840 to April 1841.

Bibles	144,687
Testaments	136,024
Prayer-Books	372,328
Psalters	8,996
Other Bound Books	319,209
Tracts	2,956,700
Total	3,937,944

*State of the Funds.**Receipts of the Year.*

	£	s.	d.
Annual Subscriptions	15178	3	8
Benefactions	4068	5	7
Legacies	1471	13	5
Dividends and Interest	6173	3	5
Rent	137	10	0
Old Building Materials, Queen St.	247	2	3
	27275	18	4
On account of Books	61454	6	3
Ditto from Government	1027	10	11
Total	£89,757	15	6

Payments of the Year.

	£	s.	d.
Books, Paper, Printing, Binding	75751	4	1
Books issued gratuitously	5633	15	0
Books on account of Charities	325	7	8
Books for Committee and Office	147	1	3
Copyright &c. of Tracts	118	5	0
Home Grants for Churches and Chapels	150	0	0
Ditto for Schools	50	0	0
Scilly Mission	761	9	11
Grant to National Society	5000	0	0
Grant as endowment for support of Clergymen in the Scilly Isles, Newport Charity School	4000	0	0
Remainder of Grant to Society for Prop. Gospel, for Instruction of Negroes in West Indies, Foreign Grants	5000	0	0
Foreign Translation Fund	7445	5	7
Annual Reports	1095	0	0
New Building	918	2	4
Salaries, Rent, Taxes, Office Expenses, Depository, & Sundries	1792	10	0
	7296	12	6
Total	£115,533	1	6

Miscellaneous Notices.

The net Receipts of the Year are greater than those of the preceding by the sum of 2530*l.* 11*s.* 9*d.* The Legacies have been nearly the same as those of the last year. There has been an increase of 2184*l.* 10*s.* 10*d.* in the Sale of Books; of which 930*l.* 11*s.* 11*d.* has been in the Retail Department: the loss to the Society on the Books sold has been 13,641*l.* 4*s.*

5*d.*; of which the sum of 5968*l.* 15*s.* is on the sale of the Nonpareil 12mo. Bible and Brevier New Testament, issued at 1*s.* 6*d.* and 6*d.* each, principally for the purposes of Schools. The Committee state—

The Depository, 77 Great-Queen Street, continues to afford the advantages which were contemplated on the occasion of this department being established.

A dépôt has been formed for School-Stationery, Maps, Globes, Slates, and the several articles required in Schools. It is added—

For the better regulation of the general transactions of the Society, it is requisite that all applications in the department for school-articles should be made separately from those transmitted for the Society's Books and Tracts; that no application should be made except for the purposes of Schools; and that each application must be accompanied with a remittance for payment of the amount.

An Address has again been presented to her Majesty, and Petitions to both Houses of Parliament, in the same terms as given at pp. 498, 499 of our last Volume, calling attention to the great want of Church Accommodation in various parts of England and Wales.

The Members admitted during the year were 1021, of whom 263 were Ladies.

Grants were made to Ireland of 2200 Prayer-Books, and of other Books to the value of 480*l.*

Toward the Building of Chapels in Scotland, 300*l.* has been granted, and 25*l.* for Books.

A Grant of 250*l.* has been continued, for the year 1841, for the Spanish Protestant Schools at Gibraltar.

Since the last Report, 26 Books and Tracts have been placed on the Society's List, and 62 Publications have been added to the Supplemental Catalogue.

The Report of the Foreign Trans-

lation Committee appeared in our Number for August, pp. 360—362.

CHURCH-OF-ENGLAND TRACT SOCIETY.

TWENTY-NINTH REPORT.

Summary of the Year.

CONTRIBUTIONS, 113*l.* 18*s.*—Sales, 314*l.* 6*s.* 11*d.*—Tracts issued: by Sales, 125,628 in separate Tracts, and 4714 in bound Volumes; and by Grants, 4941: Total, 135,283—Tracts printed: 184,100—New Tracts published: "The Life and Happy Death of Mary B.:" "A Parish Minister's Address to Masters of Families, on their Duty toward their Servants; with especial reference to Agricultural Labourers:" "The Value of the Ordinances of the House of God, illustrated in the Life and Happy Death of Mary Anne Hill, aged Twenty Years:" "Christ Glorified in the Happy Death of a Little Boy."

Testimony to the Usefulness of the Society's Tracts.

A Clergyman in a rural district writes—

In the course of twenty years' ministerial labour, the addresses founded on the Offices of the Church, and that precious Tract, the utility and acceptableness whereof must, I am persuaded, be only partially known till the day when the knowledge of salvation thereby conveyed shall be confessed by many a brand snatched from the burning—I mean "The Churchman on a Sick Bed"—have often enabled me to call forth the latent affections of my simple cottagers to their Mother-Church, and convinced them that a Saviour was the glory of her ministrations, and that salvation was to be found in HER communion, as full and as free as their necessities could require. The papers on Neglect of Church, on Profitable Attendance, Recovery from Sickness, and the like, are also most useful and beneficial.

The Society opposed to the Infidelity and Errors of the Times.

Though religious knowledge is more diffused than ever, yet a vast and teeming population, the want of a greater extension of the parochial system of instruction, the fact that increased Education of whatever kind has excited an uncontrollable desire for knowledge in all classes of the people, the awful truth that

the enemies of God and of man are turning this bias of the mind and this feature of the times to the worst account—all confirm the conviction, that now, if ever, Religious Truth and Scriptural Principles should be disseminated in forms best adapted to meet the prevailing evils of the day, and in some measure, by the grace of God, to arrest their progress.

Infidelity, under the specious name of Socialism, enlisting itself on the side of the depraved passions of our nature, of the delusive anticipations of ease and enjoyment from sensual gratifications, has of late stalked forth with the most emboldened effrontery, through the land; spreading pestilential blasphemies and soul-destroying poison. Thousands of its Tracts have been distributed; and already many wretched and hopeless death-beds, with sad and agonizing groans of the dying, have attested its baneful and frightful consequences.

Error, again, in another and more subtle form, has invaded the Church itself: the traditions of the early ages have been placed in undue prominence: the distinctive and saving truths of the Gospel have been merged in the signs and symbols of their conveyance. Your Committee therefore feel, that, in these circumstances, they are not only imperatively called to increased vigorous effort in the cause of this Society, but that they have every reason for gratitude, in knowing that the doctrines and precepts which they have been enabled to teach and inculcate in their Tracts, have been drawn, not from the traditions of men, but from the Word of God. And they are only more thoroughly convinced, that the Reformers of the sixteenth century, who, under God, re-constructed the Church of this land and cemented it with their blood, were men, who, of all others since the days of the Apostles, evinced in their writings the truest acquaintance with the mind of the Spirit, and the deepest insight into the Scriptures of God; and that, in making those writings and formularies, which they have left behind them, the platform of the publications of this Society, your Committee feel assured that they do most truly build upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone.

BAPTIST MISSIONARY SOCIETY.

THE result of a late inquiry into the Society's Funds is thus stated:—

Excess of Expenditure beyond Income.

The Expenditure for the current year cannot be estimated at less than 24,000*l.*, with a certain necessity of future augmentation; while the available Receipts of the year can hardly be rated at more than 18,000*l.*

Full inquiries were made into the manner in which this expenditure had been incurred; and it became evident to the Committee that the outlay was occasioned by most important foreign labours.

Such labours they could not for a moment think of abandoning, until every practicable effort had been made for their support; and they came unanimously to a Resolution, that measures be immediately adopted for the purpose of raising the income to the necessary amount.

Measures recommended for raising the Society's Income.

—That all the Churches of our Denomination in England, Wales, Scotland, and Ireland, which have not made any collection for the Mission, have its claims laid before them, and be earnestly requested to come forward to its help.

—That in all Towns and Cities throughout the Country, in which there are no Churches of our Denomination, attempts be made to hold Public Meetings; or, if that be impracticable, to collect Subscriptions and Donations on behalf of our Society: the Sub-Committee believe that, in many of these Towns, there are friends of Baptist sentiments, and that others will be found there willing to render aid to our Society.

—That all the Subscribers to our Society, in Town and Country, be reminded of its success and necessities, and how much the doubling or other increase of their subscriptions will tend to remove its difficulties and confirm its usefulness; and that they be, therefore, earnestly entreated to increase their Annual Contributions.

—That affluent individuals be applied to for extra donations; that the wealth which God has bestowed on them may, in a proportionate degree, be consecrated to the very highest and noblest purposes of Christian Benevolence.

—That the Subscribers be reminded of the desirableness of their children becoming subscribers also; and that attention be directed to Boarding and Sunday Schools, that the efficient aid of the Teachers may be secured, and that the young persons there instructed may have the opportunity of contributing, and thus, in early life, form habits of generosity to the Missionary Cause.

—That application be extensively made to obtain new Subscribers, especially to the members of our Churches and attendants with us on Divine Worship, and to persons able to give and known to be friendly to the improvement of mankind in piety and happiness.

WESLEYAN MISSIONARY SOCIETY.

IN addition to the Circular given at pp. 446, 447 of our last Number, the following Postscript has been issued:—

Debt of the Society.

The embarrassed state of the finances arises from a great excess of the Expenditure over the Income, during the years 1838, 1839, and 1840; and amounting, as on December 31, 1840, (even if the temporary Loans and Advances to the Foreign Stations in that period were all immediately re-funded,) to the formidable sum of more than THIRTY THOUSAND POUNDS, on which Interest is at present paid. A systematic and simultaneous effort must soon be made for the extinction of this debt.

All sums recently contributed, or which may hereafter be contributed, for the specific purpose of reducing the debt, as it stood at the close of 1840, will be separately announced, and carried to a distinct account, which has been opened under that head.

Future Average Income and Expenditure.

Experience has proved that the regular Income has fallen short of the probable amount of the regular and unavoidable Expenditure, for the due support of our EXISTING Missions, by at least TEN OR TWELVE THOUSAND POUNDS per annum. To remedy this evil, by re-calling from their posts of successful labour a considerable number of Missionaries, and abandoning Stations, won at much expense of money, life, and toil, is an expedient for which, the Committee are assured, neither the judgments, the consciences, nor the Christian sympathies of our people, are at all prepared—an expedient, to which, in fact, the most decided hostility has been almost universally expressed. It only remains, therefore, that—

Future Expenditure should be diminished.

This should be done so far as may be found practicable without relinquishing any material portion of our existing foreign work. This can only be effected, and that but partially and very gradually, by the increased efforts of the Foreign Stations to obtain larger pecuniary supplies from

their own local resources, so as to lessen their several amounts of annual claim on the funds of the Parent Society. To this object, the Committee have, for some time past, assiduously and perseveringly directed their best exertions. Some of the Stations and Missionaries have at once responded most nobly to the representations addressed to them; and others, it is hoped, will soon follow the example. In this way, considerable relief from the present pressure may, at no very distant period, be reasonably anticipated.

Annual Income should be largely increased.

This must be effected by a greatly INCREASED AMOUNT of stated contribution from present Subscribers—by a strenuous and universal endeavour to obtain NEW SUBSCRIBERS—by re-organizing, wherever it is needful, EXISTING BRANCH-SOCIETIES, and forming new ones, at every Preaching-place, SMALL AS WELL AS GREAT, in every Circuit—by diligently re-canvassing every neighbourhood, dividing it into small and manageable Collecting Districts—by engaging a larger number of Collectors, both stated and occasional, and both male and female, adult and juvenile—by enlisting children, especially the children of Sunday and Daily Schools, as well as of Boarding Schools, connected with us, in this Sacred Service—by adding to the names of Heads of Families those of their Wives and Children, in the List of regular Contributors to the Mission Fund—and by facilitating the payment of larger Annual Subscriptions, whenever it may be deemed a convenience, by the plan of Quarterly or Half-yearly Instalments, to become due at fixed and stated periods of the year; always remembering, that the EARLIER in the year any Subscriptions can be collected, and forwarded to the General Treasurers, the more will the funds of the Society be eventually benefited. We are thankful to state, that in most parts of London, in Lincolnshire, in the Exeter and Devonport Districts, in Liverpool, and in parts of Cornwall, which have been recently visited by Special Deputations, for the purpose of recommending these and similar plans, the prospect of ultimate success is exceedingly encouraging. We entreat all the Auxiliary and Branch Committees to meet forthwith, and to carry them, as far as practicable, into full operation in their own localities. On THESE efforts, mainly and principally, the continuance of our existing Missions, and still more

the extension of them, so as to meet new openings, must, after all, depend.

NATIONAL EDUCATION SOCIETY.

THIRTIETH REPORT.

Connection of Religion with Education.

A CONVICTION is daily gaining strength throughout the country, among all classes and parties, that the instruction of the people, to be useful and effectual, must be inseparably interwoven with religious principle.

A similar impression is becoming more prevalent among the promoters of Education on the Continent. The numbers are increasing, who perceive that any system of tuition excluding Christianity is not merely neutral, but absolutely antichristian; that the parts of Christianity most likely to be disputed must often be the most important; and that to proscribe any portion of Scriptural Truth, and to withhold it from the young, not because it is unsuitable to their age and capacity, but in order to disarm opposition, produces very little of the good intended, while it leads to the most serious evils.

Measures for the Extension of National Education.

In consequence of the arrangement made by the Archbishop of Canterbury with their Lordships of the Privy Council, the objections which prevented the Committee from recommending cases to Government were removed; and the following communication, addressed to the Archbishop by the Marquess of Lansdowne, was forwarded to the Committee by His Grace:—

I can engage in the terms which your Grace put upon paper to-day, that the Committee of Council will continue to receive recommendations from the Committee of the National Society; and can confidently assure you, that, though not precluded from considering others, they will, in every instance, be listened to with the greatest attention and desire to comply with them, so far as the circumstances of the case and the means at their disposal will admit.*

On the 12th day of November 1840, their Lordships communicated a Resolution, that all the resources of the applicants must be exhausted before the Public Bounty was resorted to. In this arrangement the Committee readily acquiesced,

* The only Inspector as yet appointed, conformably to the above arrangement, by Her Majesty in Council, is the Rev. John Allen, M.A.

and have ever since made their grants prior to any apportionment of the Parliamentary Vote.

Owing to circumstances which it is not necessary to repeat, the Committee have been obliged in so many cases to revise their grants, that it will be a clearer and more satisfactory method to include the grants for three years in one statement. The whole number of cases is 556: the total sum granted is 34,006*l.*; and the number of scholars accommodated 96,291, being more than twice the number added in the three preceding years.

The total number of places in which schools have been united within the last year amounts to 215; sometimes three in each place. To this enumeration of schools taken directly into union, should be added a still greater number united indirectly through the Diocesan and District Boards.

Factory-Children Education.

On considering the whole question of Factory Education, as it now stands, the Committee resolved to make exertions corresponding to the crisis; and not only to give, in certain instances, a larger amount of aid, but to give it in a form different from their established practice. Instead of confining themselves, as on other occasions, to grants on a moderate scale, in proportion to local efforts, and only toward building and fitting up school-rooms, they resolved to institute one Model Factory School of their own, on an extensive scale and completely organized, even though a large share of the expense must devolve on the Society; and also to contribute, in a few cases, toward the support of a Master and Mistress, as an experiment for two years; especially where a Sunday-School Room was already in existence, and where little more was requisite than some additional accommodations, together with aid toward the salaries of Teachers, in order to have week-day instruction for factory-children satisfactorily established and maintained.

Inspection under Church Authority.

The Committee have great pleasure in referring to the appointment of the Rev. Edward Feild, M.A. to the office of Inspector of National Schools. Having entered on the duties on the 10th of May 1840, he continued his examination of schools throughout Wilts and Dorsetshire till the 10th of August; and during that period inspected 143 schools, making "a
Dec. 1841.

full and particular report on all and each of them, except the Sunday Schools, according to a previously-prepared form, with the addition, in every case, of some general observations."

The Committee are now enabled to announce the appointment of the Rev. George D. Hill, M.A., and the Rev. Henry Hopwood, M.A., who have been recommended to them, on high authority, as eminently qualified for the duty of Inspectors.

Model School.

The course of instruction has this year been still further extended; and visitors from time to time may see that a considerable progress is made, by means of changes wisely and gradually introduced. A gallery has been erected; and the explanatory part of the religious instruction is no longer given in any degree by Monitors, but entirely by the Master, to whom, as a Clergyman, that department especially belongs. Geography and Linear Drawing have been introduced: the elements of Grammar are taught to one-half the School, and Etymology and English History to the highest class.

The Girls' School continues under the same able management as heretofore: during the past year, the numbers have considerably increased, and the attendance has become much more regular.

Training School.

The number of adult persons instructed in the National System is 51 Masters and 70 Mistresses, who have been received on probation, and trained for the service of the Society; while 32 Masters and 33 Mistresses, previously appointed to Schools in the country, have been admitted for instruction. The total number amounts to 186. The want of Teachers, however, throughout the country, is so great, and the salaries offered, especially in country places, so small, that the Committee have had the painful task of rejecting 173 applications.

Training College.

Among the measures for improving the instruction of the people, that which, for some time past, the Committee have chiefly relied on, is the establishment of a Training Institution, or College for Schoolmasters, upon a large scale, in or near the Metropolis. The Committee are now able to state, that the impediment, which, in the first instance, delayed the execution of the design, has been removed. An eligible site has been obtained: Stanley

Grove, comprising eleven acres of land, in the parish of Chelsea, with a serviceable mansion-house and offices upon it, has been purchased, at the moderate cost of 9077l.

The choice of a competent individual to fill the Office of Principal presented some difficulty to your Committee; but has at length fallen upon the Rev. Derwent Coleridge, M.A., of St. John's College, Cambridge, a gentleman whose appointment cannot fail of giving general satisfaction to the friends of education and of the Church.

As soon as the Committee had succeeded in securing Mr. Coleridge's services, they proceeded to make arrangements for opening the establishment. The interior of the house and offices has been remodelled, so as to accommodate the Principal and his family, and provide Lecture Rooms and Class Rooms. A handsome range of buildings, in a quadrangular form, including a dormitory for 56 pupils, is in process of erection. To this building it has been resolved to add, on a plan submitted by Mr. Blore, a Chapel, to accommodate upward of 400 persons. It is proposed, also, that a Model School shall be attached to the establishment, as a place of practical instruction in the art of teaching to the pupils.

Boarding-Houses for Teachers under Training.

The Committee have had reason to be pleased with the effect produced by the Boarding Establishment, which they opened last year for Adult Masters. The reports of Clergymen and School Managers during the last twelve months, as to the qualifications of the Masters recommended to them, have expressed, in almost every instance, the highest satisfaction.

The Committee, notwithstanding the testimonies of satisfaction which they have received, are anxious that in future the persons sent out from their establishment should be still better qualified. With this view, they are gradually raising the standard of attainment necessary for admission; improving, as much as possible, the quality of the instruction given, and keeping the probationers a longer time in training: for which purpose, they have resolved to diminish, and, on proper recommendation, to remit altogether, after the first three months, the weekly charge for maintenance.

Most of the above remarks apply equally to the training of Adult Females. The Boarding Establishment for Schoolmistresses has now been in operation three years; but the Committee, convinced of its value to the country, are desirous to enlarge and improve it.

Temporary Masters and Mistresses.

With respect to Masters and Mistresses occasionally applied for by School Managers, either during a sudden vacancy or while their appointed Teacher was in training at Westminster, the Committee have to report, that, during the year, 36 persons were thus employed. The Committee hope considerably to extend this method of advancing Education, by retaining in their service Teachers whose sole employment shall be to organize and re-model Schools. Three appointments of this kind have taken place, and a greater number are in contemplation.

Formation of a Dépôt.

Among the events of this year from which the Committee anticipate great advantage to the Cause of Education, is the opening of a Dépôt for School Books and Materials, including Forms of Register, &c., by the Society for Promoting Christian Knowledge. This measure will tend to lessen considerably the cost, improve the quality, and facilitate the acquisition and distribution, of every requisite for Schools.

Success of Subscription Committee.

Reference has been made repeatedly and thankfully by your Committee to the exertions of those Noblemen and Gentlemen who, during the last two years, have prosecuted the good work of collecting Subscriptions throughout the country. During the last twelve months, the amount of Donations, realised by their means or otherwise, has been 9147l.; and that of Annual Subscriptions is now about 5000l.

The Queen's Letter.

The sum collected from 8015 places is 26,527l., which the remaining returns will probably increase to about 30,000l. — 6000l. more than the sum raised in 1837. Public attention has been drawn to the subject of National Education: the claims of the Church have been ably and zealously urged from the Pulpit on the consciences of her Members; and a lasting conviction, it may be hoped, has been widely diffused of the Christian Duty incumbent on every man to contribute

according to his ability, toward bringing up the children of the poor in the nurture and admonition of the Lord.

BRITISH AND FOREIGN SCHOOL SOCIETY.

THIRTY-SIXTH REPORT.

Model Schools.

YOUR Committee would be cautious in expressing any opinion as to the extent to which the instruction imparted has, by the Divine Blessing, taken root in the hearts and minds of the children. The entire absence of unsuitable language, a growing spirit of love and kindness, and the cultivation of gentle, humane, and generous dispositions, are pleasing evidences, not only that Scriptural Instruction is faithfully imparted, but that the additional facilities now afforded by the new Lesson Books for SPECIAL INSTRUCTION in these and other duties, have not been misimproved.

The number of Boys admitted, during the year, has been 659; and of Girls 460; making the total number entered on the books 51,696.

Training Department.

The numbers of the year are thus stated:—

For Boys' Schools: in training, at the date of the last Report, 14: received since, 128. Appointed to Schools at home, 88; abroad, 11: withdrawn, 20: remain, 14.

For Girls' Schools: in training, at the date of the last Report, 13: received since, 79. Appointed to Schools at home, 68; abroad, 6: withdrawn, 5: remain, 18.

General Operations.

The General Operations of the Society have been more extended and important than in any previous year. Above 200 Teachers have been trained: 38 New Schools have received special grants of school material: upward of 500*l.* has been expended in promoting Education at home and abroad, by small grants of money or school material: four Agents have been more or less engaged in school inspection, either in town or country: 13 New Auxiliaries to the Society have been formed; and lessons, books, and other school material, to the value of 2175*l.*, have been disposed of during the year, in the Depository, on reduced terms.

New Schools.

In several of the larger towns and boroughs, as well as in some of the cities,

Schools are rapidly springing up. Among others, Warrington, Leamington, Gatehead, Lewes, Clitheroe, Cambridge, West Bromwich, Louth, and the cities of Lincoln and Gloucester, may be named as places in which Education has been promoted during the year. The number of New Schools opened during the year is 51.

Notices of Benefit.

Many cheering communications have been received from Local Schools.

At the Union School, Brighton, a poor boy, only eleven years of age, who has displayed singular talent in the art of penmanship, lately completed a Map of the World in so admirable a manner, that it was considered right to submit it to the Queen, as Patron of the Schools. Her Majesty was much pleased with the execution, and graciously presented the boy with a case of Mathematical Instruments, as an encouragement to further efforts.

At Chichester, a Boys' Reading Society, which was originally established about 14 years ago for a few of the Monitors, and extended in 1838 to the other boys on payment of a subscription of a penny a month, is found to work very satisfactorily. The Society is entirely under the management of the boys, who elect their own Committee. Ten Lectures, on suitable subjects, have been given during the year. The number of members is 128; and the sum raised and expended about 15*l.* annually.

At Taunton, a Juvenile Education Fund, for promoting the Instruction of the Children of Negroes in the West Indies, has been fully sustained by the children.

Parliamentary Grants.

During the year, 66 applications have been made to the Lords' Committee of Council for aid in the erection of Schools. In the Schools which have received aid, accommodation will be provided for 8303 children: the estimated cost of the erections will be 14,169*l.*, and the amount granted is 4850*l.* Sixteen of the applications are still under consideration.

Government Inspection.

The Lords of the Council have made distinct terms with the Heads of the Established Church, in reference to the inspection of Schools connected with the National Society; and also with the Committee of the General Assembly of the Church of Scotland, in reference to the

Schools under their charge. In consequence, your Committee felt it to be their duty to lay before their Lordships their views of the influence which the new arrangement would probably have upon the inspection of British Schools, and to solicit some further guarantee that the Inspectors should not interfere with the management of the Schools. They are now happy to report the following communication:—

Feb. 8, 1841.

The Committee of Council having had under their consideration the Memorial presented from the Committee of the British and Foreign School Society, respecting the Inspection of Schools in connection with that Society, it was Resolved—

That their Lordships will communicate the Reports which their Inspectors may make respecting Schools in connection with the British and Foreign School Society to the Committee of that Society for their information.

That when Inspectors, on the invitation of the Local Committees and Managers of Schools, make suggestions to them respecting the discipline and management of their Schools, such suggestions shall be reported to their Lordships, who will communicate these suggestions, with the Reports on the condition of the School, to the Committee of the British and Foreign School Society; and will request their co-operation in recommending to the approbation of the Local Committees such of the Inspectors' suggestions as their Lordships may approve.

School Inspection.

Mr. Althans has paid, during the year, 402 visits to 162 Schools, containing upward of 21,000 Scholars: he has also assisted at eight Public Meetings, and attended 33 Public Examinations of British Schools. Mr. Cornwell has also again devoted a portion of his time to the same object.

Popular Ignorance.

The extent to which Popular Ignorance still prevails is painfully demonstrated, year by year, by evidence which cannot be set aside. Of persons married in the year ending June 30, 1839, who have signed with marks, the following results have been obtained:—

In the whole of England and Wales, out of 121,083 couples married, there were 40,587 men and 58,959 women who could not write; being 33 per cent. of the men, and 49 per cent. of the women.

In 15 English Counties, and in Wales, more than 40 per cent. of the men were unable to write their names; and in 19 English Counties, in the West Riding of Yorkshire, and in Wales,

more than half the women were similarly deficient.

This Return indicates a decided superiority with regard to Education in the Metropolis, as compared with the rest of England and Wales, and, next to the Metropolis, in the North of England; and that the principal deficiency is in Lancashire, Bedfordshire, Monmouthshire, and Wales.

At the Assizes at Wells, in Somerset, of 843 persons committed, 381 could neither read nor write—118 could do so well—375 could do so imperfectly.

In the County Assize Calendar at Worcester, out of 44 prisoners, not one had received a superior education—not one could read and write well—and not one could read well—while 20 could neither read nor write.

At Winchester Lent Assizes, out of a calendar of 49 persons, only one could read and write well—16 could read imperfectly, but could not write at all—14 could read and write imperfectly—and 18 could neither read nor write.

During the last four years, nearly 41 per cent. of the criminals do not exceed 21 years of age; and of those not exceeding 30 years, 71 per cent.

	1829.	1828.	1827.	1826.
Unable to read and write.....	25.23	24.10	25.66	32.59
Able to read and write imperfectly.....	58.43	52.41	52.09	52.32
Able to read and write well.....	10.07	9.77	9.46	10.56
Instruction superior to reading and writing well.....	0.32	0.34	0.13	0.91
Instruction could not be ascertained.....	2.60	2.00	2.18	2.68
Females.....	22.2	22.1	21.0	21.6

New Normal School.

The New Buildings in the Borough Road, intended to be occupied as the future Normal Seminary, are now rapidly advancing toward completion. Their cost will be 19,200*l.*, exclusive of furnishing.

To meet this large, but necessary expenditure, the Committee have, as yet, only secured contributions to the amount of 9800*l.*, which, with the 5000*l.* promised by the Government, will only furnish 14,800*l.* of the sum required.

Western Africa.

WESLEYAN MISSIONARY SOCIETY.

FROM the "Missionary Notices" we extract some communications relative to Western Africa.

Hopeful Indications for Africa.

We have this month the high gratification of laying before our Readers some communications from Sierra Leone, to which we are disposed to attach a more than ordinary degree of importance. To us they seem to indicate, in connection with various other circumstances of recent

occurrence, that *the way of the Lord* in Western Africa is already extensively prepared—that a new and brighter day of evangelical light, and all its attendant blessings, is somewhat suddenly and strikingly dawning on that long-desolated region of the earth—and that our Society in particular, as well as the Christian Church in general, if it will be faithful to its evidently providential call and destination, must hold itself in readiness, by a large increase of Missionary Labour and Liberality, to enter those doors of usefulness which appear to be so wonderfully and simultaneously opening before us in many directions. *The time, the set time*, to remember Africa, both in its Western and its Southern Districts, and to send to its various tribes the Gospel of Salvation, is surely coming, or has actually come. That inestimable boon, which they are so largely inclined to solicit and to receive, we are bound freely and promptly to impart. Highly as we appreciate, and zealously as we desire to support, by all the means in our power, every form and mode of exertion which has the good of Africa for its object, and especially the operations of the noble “Society for the Extinction of the Slave Trade and the Civilization of Africa,” we are yet strongly impressed with the conviction, that all other efforts will be only auxiliary to the ordinances and influences of the Gospel—that “Christianity is” emphatically “the hope of Africa”—and that to it will be **CHIEFLY** assigned the honour of effectually and permanently delivering that Continent, as it has delivered the West Indies, from the dreadful curse of the Slave Trade and of Slavery. The process may be slow; but if energetically pursued, the result will, by the blessing of God, be ultimately sure and glorious.

Return of Liberated Africans to their Native Tribes.

One instance of such return was given at p. 488 of our last Number. The Rev. Thomas Dove, who forwarded that statement, thus refers to it, in a Letter from Sierra Leone of the 1st of June:—

I am thankful that I am spared to write to you again from this part of the world; and that I am able to communicate to you tidings of great joy, which will doubtless gladden your own hearts, as well as the hearts of many lovers of the African Race. I have just received a

Letter from Badagry, (a copy of which I herein enclose,) a place to which many of the Akús went from Sierra Leone, about eighteen months ago, some of whom are pious members of our Society. It seems that the Lord hath given them favour in the sight of their brethren. They carried their Religion with them; and when they witnessed their former Heathen Customs, as still practised by those who had never heard of a Saviour's Name, their spirits were stirred within them: they began to lift up their voices like trumpets: in humble dependence on the arm of Omnipotence, they have raised the banners of the Cross on the borders of the Akú Country; and now the ancient Macedonian cry is resounding in our ears, *Come over and help us!* Send us Missionaries. Send us Bibles, and an English Flag. Can our hands hang down? The cries of Africa will not, I am sure, remain unheeded. Yes, Africa will be redeemed. Already do we witness the dawning of that day which is to verify the prophetic declaration, *Blessed be Egypt, my people!* and when, recounting the wonders of grace, it shall be said, *Behold Philistia, with Tyre, and Ethiopia: this man was born there!*

I cannot but give you a few extracts of a Letter, written by a Native, who feels for his African Brethren. He says, “For Christ's sake, come quick! Let nothing but sickness prevent you. Come and see the bush burn. Come and see God convert the Heathen. God has come to my house, and is at work in my family. Do not stop to change your clothes, to eat, or drink, or sleep; and salute no man by the way. Glory, glory, glory be to God for His wonderful works among the Heathen! Do, do, for God's sake, start this moment: do not neglect me with all this burden: it is more than I can bear!”

Many of our Brethren are on tip-toe for going to the land from which they were torn some years ago. Many talk about going to see their fathers, and mothers, and relatives. The Akú Members of our Society have purchased, with their own money, a prize-vessel. They have made two voyages, and now they are making the third.

Mr. Dove adds—

The emigrations of Africans—liberated from Foreign Slave-ships by British cruisers, taken to Sierra Leone, and there brought to know, and in some good measure to experience, the truths and blessings

of Christianity—into distant parts of that vast Continent, from which they were originally torn by the hand of violence, and their spontaneous return to their Natives Tribes, carrying with them the precious pearl of the Gospel, are events full of significance and of promise.

Notices of the Slave Trade.

Mr. Dove forwards a Letter to him from Capt. Richard Lawrance, dated Sierra Leone, June 4th, of which the following is an extract:—

For some time past, I have been an eye-witness to the proceedings of some of the most extensive Slave-dealers on this Coast; and I have, with much surprise, observed many representations of the Slave Trade which are, in very many instances, far from what I consider to be correct. You are aware yourself of the state of Bissao, about the same as the Rio Pongo. Those two places are the only ones to the north of us. The Gallinas have been destroyed; but still there have been two cargoes of 650 unfortunate slaves shipped from thence, since the destruction of that place. I believe you will find there is no more of the Slave Trade from this point, until you come to Otoro, on Cape St. Paul's, where a factory stands, thence to Awi, thence to Quita, thence to —, thence to Sugru, thence to Little Popo, which is a place of note, thence to Augua, thence to Great Popo, and thence to Whydah.

This, I have no hesitation in saying, is the most formidable place on the whole Coast; and there are more slaves shipped from this than from any other that I am acquainted with. At the time the British Government abandoned this place, they left the fort and guns, and about 500 Liberated People. Those people have accumulated, and really ought to be protected. Whydah contains about 10,000 inhabitants; and is a place which should come under notice, for two reasons. It is under the controul of the King of Dahomy, who resides about 80 miles in the interior. Whydah itself is in charge of the Headman Del Arrgon: the noted Slave-dealer Sesuzer resides there; and British subjects should be at least protected. The next reason is, the Slave Trade should be stopped, and this place should be taken charge of at all hazards: it has been too long the scourge of the African Race. Here is the most eligible place for your Mission—the greatest field on the whole coast. Whydah is

the central slave-point, and the root of the Slave Trade in the Bight of Benin.

The following Note is added—

Mr. Dove had occasion to call at Bissao (a Portuguese Island) in 1840, and then wrote thus concerning it:—

I saw several slavers, all belonging to the Portuguese. These vessels were lying in the harbour, and were only waiting for a favourable opportunity for shipping slaves for Havannah and the Brazils. Many of these poor creatures did I see, day after day, in irons on the shore, who had been either purchased on the coast for rum, tobacco, &c., or taken in war, and thus brought in canoes to Bissao. Many of these half-starved, naked slaves had on their legs heavy irons. Their feet were coupled together, so that each step they were able to take could not possibly exceed three or four inches. Their ankles appeared greatly chafed, and some were even raw; and they were under the necessity of applying and fastening some green leaves of trees between their irons and their sores. After witnessing so much horror and misery, which I cannot fully describe, I resolved that I would neither eat bread nor drink water in so foul a place as Bissao. I visited the Governor, who is a native of Poland. He was very sick in his bed. His apartments in the Fort were filthy in the extreme, and no one appeared to feel much interest about him.

Mr. Dove remarks on this Letter—

Though its suggestions and proposals, respecting the re-occupation by Great Britain of our former Settlement of Whydah, in the Bight of Benin, involve political considerations into which it is not our province to enter at all, it likewise contains information calculated to direct the attention of the friends of African Missions to a place, which may possibly become, as Captain Lawrance believes, "one of the greatest fields" of Christian labour "on the whole coast." It is with this purely philanthropic and religious reference, that we are induced to give it a place in our columns. The other aspects of the subject on which it treats we leave, of course, to those whom it seems more directly and immediately to concern, and to whom Captain Lawrance's statements have been forwarded.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

Formation and Objects of the Himalayan Auxiliary C. M. Society.

At Meetings held at Simlah, on the 17th and 26th of December 1840,

William Gorton, Esq. in the Chair, a Society was formed under this title. It is stated—

The circumstances which first led to the proposal may perhaps be best introduced, by mentioning the generous offer made by a friend in England, who resided some time in the neighbourhood of Kotegurh, before he left India, for the support of such a Mission in that district. Capt. Philip Jackson, a retired Officer of the Bengal Artillery, lately offered 60*l.* per annum to the Church Missionary Society, for the establishment of this benevolent object; which the Society were unable immediately to accept, having already extended their operations to the full limit of their means.

To remove all further delay, and meet Captain Jackson's liberal conduct with that support which it deserves, the present appeal is made.

There can be little doubt, that when the Church Missionary Society is acquainted with the sympathy which this object excites among the European residents of India, and the means which they are prepared to place at the Society's disposal, it will joyfully occupy the field thus opened to it.

In reference to the stationing of a Missionary, it is said—

Convinced that the chord of *TRUE* Religion would be more likely to vibrate by advancing beyond the influence of any example, save that which the Missionary may himself exhibit to the people around him, in his own conduct and deportment, a retired, but central position, in the midst of a populous district in the Hills, seems the most favourable for radiating, unimpeded by any contrary influence, the precepts and practice of the Blessed Gospel.

While dwelling on this subject, our Readers need not be reminded of the subserviency of the native mind to official authority; which unavoidably draws away much of that interest which a Missionary, if *ALONE*, would attract to himself in the field of his labours: and it has, therefore, been thought, that the sequestered neighbourhood of Kotegurh affords a most inviting field for Missionary Labour; while being contiguous to Rampoor, where there is an annual fair, attended by people from all parts of the Hills and the Trans-Sutlej Territories, they might also be occasionally visited.

And may we not fairly look forward to this preliminary step, as paving the way for Missionary Efforts in Kunawur, Ludak, and Chinese Tartary? which immense countries have never yet been blessed with the glad tidings of Salvation.

The efforts of the Auxiliary will be directed to the diffusion of Scriptural Knowledge and the promotion of Christian Education, in connection with the affording of medical relief to the inhabitants; on which last point it is said—

It is considered that nothing could tend so much to add to the influence of the Missionary, or assist in cementing a kindly feeling toward him on the part of the objects of his care, as enabling him to administer relief to the sick and diseased. During the past year, a Native Doctor has been employed under the Committee of management of the Simlah Dispensary, with very encouraging success; and a further extension of the system, under the superintendence of the Missionary, would be a most valuable benefit to the poor, who cannot afford to make a journey to obtain medical aid at Simlah.

At a Meeting held on the 8th of June last, the following proceedings took place—

Mr. Gorton having been requested to take the Chair, the Prospectus of the Society and Proceedings of former Meetings were read by the Secretary, and adopted.

I. Resolved, That, as the funds of the Society now amount, in Annual Subscriptions, to 1500 rupees, including Capt. Jackson's liberal offer of 60*l.* per annum, the Lord Bishop be urgently solicited to procure a Missionary to enter immediately upon the work which it is the object of this Society to promote; and that the Secretary be accordingly requested to address his Lordship, with a view to obtain, without delay, the aid which his Lordship has already promised.

II. Resolved, That the Trustees of the Soobathoo School Fund having offered the sum of Two Thousand Rupees to the Society, as soon as it is in operation, for the purpose of establishing Schools under the direction of the Missionary proposed to be stationed at Kotegurh, this Meeting gratefully accepts the offer; engaging that this sum shall be devoted solely to the promotion of Christian Education.

III. Resolved, That the undermen-

tioned Gentlemen be requested to form themselves into a Committee of Management for the ensuing year :—

W. Gorton, Esq.	Dr. Handyside,
Gen. Smith.	Mr. M'Donald.
Col. Tapp.	Rev. Mr. Dawson.
Capt. Boileau.	St. Stapha.
Rev. Mr. Spry.	Dr. Laughton.
Capt. Graham.	W. Monkton, Esq.
Capt. Mathew.	Dr. Stevenson.

Capt. Rainey.

The following Gentlemen were then elected Office-bearers for the ensuing year :—

W. Gorton, Esq., *c. s.*, *President*.
 R. Laughton, Esq., *M. D.*, *Secretary*.
 Capt. Rainey, *Treasurer*.

IV. Resolved, That the Prospectus of the Society, and the Proceedings of this and former Meetings, be made public; and that general subscriptions and donations be solicited; and that all Donors and Subscribers be requested to pay up the amount of their several subscriptions and donations, either to the Secretary at Simlah, or into the Agra Bank.

Notices of the Degraded Condition of the Hill People.

It cannot be expected, in a brief Prospectus of this nature, to enter into much detail of the moral condition of the Hill People, for whose benefit the Mission is intended; but some remarks on the degraded character of their superstition, their social state, and mental darkness, may assist in shewing the strong grounds which exist for the design in view.

The Hill States, prior to the British Conquest, had for many years been subject to all the miseries of ruthless rapine and tyranny, both under the Goorkha Rule, and under the government of their own Native Chieftains; from the effects of which evils they are now only slowly recovering.

The Koolee Class are supposed to be the aborigines of the country: the Chieftains, who are all Rajpoots, are stated, by traditionary evidence generally, to have emigrated from the plains of India, during the era of the first Mahomedan Invasion.

The Kunaita, or Khuseeahs, are said to be the offspring of intermarriages between the emigrant Rajpoots and the lower class.

There are a considerable number of Brahmins; but they do not appear either to hold the same rank, or to entertain the same prejudices, as their brethren of

similar caste on the Plains; performing all the usual labours of husbandry, in the same manner as the inferior caste.

The Koolees, who form a considerable branch of the population, have no pretensions to high caste; and, in common with the Kunaita, and indeed all their countrymen, exhibit a degree of simplicity in their manner and character, unknown among the Natives of the Plains.

There are neither any teachers by profession, nor any books, and consequently no schools; facts to which the greatest attention is solicited. A few individuals are possessed of a very limited knowledge of reading, and of writing letters in the simplest form, on domestic concerns and accounts.

Their superstition betrays the most extreme ignorance: no ceremony is undertaken without duly offering a propitiatory sacrifice to some Deota.

Human sacrifices, in former times, were not unfrequently immolated at the shrines of their temples; but it is believed, that since British sway has been established, these impious barbarities are no longer observed.

Every accident or misfortune, however trifling, is connected with the evil agency of the Genii Loci, who are very numerous, having particular functions attributed to each: for example, some are believed to preside over the summits of mountains, others over the sources of rivers, others over the forests, others over the crops, and some to exercise an influence over the heart of man. Large flocks of goats are carefully kept in most villages for sacrificial purposes.

In many of the States, where the system of hereditary Wuzzeers, or ministers, prevails, it is the practice to tempt the Chieftain to indulge in every species of debauchery, with the view of bringing on a state of idiotcy; by which the minister is enabled to absorb in his own person all the real power of the State, and the Prince becomes a mere puppet.

The sale of females for the worst purposes of slavery (though carried on with secrecy and caution) is still continued in various parts of the Hill Territory: and a frightful evil, which will be noticed below, may, in a great measure, be traced to this pernicious system.

It is a notorious fact, that, for ages past, the zenanahs of rich natives of the Plains have been supplied with females from the Hill Regions; which, together with the

cruel custom of female infanticide, have caused a great numerical disproportion between the two sexes, and given rise to the monstrous evil of polyandria, a practice that obtains throughout the country. Where females are so scarce, and where they are almost sure of commanding a price, it is difficult to trace the motive for the perpetration of such a crime as that of female infanticide. It seems impossible that the same feelings of jealous honour, and false respect for family, which actuate the mind of the high-caste Rajpoots of India, can in any way influence the people of the Hills, whose habits and practices are at total variance with their ideas.

It has been supposed that the fear of the parties, to whom female children are born, of spoiling the sale of elder daughters, may prompt the iniquitous deed; or, among the lower orders, the insufficiency (in their estimation) of the amount which they expect to realize on the marriage of their female children: or perhaps the practice may be attributed to the result of a dark superstition, and vows offered to some Deity by the parents, in order to obtain male issue, on which the future hopes of a Hindoo so much depend. Whatever may be the inducement, there is no doubt of the prevalence of the crime; no less than four cases, in which the fathers had buried their children alive, having been brought to light under the Simlah Agency last year.

The very marriages of the people are strongly tainted with slavery; for no man can obtain a wife without paying a sum of money to her father. If she be turned out without a cause assigned, the purchase-money is retained until another marriage is contracted, when the first purchaser receives back his purchase-money.

Thus the females in no respect appear to be above the condition of slaves, being considered as much AN ARTICLE OF PROPERTY as any other commodity. We could adduce other facts, to shew that vice, added to ignorance, go hand in hand in reducing this class of human beings to the lowest level of existence.

Humanity mourns over this melancholy picture of vice and misery—so subversive of social and domestic happiness. The portrait might be heightened in colour; but the simple detail of fact and truth which has been entered into, while it affords abundant evidence to vindicate the cause now advocated from any impu-

tation of having originated in enthusiasm, is, it is believed, also enough to bring home a steady and honest conviction, that it is our bounden duty to pursue this object with every means in our power, until, under the Divine Blessing, we succeed in raising our benighted fellow-creatures above that state of profound moral darkness in which we now find them.

With regard to the selection of Kotegurh for the establishment of the Mission, reflection has impressed us with the great importance of a Missionary being established where local circumstances may combine to aid the desired end.

MEERUT.

From a communication by the Rev. J. H. Pratt to the "Christian Intelligencer," we extract some details relative to Meerut, in addition to the statements in the last Survey.

Successful Labours of Anund Messeseh.

Anund is now appointed to Agra, that he may work with his Brethren in that Station. He will occasionally visit Kurnaul and Delhi, at both of which places he has considerable influence among his countrymen.

Before the Bishop left Meerut finally for the Hills, we ran over to spend a week at Delhi. Anund went before; and came out to meet the Bishop, with one of his converts, who had been baptized during the past year: his name is Kunwar Ajab Singh, a Brahmin of very good family.

After introducing Jani Banki Lall, a Hindoo Gentleman mentioned in the last Survey, it is added—

Anund told the Bishop that he had some more converts, three of whom were then in Delhi, and he hoped his Lordship would baptize two of them: the third is a young lad under age, to whom his parents will not give permission openly to embrace Christianity: he would be of age in about six months, to the close of which period his baptism was deferred.

Of the two who were baptized, one is a Pundit, the other a Zemindar. The Bishop had them before him, to examine them in their knowledge of the Gospel, and the motive which led them to seek baptism. The interview was most gratifying. It was a striking sight, to see the anxiety and animation which sat on Anund's face as the Bishop put the questions: in his eagerness, he could not avoid prompting his Candidates, till his

Lordship told him he must let them answer for themselves. Anund, with extreme good nature, said, Oh! he was only acting the part of a MALEE (gardener), in watering his young plants. All three converts struck me as being very serious, and earnest in their desire to embrace the Gospel. The Pundit was evidently a man of superior mind, and will one day, I hope, make an able Catechist: the Zemindar was not so quick, but, I trust and believe, equally sincere. They were baptized in the beautiful church erected by Colonel Skinner. It was a deeply-interesting sight, to see the Hindoo Gentleman, the Pundit, and the Zemindar standing together to confess the faith of Christ crucified, and to promise manfully to fight under His banner, against the world, the flesh, and the devil, unto their lives' end. The poor minor stood by; and could not refrain from weeping, because of the necessity which prevented his enjoying at the same time the privilege with which his countrymen were then blessed.

We were very glad to learn that Anund is making a considerable impression among the Hindoos, and especially on some respectable families of Brahmins at Delhi. His manner is rather desultory, but he has his work most thoroughly at heart; and God has blessed, and I doubt not will continue to bless, his labours. No one can help loving the man: benevolence beams from his countenance; and his eye brightens as he speaks of the blessings of Salvation in Jesus Christ. He is universally esteemed at Delhi by Hindoos and Mahomedans, as well as Christians. May God keep him sober and steadfast, always abounding in the work of the Lord!

Remarks on a Mission among the Hill Tribes.

After so long a journey from Calcutta, so full of interest in various ways, the mind and body become wearied out with excitement and actual labour. The hot winds began to blow before we left the Plains; and it was with no small delight that we escaped to the Hills. Our march across from Almora to Mussoorie was magnificent in the extreme: the stupendous rocks towering on high—the kuds below enough to turn the inexperienced head giddy—the forests of magnificent and stately pines, and oaks, and cochinars, and the rhododendrons surpassing all—and the eternal snow, in all its variety of hue and shade and abrupt outline—gave a com-

bination of the sublime and beautiful beyond any thing which I have ever yet enjoyed in the natural world.

But, alas! these scenes, which it might be supposed, till experimentally acquainted with the earthly tendency of man's best natural feelings, would raise the mind to thoughts of Him who framed the world so fraught with beauty, are the objects of base worship or superstitious dread. Every valley has its spirit, and every hill its demon; and the heaven-aspiring pinnacles of snow are the temples of gods of terror and vengeance, who must be appeased and pacified by a painful pilgrimage.

Our march lay across the grand pilgrim road to Budrinauth, which passes from Hurdwar through Sreenuggur. We arrived at Sreenuggur on the 15th April, some days after the sun had entered Aries, and the annual fair at Hurdwar had begun. We therefore saw many groupes of deluded pilgrims on their weary progress to obtain remission of their sins, and an entrance into heaven, for the sake of their merit-working pilgrimage.

I had some conversation with Mr. Batten, Senior Assistant to the Commissioner of Kemaon and Ghurwal, about the advantage of planting a Mission in these Hills. His opinion is, that it is a most desirable object to keep in view; because the Paharries are, generally speaking, a simple-minded race, and, with the exception of those in the neighbourhood of Almora, are not very bigoted in their attachment to Hindooism. At Almora there are many Brahmins and Joshes, who keep the people bound fast in their superstitions.

Some of these men are not deficient in ability, if I may judge from two hours' intercourse with a conclave of their most learned men on the subject of calculating eclipses. Mr. Batten most kindly called them together; and we assembled in an enchanting spot, in view of the snowy range, to discuss their powers of predicting these phenomena. I found they understood the causes of eclipses, and also the methods of calculation; but the tables on which their calculations were based were not of their own construction, nor could they explain the fundamental principles on which they rest. Still they were acute men, and therefore the more dangerous in holding down the ignorant people in their delusions.

If we had men to spare, or if more men came out from our beloved country, it

would be a most admirable plan to establish a Mission near Sreenuggur, and make this also a Sanatorium for sick Missionaries. To plant a Sanatorium alone would be too expensive; but a Mission, which would be working effectively, might easily be so planned, as to afford accommodation to sick Missionaries at a comparatively trifling additional expense. But till we have more Missionaries, what can be done? Let us all use what influence we have with our friends in England to bring more out, and then we may put our plans into execution.

See a Letter on this subject from J. H. Batten, Esq., at pp. 336—340 of our last Volume.

THE Bishop of Madras has the following notice, in his late Charge, of

Christian Villages in Southern India.

Among many sources of comfort during my journey through Tinnevely, one of the greatest has been a sight for which I candidly confess I was not prepared—the sight of WHOLE CHRISTIAN VILLAGES. He, alone, who has passed some time in a Heathen Land, engaged in the work of the Ministry, can understand the delight which I felt at finding myself met, welcomed, and surrounded by crowds of Native Professing-Christians, whose countenances spoke a most intelligible welcome; for it was impossible to mistake the language of their happy faces. They were at peace: the peace of God had been made known to them at least, if not fully brought home to their hearts; and when I observed their look of joyful recognition on perceiving their Clergyman, I almost felt myself at home.

Having been obliged by circumstances to defer my regular Visitation of the extensive and flourishing Missionary Districts of Tanjore and Trichinopoly (merely passing through them and our other Missionary Stations in the Eastern Provinces of my Diocese in a very cursory manner), I had yet to learn that the Parochial System of the Church might be carried out as effectually in India as in England—that pastoral care, as well as pastoral instruction, was in equally full activity here—and that the Christian Indian, like the Christian Englishman, could be taught, not only publicly, but from house to house. Of course, I do not mean that the Clergyman does or ought to enter the hut of the

Native as in England he would enter the cottage of the Villager, because he could not do it habitually without destroying his health; but that he knows all his sheep, and is known of them—that he is intimately acquainted with their persons, their characters, and their wants; and is therefore always ready and able to speak to them a good word in season.

It is a very great advantage both to Minister and People, when the latter are enabled to come out and entirely separate themselves from their Heathen Countrymen. As long as they dwell together in the same village, they are exposed to frequent and most alarming temptations, as the unclean thing is almost always before their eyes. We all know the force of old associations and first impressions; and for the uneducated, just-awakened Native Christian, the pagoda or the devil-temple will always be a dangerous neighbour to the church. Wherever, therefore, it is practicable, I would most strongly encourage the founding of Native Villages. I would rather have one village entirely Christian, than congregations in two villages where Christian and Heathen dwell together: and what has been already done in this work, assures me, that, in course of time, much more will be accomplished; and that where we have now isolated Christian Villages, our successors will see marked on the map of India A CHRISTIAN DISTRICT. It will, however, be long before this blessed state of things is brought about; and, in the mean time, it is for us to continue patient in well-doing, hoping all things for the future, and endeavouring all things for the present.

The contrast between Christian and Heathen Villages is forcibly drawn in the following Note:—

The proof that godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come, was never, I think, made more manifest than in the contrast between the Heathen and Christian Villages of Tinnevely. In the Heathen, all is slovenliness and disorder—irregularity and confusion in the building of their huts—dirt and discomfort everywhere; while in the Christian, you will find well arranged and well-ventilated streets, drawn at right angles to each other—the ground before each hut neatly swept—happy faces—and a village church.

In another part of the Charge, his Lordship thus testifies the

from his Charge, and thus appeals to the Society on the

Improved Position of the Church of England in India.

The Church of England has now assumed a strong and firm position in India. The number of her Missionary Clergy here, although very far from sufficient for the work which is set before them, is on the increase; and I am most thankful to say, that the men whom we have are such as India requires—faithful servants of Him whose commission they bear, and faithful Ministers of the Church which sent them hither.

Even during the comparatively-short time which I have passed in this country, I am satisfied that a decided change has taken place in our Missionary Machinery. We work more systematically and more together, as we begin to see our way more distinctly. We are, indeed, still mere clearers of this vast moral jungle, mere breakers-up of the hard rocky soil: but enough has been done to hold out a reasonable prospect that the ground will at last prove very productive; and we labour, therefore, not only in faith, but in hope.

Most thankful are we, that those members of our Church in England, who have the means, are at length roused to a sense of the obligation which is now peculiarly upon them, to contribute, in proportion to those means, to the maintenance in our Colonies of a pious, learned, and large body of Missionaries, by supporting our Missionary Societies as they deserve to be supported.

It is constant excitement and overwork which break us down—sending many of us home—and some to an early grave. We want, therefore, more Clergymen, to share with us the burden and heat of the day. We have already far more Native Christians than it is possible for our present limited number of Missionaries to instruct and superintend; and rapidly-increasing families will soon want instruction and superintendence also, or they will fall back into idolatry: they will starve or faint by the way, because they have no bread here in the wilderness.

GOSPEL-PROPAGATION SOCIETY.

In a Letter to the Board, the Bishop of Madras takes up the subject referred to in the last paragraph quoted

Urgent Need of more Missionaries.

The Society's Mission in Tinnevely sadly needs help: it has but two Clergymen, where four might be most profitably employed. I am convinced that our friends in England have no idea of the promising state of things in Tinnevely: I had no idea of it myself, until I went thither. The Gospel of Jesus Christ is there as surely and as fully as it is in England; and may be preached there, we may humbly hope, with as saving effect to tens of thousands, as it is already preached to thousands. At Vepery, our zealous and able Missionary is literally sinking under the weight of his charge. We have excellent men in the Tanjore District, but not half enough: Trichinopoly demands two, and we have but one there: Madura and Dindigul, if we continue to occupy them, ought to be strengthened. At Cochin, one of the most interesting congregations which I have seen in India is about to be left as sheep without a shepherd: it offers a noble field of labour among both Natives and Europeans; and I must leave it desolate, for I have no one to send thither.

Let me implore the Society to make this known in Oxford, Cambridge, Dublin, and Durham. The spirit which led Heber and Martyn to exchange the fairest prospects of the highest professional honours in England for a far wider sphere of evangelical usefulness in India cannot be extinct, for it is a holy fire; and even if now smouldering, may easily be fanned again into a flame.

Had my voice a claim to be listened to in any one of our Universities, I would publish there, without ceasing, that India is craving for Missionary Clergy such as I have attempted to describe, and that the Church-of-England in this most important Missionary Diocese naturally looks for aid, in the first place, to her own nurseries. I am sure that many Young Men are hindered, nay scared, from offering themselves to the Society as Candidates for Missionary Labour in India, from want of information, or from false information respecting it. Would that some of those who have taken up such erroneous notions could have accompanied me on my late Visitation! They would have found little that they expected, and very much that they did not expect to find.

Australasia.**New Zealand.****CHURCH MISSIONARY SOCIETY.**

REPORTS of the NORTHERN DISTRICT of this Mission appeared at pp. 511—519 of our last Number. Those of the SOUTHERN DISTRICT are now given: the Annual Reports furnished by the Missionaries of this District are usually made up to the 31st of March in each year. Those made up to last March have not yet been received. Some account of the different Stations may however be obtained from the Reports for the Half-year ending Sept. 30, 1840, and from other communications.

HAURAKI.*Baptism of Ten Adult Natives.*

In a Letter, dated July 15, 1840, Mr. W. T. Fairburn writes—

We are going on steadily with our work, and I trust we have evidence of the blessing of God upon our labours. On Lord's Day, the Rev. R. Maunsell baptized ten adults. There are many more candidates on the books, who were prevented from coming by the unfavourable state of the weather. I trust there is a great work going on here: fresh inquirers after the truth as it is in Jesus are constantly coming forward.

Visit of the Governor.

On Lord's Day, the 5th of July, His Excellency Lieutenant-Governor Hobson, accompanied by Mr. Clarke, as Protector of the Aborigines, and two other Officers in His Excellency's suite, spent the day with us at Maraetai, and attended our English Evening Service. He expressed himself highly pleased.

So far as I know, the Natives conduct themselves with much propriety: and it has been remarked again and again, by persons visiting here, that the behaviour of the Natives in this immediate neighbourhood is much better than they have observed in any other part of the island.

Report for Half-year ending Sept. 30, 1840.

During the last six months, I have spent forty-six days in visiting the Natives at a distance. I was much pleased to find my message listened to with apparent attention. I have every reason to believe that many are earnestly seeking for salvation.

I have also visited all the Natives around the Settlement, and have taken the Services of the Station. There have been nineteen adults and three children baptized during the half year.

[Mr. James Procece.]

TAURANGA.*Reports for the Half-year ending Sept. 30, 1840.*

In May and June I spent three weeks in a journey to the Thames and Matamata. At the Thames, I baptized 18 adults and 4 children; and at Matamata, 23 adults and 12 children; total, 57. The examination of the Matamata and Maungatautari Schools, on this journey, afforded me unfeigned satisfaction. Divided into ten classes, 472 Natives repeated the Catechisms; and 124 of them read several chapters in the New Testament, and were examined in them. They also repeated the Miracles of our Saviour, the Offices of the Holy Spirit, the Names and Titles of Jesus Christ, &c. Though suffering from inflammation in my eyes, I am enabled to spend much time in conversational meetings with the Baptismal Candidates, and to take Native Service, with the assistance of a Christian Native to read the Lessons. [Rev. A. N. Brown.]

During the past half-year, my time has been fully occupied in the general duties of the Station, in holding Native Services, and in attending to the sick. The School at Papa has been very poorly attended during the winter months, from the prevalence of cough, and a great scarcity of food. This scarcity has helped to carry off several of the Natives who were labouring under chronic disease, notwithstanding our utmost endeavours to prevent it. The English Service has been regularly held on Lord's-Day forenoon.

[Mr. J. Black.]

Extracts from Rev. A. N. Brown's Journal.

The inflammation of the eyes, under which Mr. Brown has been for some time labouring, has prevented him from copying out and forwarding his Journal as regularly as he could have wished. The following Extracts from that Journal consequently refer to the period reported on in our Number for December 1840—

Aug. 16, 1839—Two messengers arrived from Utau, the man who murdered

Ngakuku's child at the Wairere in 1836. He professes repentance, and a wish to join the inquiring Natives at Patitere, a place about central between Matamata and Rotorua. I deferred sending an answer to Uitan; but supplied the messengers with such materials for a school as I possessed.

With reference to the protracted war between Tauranga and Rotorua, Mr. Brown observes—

Aug. 31, 1839—We had hoped that the Natives were tired of this destructive war; but just as we were rejoicing—although with trembling—at the widely-spread spirit of inquiry that is abroad among the Natives, and were making preparations for baptizing a party at Matamata, the tocsin of war was again suddenly sounded, and our plans frustrated.

Sept. 15: Lord's Day—After dinner, I went to Maungatapu; and, on landing, saw a party sitting in a circle on the beach, repeating a new native song, which is to be introduced into their indecent war-dance, on the arrival of Waikato. "They are repeating the Devil's Catechism in class," remarked one of my lads, as we got out of the boat. Another party were busily employed in landing, from five canoes, a quantity of fencing, which they had procured from the woods, in violation of the Lord's Day. We passed on to the little rush Chapel, where I was pleased at finding 100 Natives assembled to hear the Word of Life. The conflict between light and darkness is increasing. May we be found on the Lord's side during the combat, and, through infinite mercy, share with Him the victory!

Sept. 17—An idle tale is current among the Natives, and seems to be implicitly believed by them, to the effect, that a Priestess accompanying the "fight" has power to seize the spirits of the tribe they are about to attack. Some leading Chiefs of Rotorua have already, it is said, been destroyed by her arts of necromancy.

Sept. 18—To-day I held an interesting meeting with seventeen Candidates for Baptism. At the close, I told them how much encouragement their conduct afforded me at a season when Satan was again stirring up the evil passions of the Natives, and exciting them to continue the war. "Do not be too glad," said one of the party: "you did not hear the Devil say to us, before we assembled, 'Go, my children, and hear what Brown has to talk about, and then come back and do my work.'"

Dec. 22—At Maungatapu, I to-day had the pleasure of baptizing six adults, one of them a woman—the first that I have been privileged to baptize at this place. Conversing afterward with Nuka, the principal Chief of the Pa, he acknowledged having sent an invitation to the Roman-Catholic Bishop to establish a Mission at Tauranga. Nuka did not, however, attempt to disguise his motives on the occasion. "We have heard," he said, "that the Bishop gives blankets to all who believe, and we want some of them."

Providential Preservation of the Life of a Native Teacher.

Jan. 28, 1840—At Maketu, the Natives were very violent in their language, and Mr. Wilson's lads were in great danger. The Chief Huka—the man who committed the murder which led to the present protracted war—wished to get possession of William Marsh Ngakuku, who was coasting in our boat. His plan, as we afterward learned, was to invite Marsh into the Pa, and murder him in the night. Providentially, however, the wind blew so strongly off shore, that the boat could not effect a landing; and thus the murderous design was frustrated.

Attainments of Native Christians in Scriptural Knowledge.

The history of New-Zealand Missions, during the last few years, furnishes many pleasing and satisfactory proofs, not only of the avidity with which the Christian Natives seek to possess copies of those portions of the Word of God which have been translated into their language, but also of the diligence and attention with which they endeavour to "read, mark, learn, and inwardly digest them."

Sept. 9, 1839—I have to-day been engaged with a party of fifty-two Natives from the Pas, who came over for religious instruction. At the evening-class, twenty-four others assembled. In the course of reading, I had occasion to inquire what a Temple was. "The praying-house of the Jews," replied William Thompson.—"Do you recollect any other Temple mentioned in the Testament?" "Yes; the Temple of Heaven, in the Book of Revelation."—"Any other?" "Yes; the bodies of believers are Temples of the Holy Ghost;" and turning to 1 Cor. vi. 19., he read the passage.—On inquiring again what the Holy Spirit was to us, he replied,

"A Comforter—a Teacher—a Remembrancer;" and read John xiv. 26. in confirmation.—I was as much surprised as pleased at these apposite rejoinders, and at the readiness with which he turned to the passages. I feel persuaded that the Papists will gain little with many of these Natives, unless the Priests can point to Scripture in confirmation of what they advance. Nor will the perversion of a few texts avail them; for the Natives will search for themselves whether those things are so. They devote much time to reading the New Testament—"the best book," as Burkitt quaintly remarks, "that was ever written against Popery."

Oct. 22, 1839—I have been making a list of the Miracles of our Saviour, which I took from the "Companion to the Bible." On giving the paper to Thomas Bamford, he read it through, and then inquired why I had omitted the miracle which Christ wrought in order to pay tribute;—a pleasing proof of the diligence with which the Natives search the Scriptures.

The following passage, while it affords an additional confirmation of the same truth, shews also the importance of the Divine ordinance of the Christian Ministry, and the need which exists for an increased number of experienced Teachers, *mighty in the Scriptures, faithful men, able to teach others.*

Dec. 27—A party of the professing Natives of Otumotai came to consult as to the course they were to pursue on the arrival of Rotorua, who are daily expected to attack Tauranga. They pointed out several passages from their Testaments which they considered would justify them in resisting their enemies; among others, James iv. 7. Matt. xxii. 7. 2 Thess. i. 6. I explained the several verses to them, adducing Romans xii. 19. as a parallel passage to the one quoted by them from the Epistle to the Thessalonians. They returned, I trust, in a better spirit; having promised not to leave the Pa when Rotorua arrived, nor to take up arms unless their enemies should attempt to cut down the fencing of their Pa. The whole tenor of their conversation plainly shewed that they search the Scriptures; and this is a subject of rejoicing: but it shewed also the need of continually watching over them, lest they should wrest the Scriptures to their own destruction. May the Great Teacher instruct them!

Visit to Matamata.

On the 23d of January 1840, Mr. Brown left Tauranga for Matamata, in order to baptize some Natives of that place, who had formerly been residing at Tauranga for the express purpose of obtaining religious instruction. The Chapel, which the Natives of the Christian Pa had erected, was accidentally destroyed by fire a few weeks previously to this visit.

Jan. 26, 1840—This morning I addressed the Natives from the fourth verse of the Third Epistle of St. John; and then baptized thirteen adults, who have been on probation for the last twelve months, and whose general conduct is well reported of by the Christian Natives. More than 500 Natives were present at the Service, which we held on the site of their former Chapel. The spot was most tastefully fitted up; for, in order to protect us from the burning rays of the sun, they had fixed a quantity of young trees in the ground, about ten feet apart, the tops of which were bound to poles thrown horizontally across, and the whole roof was then strewed over with small branches; while on the ground we had a carpet of green fern. Immediately after Service, the Infant School assembled, numbering fifty children. Throughout the afternoon I attended the Men's School and the Girls'. At the Men's, 141 were present; at the Girls', 120. The Boys' School was divided into five classes, and the Girls' into two. In the Men's School, 67 could read the New Testament fluently, and 13 others more slowly: of the women, however, only 4 were able to read the Testament. I have often mourned over the indifference of Native Females to spiritual matters. The position which they occupy, in common with the women of all savage nations, is so low, that it seems difficult to induce them to believe that they have an equal interest with ourselves in the glorious plan of salvation. Yet these dry bones shall live: a shaking among them has already commenced. Four of them came forward yesterday, to inquire if they might be admitted on the list of Baptismal Candidates.

WAIKATO AND MANUKAU.

Reports for the Half-year ending Sept.

30, 1840.

I have been enabled to visit the Thames,

and to make two journeys through that portion of Waikato which is connected with us. I spent two nights at Onemataua, with a very interesting party of seventy, who had assembled from a considerable distance to meet me, and who, though much in want of food, agreed that we should spend that time together, for the purpose of reading the Scriptures, and receiving the blessed memorials of our Lord's death. At Maungatautari, I was surprised and gratified to find, under the charge of a Native Teacher from Tauranga, a very interesting congregation; who, though almost in the centre of the island, exhibited considerable knowledge of Christian Truth; and in their whole deportment, but more particularly in their respect for their Teacher, presented the pleasing features of a growing Christian community. From what I have been able to see of the whole district, I am inclined to hope that the power of the Gospel is progressing—surely, if not so deeply or so rapidly as we could wish. Two Tribes of some importance, the only tribes on the river that have yet rejected the Gospel, have lately requested Native Teachers from us; and one of their leading men has already learned to read. The conduct of our Native Teachers is, so far as I can learn, consistent. We have thirty now labouring under our inspection; but we have still to regret that circumstances prevent our efficiently superintending their proceedings.

While at home, I have taken a considerable share in the management of the Morning School, and have conducted, alternately with Mr. Ashwell, our evening reading meetings. Of these meetings we entertain much hope: they are held three times a week, for the purpose of catechizing our people in the Scriptures. Between twenty-five and thirty-five is the average attendance; and even now it is apparent that a more solid knowledge of the Word of Life is spreading. A great scarcity of food has considerably affected our settlement congregations and schools. The average Congregation has been 200. The average attendance at the Sunday School has been 80 men, 50 women, and 15 children; Week-day, 15 men, 12 women, and 10 children.

I have baptized, during the half-year, 135 adults, and 78 children. All my spare time has been devoted to translation. The first twenty chapters of Exodus have been sent to the press; and a

selection of twenty chapters from the Book of Deuteronomy will, I trust, soon be ready. [Rev. R. Maunsell.]

Waikato Heads.

I have made two visits to Tauranga, Waipa, and Otawao. At Otawao I trust our labours have been especially blessed. The Christian Natives, in number about 200, have separated from their unbelieving companions; and have built a new Pa, in which no unbelieving native is suffered to reside.

The reading classes at the different places on the river and in the district have been useful in diffusing Christian instruction among the Natives, and in exciting a desire after Scriptural knowledge. [Mr. R. Ashwell.]

Waikato Heads.

The Congregation at the Station on Lord's-Day mornings has averaged about 130 during the past half-year: the Sunday School, male and female, about 100. The diminution, as compared with last year, may be attributed to the great scarcity of food.

The meetings of Candidates for Baptism have been regularly attended; and much of my time has been also occupied in instructing those who have come from a distance, with a view to that ordinance.

The Schools and Services at the outposts have been conducted by the Native Teachers, and occasionally visited by the Rev. R. Maunsell, Mr. Ashwell, and myself. In Manukau, ninety adults and thirty children have been admitted to baptism during the past half-year.

A considerable portion of my time has been occupied in preparing for the Natives a pamphlet of about thirty or forty pages, to be called "The Elements of Geography." [Mr. J. Hamlin.]

Manukau.

In a Letter dated June 8, 1840, the Rev. R. Maunsell gives the following description of the district which he superintends.

General Profession of Christianity.

Our whole district comprises about 7000 souls, principally scattered, however, along the banks of the River Waikato, to a distance of about 120 miles from the Settlement, calculating the windings of the river. Thus distributed, there are no spots which can be said to be thickly peopled; while the number and distance of the cultivations of even the smallest parties give them a peculiarly migra-

tory character, and much increase our difficulties in visiting them. At two or three places, however, they have now built Chapels, regularly conduct Schools and Services, and present the pleasing appearances of growing Christian communities.

Of the folly of their own system the Natives are now pretty generally convinced; but of the Scripture Truth, *The natural man receiveth not the things of the Spirit of God*, we have every day abundant evidence; and often are we compelled to pray that the Lord would undertake a work for which we are so inadequate, and give substance and life to the profession, which not individuals only, but Tribes, are hastening to adopt. Of the 7000 souls contained in our district, we compute that full three-fourths have embraced the Gospel.

In the same Letter, Mr. Maunsell thus speaks of the

Desire for Books, and ability to read, manifested by the Natives.

The desire for Prayer-Books and Scriptures continues as great as ever; while the supply, I am sorry to say, is still very inadequate. Seventy Prayer-Books, which I took with me on my journey, were distributed, though with much caution, before I had proceeded through half the district. Scriptures I had none: they go as fast as we get them. Having promised a New Testament to one of the Congregations, about five days' journey from hence, as a reward for the superior neatness and care exhibited in the erection of their chapel, one of their party accompanied me the whole way back; and finding that they had not yet arrived, has this day proceeded to Mr. Hamlin's, twenty-five miles distant, to obtain it. Thus, when he has reached home, he will have taken a twelve-days' journey for this one book. Such a dearth of the Sacred Volume is now a sad hindrance.

The chief man of Ngatipou, one of the most powerful Tribes in the district, has begun, with his two brothers, to read; having for his teachers his two sons, very intelligent and well-behaved lads, who, with his nephew, have been lately baptized. A very respectable old Chief, Paki, a great priest formerly, during a late visit to us, read Rev. xxii.; and occasionally referred to his little boy, twelve years old, for correction.

Mr. Maunsell mentioned in his Report, that he had made two jour-
Dec. 1841.

neys, during the half-year, up the river Waikato. Of his second journey he has given fuller details, in a Letter dated Nov. 30, 1840, from which we make an extract.

Administration of the Sacraments at Onemahua.

It was with much pleasure and surprise that I met a party of seventy; who, having heard of my visit, had mustered from a considerable distance to meet me. We were all in want of food, but they gathered wild cabbage as a substitute; and I spent two days with them in reading the Sacred Scriptures, and examining Candidates for Baptism and the Lord's Supper. Baptism I administered to twelve, and the Lord's Supper to fourteen. Our bread one of them fetched from a distance of ten miles; our chalice was a tin coffee-pot; and our plate a tin dish. But He, who dwelleth not in temples made with hands, I trust regarded our little assembly with favour; and enabled us, in deed and in truth, to feast on that precious banquet, which requires neither silver nor gold, but only His own gracious presence, to ennoble it.

ROTORUA.

Report for Half-year ending Sept. 30, 1840.

My week-day time has been chiefly spent in secular duties, and in removing the Station from the island to the main land. In consequence of this removal, little regular attention could be given on week-days to the spiritual instruction of the Natives. On Lord's Days—Mr. Chapman being confined at home by rheumatism during the whole of the half year—I generally visited one or more of the Congregations at Rotorua or Rotoiti.

[Mr. J. Morgan.

We now give some Extracts from Mr. Morgan's Journal.

Attention of Natives to the Means of Grace.

June 30, 1839—A leading Chief of this place, Kaikaitahuna, died a few days ago. Ikairo and the Natives of the place were assembled near where the body was laid out. Ikairo asked whether it was in consequence of the Chief's not having believed, that he died so soon; as he had been told it was. I told him, that I could not say so; as it was not in this world, but in the next, that God would make the grand distinction between the righteous and the wicked: that the righteous would go into life everlasting, but the wicked would be

turned into hell. I then exhorted them to repent, and turn to the Saviour. On my turning away from them, the chapel-bell rung; when nearly two-thirds of those who were assembled rose and accompanied me to the chapel. It is a great triumph of the Cross over Satan, when nearly two-thirds of the inhabitants of a heathen village assemble, at the sound of the bell, to listen to the Gospel of Christ. It was truly an imposing sight, when they stood up, with their books in their hands, to sing the praises of God.

July 14: Lord's Day—After breakfast, I started in my boat for Rotoehu. When we came in sight of Motutawa, the chapel-bell was rung, but we were obliged to continue on our course. On our rounding Ngarehu Point, the chapel-bell was rung. I was sorry to be obliged to call, and tell them that we could not land, as we were going on to Rotoehu. A few minutes afterward, coming in sight of Paniao, the bell of that place also rang for Service. It was a pleasing sound, to hear the bells of the different chapels ringing, on the Missionary boat appearing in sight; but painful to be obliged to pass them without holding Service. Six months ago, no such sounds were to be heard at Rotoiti.

Profession of Christianity by a Party of Unvisited Natives.

Feb. 5, 1840—Yesterday, a Native from the Uriwera, a large tribe living in the forest some days' journey from hence, came to solicit books; a party there having built a chapel, and made a profession of Christianity. This place, from various hindrances, has not yet been visited by any European Missionary, or Native-Christian Teacher; but I hope, within a few weeks, either to visit them myself, or send some Christian Natives to them. In conversation to-day with the man, I put the following questions to him:—"What must you do to be saved?" "Believe on Jesus Christ."—"When you return home dirty from working at your plantations, you go to the river and wash, and are clean. Now, your heart is very dirty, from sin: how are your sins to be cleansed away?" "By the blood?"—"By what blood?" "By the blood of the Lord." I was pleased to find that these saving truths were known, where Christ's Gospel had not been preached by either European or Native-Christian Teacher.

Annual Meeting of Waikato Natives.

Capt. W. C. Symonds, of the Navy, transmitted the following account to the Sydney Herald, under date of Waikato Heads, April 6, 1841:—

Being engaged in an expedition into the interior, partly to gratify my curiosity, and partly to ascertain the resources of this Island, it was my good fortune to arrive at this Station at the time of the General Yearly Meeting of the Christian Natives in the Waikato District of the Church Mission: and I do myself the pleasure of forwarding to you a sketch of the proceedings of the Meeting; convinced that you and your readers cannot fail to feel an interest in what transpired; the more especially as, after the usual examinations, the first Missionary Meeting, at which large contributions were made by Natives, was held in the Mission Chapel, where several hundreds were congregated.

I was accompanied by Lady Franklin, the Rev. H. B. Churton, Colonial Chaplain, Dr. Johnson, Colonial Surgeon, Lieutenants Donop and Elleman, of H. M. S. "Favourite," Mr. D. Sinclair, and Lient. Bagot, 51st Light Infantry. The Meeting was numerously attended by Chiefs and their followers, from all the Tribes between Manukau and Kawia; amounting in all, according to the general estimate, to upward of 2000. The examinations were most satisfactory. The young Christians were ranged in different classes, according to the progress which they had made in knowledge; and each class underwent a close catechization, under the direction of the Rev. R. Maunsell, and Messrs. Hamlin, Preece, and Ashwell, of the Church Mission. Numerous questions were asked, by Mr. Churton and others; the answers to which fully proved that all were well grounded in the principles of Christianity, each answer being perfectly to the point, and accompanied by texts from the New Testament. The examinations over, a feast ensued; and reconciliation was made, after the native fashion, between certain Tribes which had been for some time at variance.

On the third, the Chapel was filled with people, all anxious to subscribe a mite toward defraying the expenses of Missions in distant parts, in testimony of their gratitude for that Gospel which had been preached among them. This was by far the most interesting part of the Huihuinga.

A subscription of any sort, for any purpose, is so entirely opposed to the old feelings and customs of the New Zealanders, that it is remarkable that any should have been induced to assemble for the purpose: and it is principally to record the fact that such a subscription has been made, that I am tempted to address you.

I had the honour of being called to the Chair; and after addressing the Meeting through the interpretation of Mr. Maunsell, several Resolutions were proposed, and unanimously adopted—proposed and seconded by Natives of high rank and influence. The Meeting closed with an eloquent address from Mr. Churton; and, after prayer, a Collection was made, at which the sum of 28*l.* 3*s.* 4*d.* was realized. After the Service on Lord's-Day Morning, 220 received the Sacrament of the Lord's Supper; and I have seldom seen a more devout congregation. In the evening, 170 adults and children were baptized.

One of the Resolutions which Captain Symonds refers to was as follows:—

—This assembly desires also to express its gratitude to the Church at the other side of the ocean, for their kind consideration to us, in sending Teachers; and although our means are scanty, we desire to make a little Collection, as a testimony of our love to God, and as a means of furthering the Gospel to those places which have not as yet heard its blessed message.

WESLEYAN MISSIONARY SOCIETY.

WE extract some passages from a late Number of the "Missionary Notices":—

Efforts of the Romish Priests to beguile.

Letters from the Hokianga speak of the indefatigable exertions of the Romish Priests to beguile the simplicity of our Native Converts, and proselyte them to their own faith; but it was anticipated that the Scriptures, which the British and Foreign Bible Society has so liberally furnished, would prove the means of defeating their projects. The Rev. Mr. Warren, of Waima, says, (April 8th,) "Such is the general thirst for knowledge among all classes, that I do not believe the Priests would be able, by any means, to prevent the people from reading the Scriptures, if we had copies to give them." [The supply from the Bible Society had not

then been received.] "Our people value the New Testament above every thing; and they constantly read it with such attention, that many of them find no difficulty in repeating whole Epistles from memory." Some of our members had died in peace, and the Romish Priests exerted themselves to the uttermost, at frequent visits, to persuade one of them, especially, to become a Papist; but their efforts were in vain, and he died in full prospect of a blissful immortality. It would seem, that, in New Zealand, as in other Heathen Countries, the Priests tempt the people to enter the Romish Church, by allowing them to retain, to a great extent, their old heathenish and sinful practices.

Eagerness for Missionaries.

Mr. Waterhouse gives an interesting account of the reception of himself and his companions at Ngametū, Taranaki, when he conveyed Mr. and Mrs. Creed thither, on his way to the Friendly Islands. Having summoned the people, and asked if they wished that a Missionary should live among them, and whether they would build a Chapel and listen to his instructions, they replied—"We have long expected a Missionary: but his delay made our hearts dark; and we said, 'The white people are buying up our land, and other tribes come to destroy us: we may as well sell all, and flee to the mountains, and die.' But now, if you will give us a Missionary, he shall be our father: we will attend to his counsel, and keep and cultivate our own lands, and we shall yet be a people."

Prevalence of Religious Inquiry.

The evening before his departure, Mr. Waterhouse met a large number of both sexes and all ages, for the purpose of catechizing them, and was delighted to hear them repeat the entire Catechism; and Mr. Creed, in a journey of upward of 100 miles, which he took a few weeks afterward, found that everywhere the spirit of religious inquiry had been excited by the labours of the Native Teachers, and a considerable number of the people were meeting in class, and attending school. He mentions several places where he preached to hundreds of Natives, met classes, attended the schools, married various couples, and baptized children. At Waitotara, he found 200 Natives meeting in class; and at Patea, he saw a house which had been built in hope that a Mis-

sionary would be sent to inhabit it. At another place, an old Chief told Mr. Creed that he had been waiting for a Missionary—that all his family and friends had embraced the Gospel—and that as the Missionary had now come at last, and he had heard the Word of God from his mouth, he would at once become a decided Christian. "I presented him," says Mr. Creed, "with a New Testament, for which he had been earnestly wishing; when he said, 'Now I shall be right, for I have the light for my feet.'" The inhabitants of this extensive district appear to be a people prepared of the Lord.

North-American States.

BIBLE SOCIETY.

Summary of the 25th Year.

Receipts: 118,860 dollars 41 cents; being an increase of 21,505 dollars—*Issued*, 150,202 Bibles and Testaments; making a total of 2,795,698.

BAPTIST BIBLE SOCIETY.

Summary of the Fourth Year.

Receipts: 26,304 dollars 76 cents—*Appropriations for Foreign Objects:* 13,500 dollars for Asiatic Scriptures, 1000 Oris-san.

EDUCATION SOCIETY.

Summary of the Twenty-Fifth Year.

Receipts: 63,113 dollars 53 cents—*Payments:* 56,049 dollars—*Beneficiaries:* 810 have been assisted, 121 of whom have been admitted during the year: the whole number aided by the Society since its commencement is 3389.

SUNDAY-SCHOOL UNION.

Summary of the Sixteenth Year.

Receipts: 69,765 dollars 88 cents—11 New Publications have been issued during the Year.

BOARD OF MISSIONS.

Summary of the Thirty-first Year.

ORGANIZATION—The Board is composed of Corporate Members, who are elected under the Act of Incorporation: Corresponding Members, also elected; and Honorary Members, constituted such by the contribution, at one time, of 100 dollars if Laymen, and 50 dollars if Ministers. The Corporate Members are 138; the Corresponding, 19; and the Honorary, 3224. Of the Corporate Members,

82 are Ministers and 56 Laymen; and 29 of them are Presidents or Professors in Colleges or Theological Seminaries.

FUNDS—*Receipts:* 241,691 dollars 4 cents—*Payments:* 246,601 dollars 37 cents—*Debt:* 24,083 dollars 42 cents—*Appropriations:* from the Bible Society, 3600 dollars; from the Tract Society, 10,000; and from the Sunday-School Union, 350.

MISSIONS AND LABOURERS—*Missions*, 25: *Stations*, 80: *Ordained Missionaries*, 134, of whom 10 are *Physicians*: *Physicians*, not *Preachers*, 10: *Teachers*, 14: *Printers and Bookbinders*, 10: other *Lay Assistants*, 11: *Female Assistants*, 186—being 365 Labourers sent from America. To these add 15 Native Preachers and 107 other Native Helpers, who make the whole number labouring in the *Missions*, 487. Of these, the following have been sent from America during the year—two to Turkey, seven to Syria, two to Persia, one to South Africa, one to the Sandwich Islands, one to the Cherokee Mission, one to the Choctaws, one to the Sioux, two to the Pawnee Mission, one to the American Indians. Four Missionaries have returned to the Stations previously occupied by them. Twenty-one Missionaries and Assistants have been dismissed from the service of the Board, through failure of health, changes in Missions, and other causes; and eight appointed Labourers have, at their own request, been released from their connection with it.

COMMUNICANTS—The number of Mission Churches is 55, and they are formed of 17,234 Members; of whom 10,810 have been admitted this year.

EDUCATION—Eight Seminaries, for training Native Labourers, contain 412 pupils: 16 Boarding Schools have 395 scholars, and 415 Free Schools have 21,606.

PUBLICATIONS—*At Home:* the circulation of the Missionary Herald is 23,000 copies every month—*Abroad:* Printing Establishments, 15: *Presses*, 32: *Type Foundries*, 5: Books and Tracts printed, about 685,000, containing 45,202,506 pages, in the year; and from the beginning, 233,156,081 pages.

MISSIONS OF THE EPISCOPAL CHURCH.

Summary of the Sixth Year.

Receipts: 23,618 dollars—*Payments:* 30,514 dollars 84 cents—*Missions:* 7—*Labourers*, 49: being 12 Missionaries, 1 Assistant, 14 Female Assistants, 22 Native Assistants—*Publications:* 5000 copies

of the Society's Monthly Work, the "Spirit of Missions," are now printed.

PRESBYTERIAN-CHURCH MISSIONS.

Summary of the Third Year.

Stations: 11—*Missionaries*: 21; of whom 4 are Male, and 18 Female Assistants.

Summary of the Fourth Year.

Receipts: 67,081 dollars 58 cents—*Payments*: 64,344 dollars 16 cents—*Appropriations*: from the Bible Society, 1000 dollars, and Bibles and Testaments to the value of 33 dollars 90 cents: from the Tract Society, 1500 dollars, and 15,000 pages of Tracts: from the American Sunday-School Union, books to the value of 32 dollars 89 cents—*Missionaries*: during the year 16 have been sent to Western Africa, Singapore, Siam, North India, and to the Chippewa and Ottawa Indians.

In all, NINE Missions; connected with which are 11 Stations, and 65 Labourers, consisting of 23 Missionaries, 8 Native Assistant Missionaries, 28 Female Assistants, and 6 Native Teachers.

Publications: 5100 copies of the "Foreign Missionary Chronicle" have been circulated.

METHODIST EPISCOPAL MISSIONS.

Summary of the Twenty-Second Year.

Receipts: 139,905 dollars 76 cents—*Payments*: 158,698 dollars 5 cents—*Missions and Missionaries*: among the Aborigines, 25 Labourers: in Liberia 19; and at other Stations 61. In the Domestic Missions there are 244 Labourers; and 14,103 Members among the Coloured Population and the Indians.

BAPTIST MISSIONS.

Summary of the Twenty-Sixth Year.

Receipts: 56,948 dollars 42 cents, exclusive of Appropriations from other Institutions—*Payments*: 61,860 dollars 27 cents—*Missions*: 20; being 8 among the Aborigines, 3 in Europe, 1 in West Africa, and 8 in India—*Stations and Out-Stations*: 80—*Missionaries and Assistants*: 97 from America, and 102 Natives. Ten Missionaries and Assistants have been appointed during the Year; 4 to Africa, 2 to Greece, 1 to Siam, 2 to the Otoes, and 1 to Shawanese. Native Preachers and Assistants have been increased by 7. One Missionary and 4 Assistants have died, and 6 Assistants have returned: making the decrease of American Missio-

naries and Assistants 1—*Churches*: 68—*Baptisms*, in the Year: 487—*Communicants*: more than 2900—*Schools*: 44—*Scholars*: 872—*Printing*, during the Year: 13,350,000 pages.

TRACT SOCIETY.

Summary of the Sixteenth Year.

Receipts: 98,962 dollars 59 cents—*Publications printed* in the Year, including 254,710 Volumes, 4,436,710 copies, containing 95,958,500 pages: among these, were more than 100,000 each of several Tracts, of two 156,000 each, and of one 168,000; of Baxter's Call, 12,000; of 5 of the Society's Volumes, 8000 each; and of 43 others of them, 4000 each. There have been printed, since the formation of the Society, 1,221,603,205 pages: these include 110,179 Baxter's Call, 67,365 Saints' Rest, 65,920 Doddridge's Rise and Progress, and of several others more than 50,000 each—*Publications circulated* in the Year, including 153,340 Volumes, 4,124,372 copies, containing 80,581,564 pages; and making the entire circulation, since the formation of the Society, 59,383,771 Publications, containing 1,122,252,841 pages, including 1,598,150 Volumes—*Gratuitous Distribution*: 8,972,870 pages in 477 Grants; of which 1,261,696 were for Foreign Parts—*New Publications* stereotyped: 26.

BAPTIST TRACT SOCIETY.

No Report has been received.

BOSTON TRACT SOCIETY.

Summary of the Twenty-Seventh Year.

Receipts: 29,401 dollars—*Volumes distributed* in the Year, 33,917; and in 6 Years, 330,917—*Gratuitous distribution*: 1764 Volumes, and 2,146,680 pages of Tracts—*Appropriations* to Foreign Lands, 6000 dollars.

North-West America.

Red River.

CHURCH MISSIONARY SOCIETY.

Proceedings of Rev. Wm. Cockran.

IN the Society's last Annual Report, reference was made to the failure of the [Rev. Wm. Cockran's health; and an account was given of the arrangements adopted by the Committee, to afford him, with as

little delay as possible, the relief which he so urgently needed. In conformity with these arrangements, the Rev. A. Cowley, accompanied by Mr. J. Roberts, arrived at York Fort on the 21st of August, and were hoping to start for the Red River on the 31st.

Meanwhile, in the midst of much weakness and depression, Mr. Cockran continues uninterruptedly in the discharge of his arduous duties; taking two full Services every Lord's Day, and having, for that purpose, to ride thirty miles, in a climate where the thermometer is frequently 40° below zero.

On this subject he writes, Aug. 4, 1841—

I have again to express my gratitude to Almighty God for His goodness, in enabling me to get through another year. His strength has been made *perfect in weakness*: He has measured out strength for each occasion; so that I have gone on, without interruption, preaching every Lord's Day—in the morning, at the Upper Church; in the afternoon, at the Middle Church; and at the Rapids on Tuesday evening: visiting the sick; baptizing from house to house; and attending funerals.

In reference to a communication made by the Committee to Mr. Cockran, suggesting the desirableness of his returning home for a season, in the hope that a change of scene and climate might be beneficial to him, he thus writes, in the same Letter:—

I have not the least inclination to visit England, in my present state of health, and under my present circumstances. It is not a longing for home which constitutes any part of my malady. On the contrary, were I there, I should feel perfectly restless. Every person around me would be busily employed; and I should, therefore, be oppressed day by day with the languor of an idler, and sigh for regular employment. Here, I have abundance of work, among a people whom I know personally, and for whom I have always felt a paternal interest; and I consequently think I should not be so comfortable anywhere else.

In another Letter, dated Aug. 7, he observes—

It shall ever be my study to keep the rights of conscience inviolate. Conscience often asks, With whom can you leave these few sheep in the wilderness? I look around, and see the vice, the darkness, and the miseries of Heathenism ready to burst forth and swallow them up; but no one to repel its baneful influence. How true, No man careth for the soul! *All seek their own, not the things which are Jesus Christ's.* With the help of God, I shall endeavour to trust in Him, and be doing good according to my strength and capacity; leaving the rest to Him who careth for me, and who has promised that He will never leave me nor forsake me.

Notice of Rev. Abraham Cowley.

The safe arrival of the Rev. A. Cowley and Mr. Roberts at York Fort, on the 21st of August, was mentioned at p. 472. In a Letter, dated the 30th of the same month, Mr. Cowley, referring to the period of ten days during which they were necessarily detained there in making preparations for the remainder of their journey, thus writes—

We have had opportunities of conducting Divine Worship in the Factory, both with Europeans and Indians. There are, at this season, a great many Indians at the Fort, and they seem very anxious for religious instruction. I cannot forbear to mention one circumstance, which, demonstrating the happy results of the labours of my predecessors, afforded me very great pleasure. Several of the Indians are from Red River: these joined with the others in Family Prayer; and, as I was concluding with the Lord's Prayer, to my no small surprise it was re-echoed from all parts of the room. *Praise the Lord, O my soul! and all that is within me, praise His Holy Name!*

INDIAN SETTLEMENT.

Rev. John Smithurst sends the following Report of

Proceedings in the Year ending Aug. 1, 1841.

Public Worship—Divine Service has been held in the church twice on the Lord's Day—at three in the afternoon, and at six in the evening; and on Wednesday at three in the afternoon, during

the winter months, and at six in the summer. I preach on the Lord's-Day afternoon; but in the evening I am still occupied in explaining the Book of Common Prayer. At all these Public Services there is a degree of attention and devout fervour manifested by the Indians, which proves that they do not attend as a matter of form.

Administration of the Sacraments—I have baptized ten adult Indians, who have renounced Heathenism, and have embraced the Gospel of our Lord Jesus Christ. One of these lately died in peace, expressing his entire dependence upon the Saviour: the rest are living as becomes their profession. In addition to these, I have baptized twenty-seven infants, the children of Christian Indians, making the total number of baptisms thirty-seven.

I have admitted nine new communicants: as we have lost three by death, and four have left the Settlement, the number is now sixty-two. All, I trust, are sincerely desirous of devoting themselves to God through the Son of His love.

Muscaigo School—Joseph Cook, Native Schoolmaster. Day Scholars: Boys, 38; Girls, 35: total, 73.

Of these, fourteen can read fluently in the Bible, and, at my recent Examination, repeated, with great accuracy, the whole of the Catechism, as broken into short questions. This school is constantly under my own inspection, and the children attend very regularly. They are clothed at the expense of the Society; and are assisted with provisions from the Mission Farm, when their parents have but little at home.

Saulteaux School—John James Smith, Schoolmaster. Day Scholars: Boys, 6; Girls, 16: total, 22.

Of these, four read in the Bible, and seven in the New Testament. The rest are learning class-books, &c. The elder children say the Catechism.

This school being three miles from my residence, I visit it as opportunities present themselves; and must, upon the whole, express myself satisfied with its management. I only regret that we cannot obtain more children; but so averse are this tribe to Christianity, that we can only go on labouring, in hope that the day may arrive when God will incline their hearts to seek Him.

The children of this school are fed, clothed, and lodged at the expense of the Society.

Sunday School—This is still kept in the

church, and is taught by both Schoolmasters, assisted by some young people who have been brought up in the Mission School. The numbers are:—Muscaigo Day School: Boys, 38; Girls, 35: Saulteaux Day School: Boys, 6; Girls, 16; Adults, mostly Muscaigoes, Males, 22; Females, 35: total under instruction, 152.

General State of the Settlement—In a temporal point of view, the Settlement is steadily improving. The Indians attend well to their farms and to their cattle. We have, through the Divine goodness, the prospect of an abundant harvest. There is also a considerable improvement in cleanliness, as regards their persons, their dress, and their houses. I have frequently lectured them on this subject, and I am happy to say not without success. Several new houses have this year been built, of a superior description. Indeed, taking all things into consideration, we have abundant cause to thank God, and take courage.

Admission of the Chief's Son to the Lord's Supper.

Dec. 21, 1840 — This evening I had a conversation with two Indians, who are, for the first time, to be admitted to the Sacrament on Christmas Day. One of them being a pupil of mine, I was more than ordinarily interested in him. This young man is a son of the Chief, Pigwys, and has been regularly instructed by me, at my residence, in the evening, with my own servants. He did not know his letters when he first came to me; but having attended very regularly, and been very diligent, he can now read in the Testament.

Lord's Supper on the Christmas Day.

Dec. 25: *Christmas Day*—The church at the Indian Settlement was as fully attended to-day as on Lord's Days. I preached in the morning; and afterward administered the Lord's Supper to fifty-three persons, of whom fifty-one were Indians. One Saulteaux and four Muscaigo Indians were admitted, for the first time, to-day. The number of communicants now on the list is 63: 55 Muscaigo Indians; 5 Saulteaux; and 3 Half-Breeds. Nothing can exceed the reverence of these simple-hearted Christians for the ordinances of Religion, particularly for the Sacraments. During the administration of the Lord's Supper, the whole congregation continued in church, and there was the most breathless silence. I had

the Communion Service partly translated into the Indian language. As on former occasions, I said the words, on delivering the bread and wine, in Indian, to such as did not understand English. The Morning Service and Sacrament took up above three hours; but not the slightest mark of weariness or impatience could I observe in any one. The Afternoon Service was as fully attended as the Morning. On leaving the church, I was asked if there would be any Evening Service, as on Lord's Day. I told them, that had my strength admitted, I would have had a third Service; but being completely exhausted, I should be obliged to go to bed as soon as I got home.

Desire for Religious Instruction.

Sept. 17, 1840—I had a long conversation with an Indian, who has come with his family from Oxford House, with the intention of settling: he states his object to be the obtaining of religious instruction. May the Holy Spirit enlighten their minds, and prepare them to receive His Word, that they may be made wise unto eternal salvation! It is cheering, amid our many difficulties, to find that Indians come a distance of 400 miles to learn what they *must do to be saved*.

Baptism of Adults and Infants.

Sept. 30—I had a long and final conversation with four adult Indians, prior to their being baptized. One is the Chief's wife. She has hitherto held out against Christianity; and though the Chief and three sons were baptized two years ago, she still clung to heathenism. I trust she is now sincerely desirous of giving herself to the Saviour, and of acting according to His Word. Another is also the wife of a person who was long ago baptized. She made an application for Baptism when I arrived first; but I have kept her twelve months as a candidate. I hope I may now venture to admit her. The remaining two are Muscigoes, a man and his wife, who have come from Oxford House, to seek religious instruction. I have little doubt of their sincerity.

Oct. 4: *Lord's Day*—At the Indian Settlement, in the afternoon, the Service was unusually interesting. I publicly baptized eight persons, after the Second Lesson, including four infants. There was the most impressive silence in the church during the reading of the Baptismal Service, and during the address which

I gave to the candidates, explaining to them the nature of the engagement into which they were entering with Almighty God. In my Sermon, from John iii., I endeavoured to shew the nature of that spiritual regeneration which alone can fit us for the kingdom of heaven. I wished to impress upon the congregation, that while, by Baptism, we are introduced to all the blessings and privileges of the Gospel, yet, without repentance, genuine faith in the Lord Jesus Christ, and a complete change of heart wrought by the operation of the Holy Spirit, we are not born again in the sense intended by our Blessed Lord. I also endeavoured to shew, that the reality of this change can only be evidenced by the holiness of our lives, and our unreserved obedience to God's commands, as made known to us in His Word.

Visits to the Sick.

Aug. 2—After Service this evening, I went over the river, to a sick heathen Indian, the eldest son of the Chief whom of late I have been visiting. I urged upon him the importance of renouncing heathenism, and reminded him of what I had said on former visits; assuring him that he would find it true, for the Word of God declares that *there is none other Name under heaven given among men whereby we must be saved* but the name of the Lord Jesus Christ; and that if he refused to receive the Saviour which God had provided for him, then he must be for ever miserable. He said, in reply, that all I told him was good; but that God was so great and holy and pure a Being, that He would never allow Indians to live with Him; for when they went to the houses of European Chiefs who had fine rooms, they were never allowed to go further than the kitchen, because they were not clean enough. If, then, they were not fit to live with men, how could they be fit to live with God? I told him, that his illustration was a very good one, and, as far as it went, quite correct; for by nature neither Indians nor Europeans were fit to live with God. In order, however, to make them fit, God had sent His own Son from heaven, who died for them, and would wash them from their sins in His own blood; and when He had made them clean, would clothe them with the robe of His righteousness, so that they might be fit to live with God. I therefore advised him to come to Jesus Christ, and ask to have his sins washed away; for if he kept to his

heathen ways, God would look upon him as such a polluted creature that he never could receive him. He then said that he would think about it when he got better. I saw that this was an evasion to get rid of the subject, and therefore did not press the matter further with him; but addressed the others, shewing them how much danger there was in putting off matters of so much importance, since life was so short and uncertain.

I stayed more than an hour at the tents, conversing on various subjects, and asked for some of their children to instruct; but the only answer I could get was, "Well, we will think about it." There were two of the most renowned conjurors of the tribe present; and I thank God that I was able to set Jesus before them as the only refuge for perishing sinners. May they be led to accept Him, and give up all dependence upon their lying vanities!

Visit to a General Assembly of the Saulteaux Indians — their prejudice against Christianity.

Sept. 22, 1840—I have to-day attended a General Assembly of the Saulteaux Indians, convened by their Chief, Pigwya, for the purpose of urging upon them the importance of becoming Christians. After I had complied with their custom, by presenting each of the men with a small piece of tobacco, they seated themselves in a circle, and I, with the Chief and my interpreter, took our station in the centre. I addressed them at some length, setting before them, in as plain terms as I was able, the leading doctrines of the Gospel, commencing with the Fall, and the consequent corruption of human nature. I then proceeded to tell them of the plan of Redemption devised by Infinite Mercy for the recovery of fallen man, through the merits and death of the Saviour; and urged upon them the importance of forsaking their heathen practices, and receiving the Gospel of Christ; assuring them that there was *none other Name under heaven given among men whereby we must be saved*. I was followed by the Chief, Pigwya, in a speech which occupied nearly an hour, delivered with great energy, emphasis, and eloquence. He begged them to attend to the advice I had been giving, to give up their children to the school, and to come to church themselves. He also told them, that, in addition to the prospect of happiness in the next life, he lived far more comfortable now than he did when a heathen:

Dec. 1841.

his mind was at peace, and his worldly circumstances much better. Such, alas! is the indifference, I may say prejudice, of the Saulteaux Indians toward Christianity, that though the assembly consisted of nearly the whole tribe, not one expressed a desire for instruction, nor did we get the promise of more than three children for the school; and I doubt if these will be sent. As, however, God has disposed the hearts of the Muscagees to receive the Gospel, we trust He will in due time work for His own glory among the Saulteaux. Till then, let us labour with patience and perseverance, in humble dependence upon Him.

Nov. 12—We have to-day obtained three additional children for the Saulteaux School. This, to people in England, may appear a mere trifle; but if they knew the prejudices of this tribe, they would think differently. I and the Chief have been compelled to go after them many times; and my only fear is, lest they should be taken away again by their parents.

Heathen Notions respecting Marriage.

Dec. 11, 1840—The youngest son of the Chief, Pigwya, is on the point of being married to a girl who has been educated in the Muscage School. The Indian practice on such occasions is for the whole business to be settled by the parents; and then, whether willing or not, the young people are compelled to take each other. I have repeatedly told the Indians that this custom is inconsistent with the spirit and practice of Christianity, and that I should marry none unless both parties had given their free consent. It was hinted to me yesterday, that the girl had been compelled by her father to say that she would marry the Chief's son. I therefore had both the Chief and his son at my residence this morning; and, through my interpreter, explained to them, that if the girl had been compelled to give her consent, it was very wrong, and, moreover, that they could never expect to live comfortably. The Chief thought there was some force in the argument that they could not expect to live comfortably; but I could not easily convince him that it was wrong for the girl's father to compel her to marry contrary to her inclination. The fact is, he has all his life been in the habit of looking upon women as inferior beings, whose duty it is to obey: in short, his words were, when literally translated, "Women are not masters of their own

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bodies." It was with great difficulty that I could beat this notion out of his head: he could not at all see the reasonableness of the doctrine which I urged; and I am persuaded that he at last gave up the point only because he thought it was inconsistent with the Word of God.

Instance of Christian Reparation.

Dec. 3, 1840—This morning, one of the Saulteaux Indians belonging to my congregation came, in great trouble, to tell me that he had unintentionally set fire to some stacks of hay belonging to Mr. Cook, my interpreter. He said he was burning some reeds that lay in the track; but the wind veering suddenly to the north, and blowing strongly, the fire ran along the dry grass as if it had been gunpow-

der; and though the stacks were a long way from him, yet the fire soon reached them. He said he was very sorry, and would do all he could to make amends. I told him it was a serious business; for that Mr. Cook's cattle might starve to death during the winter, as there was scarcely a person who had more hay than he required, owing to the extreme drought of last summer. I asked what hay he could spare. He said, as the wolves had killed one of his cattle, he thought he could spare four loads. I then told him, that he must try to persuade such of his neighbours as could spare it, to give Mr. Cook a load each, and I would give him a few loads, that we might, in some measure, repair the mischief. The old man's mind then appeared somewhat relieved.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Gospel-Propag. Soc.—The Society has resolved to place the sum of 1000*l.* at the disposal of the Bishop of New Zealand, for the year 1841, for the purchase of land in New Zealand, with a view to the permanent endowment of the Church—Also to place the sum of 1200*l.* a-year at his disposal, in aid of the maintenance of Clergymen, Readers, and Schoolmasters, until such time as they can be provided for without the help of the Society—On his Lordship's recommendation, the Rev. T. Whytehead, M.A. Fellow of St. John's College, Camb., Rev. G. Butt, Ch. Ch. Oxford, Rev. Robert Cole, Mr. Evans, Mr. Henry Butt, Mr. Nebill, and Mr. and Mrs. Bambridge, were placed upon the Society's list. The Rev. T. Whytehead, however, has declined receiving any annual stipend from the Society.

Bishop of New Zealand—His Lordship, at the time of our going to press, is waiting to take shipping, on board the "Tomatin," for Sydney—His Lordship is accompanied by the Rev. T. Whytehead and the Rev. Rob. Cole; by the Readers, Messrs. Nebill, Evans, and H. Butt; and by Mr. and Mrs. Bambridge. In the same vessel, the Rev. Lucas Watson and Mr. Lisle are proceeding to the Bishop of Australia.

Church Miss. Soc.—Rev. Francis Owen (p. 392) and Mrs. and Miss Owen left Table Bay on the 30th of September, on board the "Marmion," on their return home; and arrived in the Downs on the 7th of December. Mr. Hewetson will remain at Grahamstown.

London Miss. Soc.—Mrs. Jones, Widow of Rev. David Jones, late of the Madagascar Mission, who died (see p. 472) on the 1st of May, arrived at home on the 9th of October—Mrs. Johns, with Mrs. Baker and the four Malagasy Refugees, who embarked (p. 471) on the 12th of October, landed at Plymouth, through stress of weather, on the 27th. The ship sailed again on the 29th; but put back in consequence of some damage, and finally left on Nov. 7.

Jews' Society—In reference to the *Consecration of Bishop Alexander*, it is stated in the last Number of the "Jewish Intelligence"—

A few Sundays before, an Apostle to the Gentiles had been consecrated in the same place; and now, the first time after the lapse of many centuries, an Apostle to the Circumcision—himself a Hebrew of the Hebrews, destined for the land of Israel and appointed to the Holy City—received his commission. The consecration of a Jewish Christian to be a shepherd unto Israel is an event unheard of since the day that Jerusalem was delivered to be trodden down of the Gentiles, and forms an era in the history both of the Jewish Nation and the Christian Church.

It would be easy and gratifying to expatiate upon its probable effects on the East and the West—the hope which it holds out of the union between the Protestants of Germany with the Church of England—and of both with the Churches of the East. But we shall only add a very few remarks in reference to the labours of the London Society for promoting Christianity among the Jews.

The consecration of the Right Rev. Michael Solomon Alexander as Bishop for Jerusalem commences a new period in its history; and calls for the most devout and earnest thanksgiving on the part of all its members. The past has been the seed-time. The feast of In-gathering has now begun. What the friends of Israel longed, and prayed, and laboured for, was not simply the conversion of a few individuals, but the resurrection of the Jewish People—the resurrection of the Jewish Church. Now, though the erection of the New Bishopric, suffragan to the See of Canterbury, cannot be viewed at present as the attainment of that devout wish, it must be considered as a considerable approximation to it. The place is Jerusalem—the Bishop, a Hebrew; and, as we have been credibly informed, in the remarkable documents which have passed on the occasion, there is an express stipulation, that when the Jewish Church and Nation is again acknowledged as independent, the dependence of the Bishopric at Jerusalem on the See of Canterbury is to cease.

Bishop of Jerusalem—An affectionate Letter was addressed to his Lordship by Lord Ashley, in the name of the Committee: an address was presented to him by the Rev. J. B. Cartwright, from the Minister and Congre-

gation of the Jews' Episcopal Chapel; and the Lord Bishop of London, wrote as follows:—

King's College, London, Nov. 12, 1841.

MY DEAR LORD—I am requested by the Council of King's College, with reference to your Letter of the 1st November, to express to you the sense which they entertain of the great ability and assiduity with which you have fulfilled the duties of your Professorship in that Institution; and the reluctance with which, under ordinary circumstances, they would have received your resignation of that office. But it is impossible for them not to feel that your call to a far more important station furnishes matter of thankfulness and joy to all the Members of that Church, whose stability and efficiency they seek, under the Divine Blessing, to promote, by means of the course of Education pursued in King's College.

In humble reliance upon the same Divine Blessing, the Council earnestly pray that you may be enabled to extend the boundaries of the Christian Church, in the country where its first foundations were laid, and to gather many of your own nation, the Ancient People of God, into the fold of the Good Shepherd.

With the assurance of my own prayers for the Blessing of God on your labours, I remain, My dear Lord, your faithful friend and brother,

C. J. LONDON.

The Right Rev. the Lord Bishop of the English Church in Jerusalem.

Her Majesty's Government have kindly granted the use of a large war-steamer, for the purpose of conveying the Right Rev. the Lord Bishop of Jerusalem, together with Mrs. Alexander and their family, accompanied by the Rev. G. Williams, Fellow of King's College, Cambridge, Domestic and Examining Chaplain, the Rev. F. C. and Mrs. Ewald, and E. Macgowan, Esq., M.D. The steamer left Portsmouth on the 7th December.

Syrian Medical Aid Assoc.—A Society has just been formed under this title, the object of which is to render able Medical and Surgical Assistance to the highly-interesting country of Syria, now almost wholly destitute of such provision.

Census of 1841—The general result has been published as follows, exclusive of the Army, Navy, and Merchant Seamen afloat; viz.

England and Wales	15,901,981
Scotland	2,624,586
Ireland	8,205,382
Guernsey, Jersey, and Man,	124,079

Total of United Kingdom. .26,856,028

At the previous Census of 1831, the population of the United Kingdom, exclusive of the Army, Navy, &c., was 24,029,702; and including Guernsey, Jersey, and Man, it was 24,133,412. The increase of population, therefore, in the last ten years, has been 2,722,616; of which 2,004,794 are in England and Wales, 259,472 in Scotland, 437,981 in Ireland, and 20,369 in Guernsey, Jersey, and Man.

The Army, Navy, &c., were taken in 1831 at 277,017; which, added to the population of 1831, made a total for the United Kingdom of 24,410,429. If we assume the Army, Navy, &c. to be the same now as in 1831, the total population of the United Kingdom of 1841 will be 27,133,045.

The population for 1821 was 21,297,168; and for 1831, 24,410,429. Increase from 1821 to

1831, 3,113,261; ditto from 1831 to 1841, 2,722,616. There has therefore been a smaller rate of increase in the last ten years than in the previous ten years. This is chiefly accounted for by the lower rate of increase in Ireland.

Between 1821 and 1831 the increase in Ireland was 965,574; but between 1831 and 1841 it has only been 437,981. This reduced rate may in part arise from emigration.

In England and Wales the rate of increase is nearly the same, but rather more in the last ten years. From 1821 to 1831 the increase was 1,918,312; from 1831 to 1841 it was 2,004,794.

In Scotland, the rate of increase has rather declined. From 1821 to 1831 the increase was 271,658; from 1831 to 1841 it was 259,472.

Registrar-General's Report—The Third Report furnishes the following particulars:—

	1837-39.	1838-39.	1839-40.
Births	399,712	480,540	501,589
Deaths	335,956	331,007	350,101
Marriages	111,481	111,083	124,329
The Marriages in the			
Established Church	107,201	114,632	117,018
Not of the Church	4,280	6,451	7,311

CONTINENT.

United Brethren—Sr. Johanna Eleonora Henn, who faithfully served the Mission in Labrador, with her Husband, for upward of 17 years, died at Herrnhut, on the 1st of May, in her 53d Year.—At Neusalz, on the 23d of May, in his 63d Year, died Br. John Lehman, who had lately retired from an active service of 35 years in Greenland.

WESTERN AFRICA.

Niger Expedition—It has pleased God to visit the Expedition with much fatal sickness. Letters from the Confluence of the Niger and the Chadda, about 300 miles from the Sea, dated on the 18th of September, convey this painful intelligence. They arrived by the "Horatio" Transport, which left Ascension on the 27th of October. No less than one-third of the crews had invalided, of whom 22 had died. The "Soudan," on quitting the Nun River, with 36 invalids on board, fell in with the "Dolphin," and transferred them to that ship. Eight of these died on board of the "Dolphin"; and with the remainder she proceeded to Ascension, where they were put on board the "Horatio," and have returned home.

The following Bill was put up in a Church in the City, on Sunday, Dec. 12th:

The Prayers of the Congregation are earnestly desired for the persons engaged in the Expedition up the River Niger, that it would please God in His mercy to restore such as have fallen into sickness, and to preserve the health and bless the endeavours of their fellow-labourers for the good of Africa.

MEDITERRANEAN.

Church Miss. Soc.—Mr. J. C. Müller (p. 520) having been permitted to leave Tadjurra, arrived on the 14th of October.

American Board—Rev. Story Hebard, of Beyrout, died in peace, at Malta, on the 30th of June. His health had been long declining; he was on his way, in consequence, to the United States; but was obliged to stop at Malta. Rev. C. F. Schlienz ministered there to his comfort, in his dying hours.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—Mr. J. G. Seymour (p. 310) arrived at Madras on the 22d of September; and Rev. R. Hawes and Mrs. Hawes (p. 310) at Calcutta on the 9th of October.

London Miss. Soc.—Rev. Charles Miller, of Nagercoil, departed to his Rest, on the 9th of September, at Poonamallee, after a long and painful illness.

Irish Presbyt. Missions—The appointment of two Missionaries, Glasgow and Kerr, was stated at p. 202 of the Survey. They arrived at Rajkote, Bombay, in the beginning of June. On the 16th of August, Mr. Kerr was summoned from his early labours. Rev. Robert Nesbit, in announcing his death, writes—

One of the most promising of Missionaries—one of ample powers of illustration, and still ampler earnestness and affection in instructing the Natives—and one who had already, in these exercises, called forth the saying, replete at once with admiration of divine grace, and with gratitude to God, "Now there is indeed a Missionary"—this gifted messenger of reconciliation is gone.

Calcutta Cathedral—The Bishop of Calcutta, in a Letter of the 3d of June to the Christian-Knowledge Society, thus speaks of the Cathedral:—

Our external magnitude is enlarged, from 181 feet to 231; or, including the buttresses, 248. Our extreme breadth is 83, and at the transepts, 116 feet. The nave I leave to the next age. I build only what I can now afford: 1. A western carriage verandah; 2. A western vestibule; 3. An illuminated central lantern tower and spire, with superb arches, 47 feet high by 14, opening on the choir, the north

and south transepts, and the western vestibule; and 4. A choir, 128 feet by 61, for Divine Worship.

All this we adapt, of necessity, to our climate: sacrificing the proprieties of the European particular Gothic, where needful, to the great end in view—the cool, convenient, attractive Church for the Public Worship of the Almighty in the burning plains of India. Our windows must open to the ground: our area, unimpeded by galleries and colonnades and side-aisles, must admit the fresh circulation of the largest body of air. All this is mere common sense.

The plinth is nearly completed, four-and-a-half feet above the level of the site; and the arches for the floor of the Church, and the side walls, also, of the building itself will be immediately entered upon. The foundations of the tower and parts adjacent are brought up solid. There are 39,000 cubic feet of masonry in these foundations. The central tower is beginning to rise. The works are proceeding as rapidly as the magnitude of the building and an extraordinary sandy soil, with our annual deluges of rain, will admit.

GUIANA.

London Miss. Soc.—Mr. James Giles (p. 224) arrived at New Amsterdam, Berbice, on the 2d of June.

NEW ZEALAND.

Church Miss. Soc.—Despatches have just been received of a later date than those given in a preceding part of this Number. In June, they notice the still-advancing state of the Mission, and the increasing demand of the Natives for the Scriptures and religious instruction. The fears entertained of hostilities among the Tribes in the vicinity of Kaitia had happily not been realized.

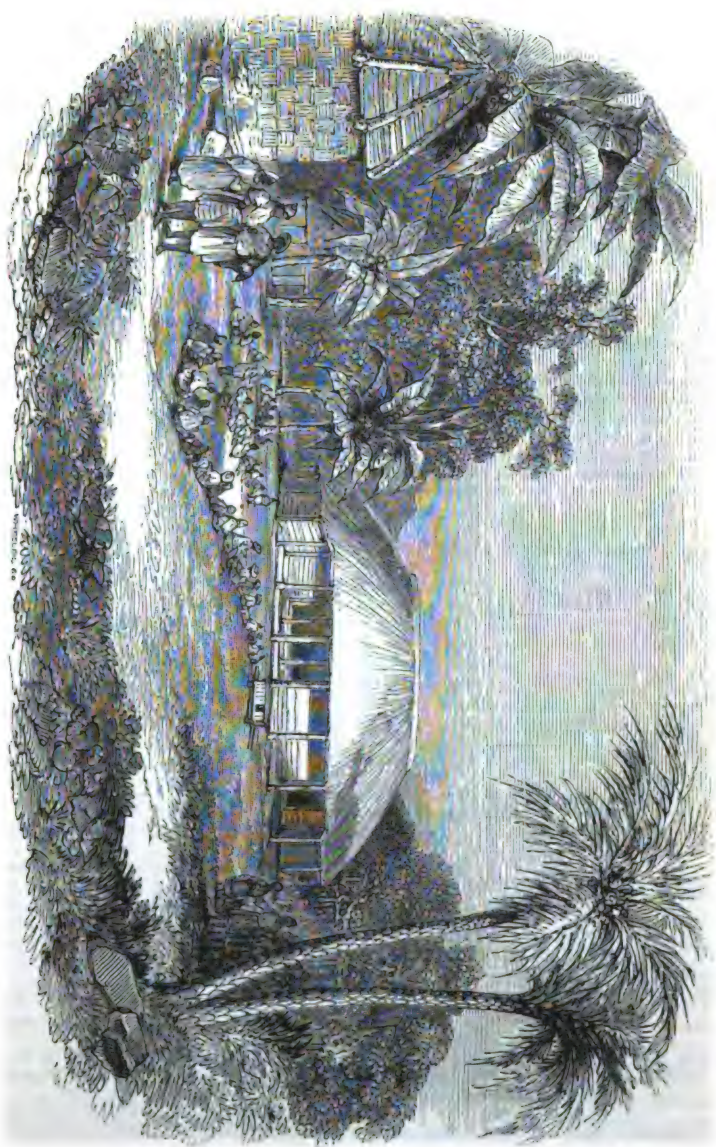
* * * Vol. for 1840: p. 81, the line SUGGESTED MISSION &c. does not refer to the American Board, but should have been printed as an independent line, SUGGESTED &c.—p. 146, Chittagong should have been placed after Akyab, being a Station belonging to the Baptist Missionary Society—p. 154, col. 1, l. 18, and in the Index, for *J. Leupold*, read *C. B. Leupold*—p. 188, col. 1, l. 3 from the bottom, and in the Index, for *Péferd*, read *Piffard*—p. 258, col. 2, l. 27, for *S. B. Brooke*, eq., read *S. B. Brooke*, eq.—p. 266, col. 2, after line London City Mission, insert FIFTH ANNIVERSARY—p. 318, col. 1, l. 40, for which I refer, the consanguineous opponent to, read to which I refer, the consanguineous opponent to, p. 324, for *Survey of the Mission for 1839*, read for 1838; and also in the Contents of the Volume—p. 338, col. 1, after India within the Ganges, add CHURCH MISSIONARY SOCIETY—p. 490, col. 2, ll. 31, 33, Mr. Hawksworth reached Alleppe on the 5th of August, not the 15th; Mr. Norton died on the 19th, not on the 11th—p. 498, col. 2, l. 2, for *Building*, read *Building*—p. 519, col. 2, l. 7, a Notice on the subject in question may be found at p. 311—p. 528, col. 1, l. 25, for *Thirty-sixth*, read *Twenty-sixth*—p. 557, for *Barlica Grove, Jamaica*, read *Barlica Grove, Demerara*—Index: for *Coltupetty*, read *Coltupetty*; for *Cuida*, read *Culina*; insert Mr. Watson, p. 244; and over the letter W, for of *Names*, read of *Persons*.

Vol. for 1841: p. 16, col. 1, l. 25, for *John Beal*, read *James Beal*—p. 27, col. 2, l. 23, for *Iygbighe*, read *Iygbighe*—p. 64, col. 2, l. 11 from the bottom, for *Robinson*, read *Robertson*—p. 90, col. 1, l. 1, for *Americans*, read *Principal Missions*, read *American Board of Missions*—p. 179, col. 1, l. 19 from the bottom, for *Harridas*, read *Harridas*—p. 240, col. 1, l. 2 from the bottom, after Wm. Howe, insert:—p. 241, col. 1, l. 13, for *Marcta*, read *M. Smith*, read *Maria M. Smith*—p. 260, col. 2, l. 9, for Rev. W. Drew, read Rev. Thomas Drew—p. 289, col. 2, l. 7, for J. J. Innes, read J. Innes—p. 338, col. 2, some letters have dropped out from the bottom line: it should be thus, the seed is here fairly in the ground—p. 392, col. 2, bottom line, for Mr. and Mrs. Foster, read Mr. and Mrs. Foster Rogers—p. 396, col. 1, l. 24, for G. Barff, read C. Barff—p. 472, col. 1, l. 28, for H. H. Homes, read H. A. Homes.

ANUNDA BAS CHAPEL, KRISHNAGHUR.

(WITH AN ENGRAVING.)

THE sketch on the opposite page was made when the Bishop of Calcutta visited the Station. The people, sitting in rows in front of the Chapel, are eating their rice and curry—the usual food of the common people—after the Service was over. The tall trees on the right are palms, and the broad-leaved ones on the left are plantains. The building in the left corner of the engraving is the granary which the Missionary, the Rev. W. J. Deerr, built to hold the grain which the people brought him, in return for loans made to them in consequence of a dreadful inundation, which threw them into great distress. It is believed that this visitation was the cause of many seeking instruction from Mr. Deerr; and thus the calamity was sanctified, it may be, to their everlasting salvation.



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